

PARADIGM RELEVANCE OF QURANIC EDUCATION TO PANCASILA STUDENT PROFILES FOR EARLY CHILDHOOD

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Abstract

The background of this research is that education must be able to integrate divine and human values as formulated in the national education system that the essence of education has the goal of realizing the good personality of students. Based on this, the purpose of this study is to explore the paradigm of Quranic education and then interpret the profile of Pancasila students and find the relevance between Quranic education and the profile of Pancasila students. The method we use is a literature study with relevant literature and is interpreted as finding values, concepts, or ideas from the topics raised. The results of this study reveal that Quranic education is oriented towards building character guided by revelation which is closely related to monotheism and all aspects of life; the characteristics of Pancasila students are the efforts of the Indonesian government to build the character of its citizens to comply with Pancasila values which consist of six components namely faith, fear of God Almighty, and noble character, global diversity, mutual cooperation, independence, critical and creative reasoning; As for the relevance of the six profiles of Pancasila students, they refer to the verses of the Al-Qur'an as the characteristics of the six profiles.

Keywords: *Quranic Education; Pancasila Student Profile; Early Childhood.*

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INTRODUCTION

Education has been guaranteed by the state as the needs of its citizens must be met. Through the educational process, it is hoped that each individual will have intellectual, emotional, and spiritual intelligence so that they can act well both personally and socially (Said, 2016). These three components are urgently needed as a form of manifestation and fulfillment of Human Rights in dealing with an increasingly developing era (Yahya, Radjab, & Satriyani, 2020).

Definitively and conceptually, education in the perspective of the Koran aims to draw closer to God by carrying out all His commands to create an Islamic civilization that is rahmatan lil 'alamin (Aidulsyah, 2020). The philosophical concept of education based on the Qur'an has become the latest trend in the world of education and is an alternative to overcoming anxiety or problems faced by society, as well as trying to create civilized human resources (Nurani, Maulana, & Purwati, 2022).

When viewed theologically, the existence of the verses of the Qur'an is immanent. When humans interact with the Qur'an it can cause the birth of the meaning of the text, so that it manifests practically in human life (Aji, Hilmi, & Rahman, 2021). The intensity of the Koran and the values contained in it covers aspects of existing scientific fields, including education in them. This is also hinted at in the Qur'an *mā farratnā fil kitābi min syai'* (nothing left in it).

One of the central themes highlighted by the Qur'an is the problem of education. The outlines of implementing education are contained in the Qur'an and it is the responsibility of humans to explain and implement these concepts in educational theory and practice (Junaedi & Wijaya, 2021). Among the goals of education from the perspective of the Koran is to become a complete human being as relevant to the goals of national education. This is also reflected in the profile of Pancasila students, where every point comes from the values of the Koran.

Pancasila, which is currently one of the government's efforts to strengthen national character, is still seen as substantially less popular, both during the Old Order era, which was only used as a momentary political instrument, the New Order was more concerned with aspects of improving the economy and conjuring Pancasila as a single principle, and the reform era, which impressed as if losing orientation (Rahman, 2015). As a national philosophy, the values of Pancasila must be implemented in the life of the nation, both by Indonesian citizens in general and by students in particular.

Based on this, the paradigm of Qur'anic education, which is a source of Islamic teachings, plays an active role and has a great responsibility so that the character of this nation, especially among students, does not conflict with the noble values contained in Pancasila (Wasehudin, 2020). Therefore, this paper aims to explore the paradigm of Qur'anic education, describe in depth the profile of Pancasila students, and find the relevance of the Qur'anic paradigm to the profile of Pancasila students.

METHODOLOGY

This study uses the method of literature study (bibliography). Basically, the purpose of this research method is to help researchers find a value, concept, or interpretation of an idea (Wee & Banister, 2016). The use of this method seeks to collect literature that has relevance to the academic theme studied regarding the profile of Pancasila students based on the paradigm of Qur'anic education. The study steps used in this study are as follows:

<i>Syntax</i>	Description
Correctly identify the orientation of the literature review topic	Determining the object of the research study focuses on Qur'anic education and its relevance to the profile of Pancasila students. The keywords in this research are: Quranic education and Pancasila student profiles
Find the right study goals	The aim of this research is to explore the paradigm of Qur'anic education, find the profile characteristics of Pancasila students and look for relevance between the

	paradigm of Qur'anic education and the profile of Pancasila students.
Conduct a search of relevant literature	Study of sources by referring to sources based on Google Scholar data in both reputable national journals and reputable international journals
Assess, interpret, and select relevant literature	The selected literature from the search results is then determined according to the research topic, namely: <ol style="list-style-type: none"> 1. Literature discussing education in general; 2. Literature that focuses on aspects of Islamic education and Quran education 3. Literature that discusses the profile of Pancasila students to foster character in student personalities
Make connections between appropriate topics	The literature that fits the criteria is taken from the main ideas and found a synthesis so that it is by the theme of the study
Concluded in the final report of the literature study	Summarizing the essence of the discussion aims to inform the sketch regarding the results of the analysis rather than what is displayed in the results and discussion

Adaptable from Suri (2020)

RESULTS AND DISCUSSION

The Paradigm of Quranic Education

Talking about education, of course, cannot be separated from the point of view of the Qur'an, which does not doubt it so that it becomes a priority in the source of guidance for the life of Muslims. The Qur'an is the solution to various problems in life, especially in matters of education (Anggi, 2018). Education from the perspective of the Qur'an becomes a central theme in attracting attention from all circles, especially education experts. The distinctive style of thought of education is closely related to the values of the Qur'an itself which of course has been widely interpreted by scholars with various perspectives from time to time (Triyoga & Sulistiyani, 2021).

Education which originates from the teachings of revelation is very important to be applied as a paradigm of Qurāni education. The essence of Qurāni education includes character education, the application of applicable values and norms, as well as the foundation, namely the creed, which cannot be separated from the role of morality in it (Risnawati & Priyantoro, 2021). Thus, it indicates that Qur'anic education aims to create human beings who prioritize ethical principles in social life.

Education in the Qur'an is always oriented towards giving birth to individuals who are obedient to Allah and become leaders who do not do damage to the face of the earth by building a quality generation (M Arif, 2018). Therefore, it is stated in the Qur'an Surah Adz-Dzariyat verse 56 concerning Qur'anic education which has the implied meaning that education can give humans to know the Creator through worship (Suhartini, Islam, Sunan, & Djati, 2021).

Qur'anic education apart from encouraging humans to fulfill their obligations as servants are also important to be a leader who always reminds or guides the implementation of their duties as servants of Allah (Nurrohmah & Syahid, 2020). Several verses explain one of them in the Qur'an surah al-Baqarah verse 30 which has the essence that every human being is a leader on earth where all humans are not allowed to make damage and it is supposed to maintain behavior (Kurniawan, 2018).

In Islam, education based on the Qur'an prioritizes divine values (Salsabila, 2018). With Qur'anic education, of course, one is expected to become a person with an ideal Muslim personality who carries out God's commands with good morals according to His instructions (Ibrahim, 2018). It is on this basis that all Muslims in their series of education has one of the aims which are to draw closer to Allah by monetizing Him, on the other hand, the aim of Qur'anic education is also established by most of them is to form character and ethics.

There is a lot in the Qur'an regarding the core virtues of a Muslim's moral education such

as doing good (*Ihsan*) and virtue (al-birr), keeping promises (alwafa), patience, gratitude, honesty, fearing Allah, giving charity in way of Allah, do justice, and be forgiving (Nasution, 2019).

The formation of morals and character in Islam originates from the Qur'an, namely by trying to transform Qur'anic values into the personalities of students to build a civilization that has noble character (Amin, 2018). Allah gives a warning that good humans are those who obey Him and stay away from all His prohibitions because the more knowledgeable and educated people are, the greater their fear of Allah (Yellow, 2018). In contrast to learning activities that only memorize theory without meaning guided by revelation, it will only leave a life void of spiritual values (Prasetiya et al., 2018). Building a Qur'anic education must start with forming good habits because Qur'anic education includes a system of human behavior that is in line with the moral values contained in the holy book of guidelines for Muslims, namely the Qur'an (Gunawan, 2018).

This confirms that student education in this nation must be based on the Qur'an and Sunnah so that it can produce a better and more moral generation of the nation (Napitupulu, 2019). From this description, Quranic education greatly influences the quality of one's personality. How important it is for every individual who is Muslim to reflect good behavior through Qur'anic education so that it can produce students with character according to the guidelines of human life.

Pancasila Student Profile

The Pancasila Student Profile is one of the Indonesian government's efforts to create Indonesian students with character according to Pancasila values (Rachmawati, Marini, Nafiah, & Nurasiah, 2022). The indicators formulated in the Pancasila Student Profile by the Ministry of Education and Culture, namely: 1) Faith, piety to God Almighty and noble character, 2) global diversity, 3) independent, 4) working together, 5) critical reasoning, and 6) creative (Irawati, Iqbal, Hasanah, & Arifin, 2022). Thus, the purpose of formulating a Pancasila Student Profile is so that students get an education that is by Pancasila values to improve the quality of Indonesian education.

This Pancasila Student Profile was formulated based on the Vision and Mission of the Ministry of Education and Culture to support the realization of the President's Vision and Mission (Juliani & Bastian, 2021). In addition, the term student used in the naming of this profile is a description of all individuals who study, the goal is that these individuals continue to study even though they are no longer pursuing formal education (Irawati et al., 2022). Therefore, it is hoped that with this Pancasila Student Profile, students will be able to instill and practice within themselves the character values contained in the ideology of the Indonesian nation, namely Pancasila.

Faith, fear of God Almighty, and noble character are the first indicators of the Pancasila Student Profile (Jamaludin, S, Amus, & Hasdin, 2022). In this case, it is hoped that Indonesian students will be able to recognize the characteristics of their God and be aware that they are caliphs on this earth so that they always carry out all His commands and stay away from His prohibitions (Nursalam & Suardi, 2022). In addition, Indonesian students are also able to choose whether human action is good or bad (Jamaludin et al., 2022). Thus, Indonesian students are students who love and understand their religious teachings and can apply their religious teachings in their daily lives.

The second profile, namely global diversity, means students who can maintain and maintain the culture and identity of the Indonesian nation (Safitri, Wulandari, & Herlambang, 2022). For this reason, an understanding of national insight is needed so that it can foster national awareness and attitudes in Indonesian students (Yuniarto, 2021). In addition, the purpose of global diversity is for students who have an open mind when getting to know new cultures so that they can have the opportunity to produce good cultures that do not conflict with national culture (Jamaludin et al., 2022). Thus, national insight is needed by Indonesian students so that Indonesia does not lose its national identity.

The third indicator of the Pancasila Student Profile, namely cooperation means students who have a good cooperative attitude and are carried out without coercion from any party so it is purely within Indonesian students (Safitri et al., 2022). The values contained in cooperation are the same as the goals of Citizenship education, namely that both teach each other about being good

citizens and having an attitude of responsibility (Jamaludin et al., 2022). Thus, Indonesian students must have a good spirit of cooperation and do it selflessly so that it reflects the character that is by the values in the Pancasila precepts.

The fourth Pancasila Student Profile, namely independent means that Indonesian students are students who are obliged to bear everything from the process and results of their learning activities (Safitri et al., 2022). The core elements of being independent are sensitivity to oneself and the circumstances encountered, and being able to control oneself (S. Ismail, Suhana, & Zakiah, 2021). According to the Ministry of National Education, independence is a character consisting of tolerance, honesty, creativity, etc. (Jamaludin et al., 2022). Thus, this attitude of independence needs to be instilled in Indonesian students because this is in line with character building by Pancasila values.

The next indicator from the Pancasila Student Profile, namely critical thinking, means students who have critical thinking in gathering information, both qualitatively and quantitatively (Safitri et al., 2022). Students who can process and evaluate the results of taking the information they get so that it is what is expected by Citizenship education, namely producing a democratic society and having critical reasoning (Jamaludin et al., 2022). Thus, students who think critically are students who can analyze information and become a democratic society, by the values of Pancasila.

The sixth Pancasila Student Profile is creative. Students who can make changes and produce original work means that work is produced in simple ways that can be valuable, useful, and influential (Jamaludin et al., 2022). In addition, creative students are students who can solve problems in a good way and have the ability to innovate (Safitri et al., 2022). Thus, creative students are students who can produce works according to their interests and talents and can produce innovations that are useful for society.

These six indicators are formulated as an effort to build superior human resources, and students who have global diversity and can practice Pancasila values (Rusnaini, Raharjo, Suryaningsih, & Noventari, 2021). Educators need to understand all the indicators of the Pancasila Student Profile so that educators are not only fixated on one indicator because the six indicators are mutually sustainable so they must develop together among students (Irawati et al., 2022). Therefore, with the existence of the Pancasila Student Profile, it is hoped that it will be able to create Indonesian students who are competent and superior and have character values that are by Pancasila.

Contextualization of Quranic Education on Pancasila Student Profiles

Al-Qur'an is the holy book of Muslims and is a life guide for Muslims (Hardiyati & Baroroh, 2019). The Qur'an is also the source of all laws that provide knowledge about aqidah, and morals, especially regarding adab. (I. Ismail & Hamid, 2020) Regarding this adab, one of the objectives of the Al-Qur'an was revealed, namely to make human beings fair and civilized. (Sodikin 2003) According to Imam Al-Ghazali adab is a good rule to practice and carry out sustainably like adab to Allah and Society. (Muhamad Arif, 2019) So this Al-Qur'an not only teaches worship which is ritual in nature such as prayer, zakat, and so on but the Qur'an also teaches humans about living in the world to be just and civilized human beings.

It was previously mentioned that one of the aims of the Qur'an, namely to make human beings just and civilized, correlates with the Qur'an as an idea in the formation of state ideology. In his opinion, Muhammad Natsir stated that Islam and the state cannot be separated, in essence, the message of Islam contains statehood in it. (Fathani & Qodir, 2020) Its relation to statehood or Islamic nationality in the field of education helps in the formation of national character so that national character education can be successful. (Anwar & Salim, 2019)

Thus, Qur'anic education is education that is based on the Qur'an which will later be reflected in the morals of students in life. (Hakim, 2015) This education is not only related to Allah but also has a relationship between fellow human beings or citizens. (Novita Nur 'Inayah, 2021) So it is important for Indonesia that these students are assets that will later become the nation's successors, therefore, there must be guidance between Quranic education and Pancasila. (Suhendra, 2019) In essence, the profile of Pancasila students is based on the 2020-2024 Minister of Education

and Culture regulation reads: "Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave by Pancasila values, with six main characteristics: faith, fear of God Almighty, and have a noble character, global diversity, cooperation, independence, reason critically, and creatively" (Istianah, Mazid, Hakim, & Susanti, 2021).

The contextualization in the Qur'an of the values of Pancasila, the first is fear of God Almighty and has noble character in Q.S. Al-Ikhlās, which explains that recognition of Allah Almighty with piety to Him. (Juwono & Rahman, 2021) The value of monotheism in the first precept describes Muslims who are tolerant of religious people not to fight against other people which is illustrated later in the second precept. (Fuad, 2012)

The Islamic value which describes the diversity contained in the second precept is reflected in the concept of *pabulum min an nass*, namely the relationship between human beings who respect each other and is also illustrated in Q.S. Al-Maidah verse 8 about behaving fairly in any case. (Rohman, 2013) Furthermore, relevant to the third precept after mutual respect, the existence of unity is described in Q.S. An-nisa verse 1 which means there is no difference in creating a sense of peace and security in society. (Ukhra & Zulihafnani, 2021) This unity gives rise to a sense of cooperation, even this is also found in Q.S. Al-Maidah verse 2, according to Quraish Shihab in this verse a sense of mutual help creates good in the world and the hereafter. (Idris Mahmudi, 2017)

The independent value of Pancasila students is also explained in Q.S. Ar-Ra'du verse 11 explains that preparing to become a good society is born from good individuals. (Oktari & Kosasih, 2019) As well as the further values of Pancasila students, namely critical reasoning, are also found in Q.S. Al-A'raf verse 179 which explains that the senses should be a means in the process of contemplation and understanding through the universe. If people are not included in the negligence, then use reason in filtering ideas that enter their minds so that reason accepts knowledge and truth. (Badwi), 2016)

Finally, the value of Pancasila students is creativity, in the Qur'an, facilitates this with verses that encourage us to think creatively and intelligently, for example in Al-Ghasiyah verses 17-18 with the stimulus of the question "how", according to Amabile the question makes us think creatively. (Nurjan, 2018) So the contextualization of the values of Pancasila students based on Quranic education is not only to become students who are religious in their worship or religion but also form students who have Quranic personality by not letting go of their nationalism values, human values, and their religion so that Islam here becomes a blessing for all. without exception.

CONCLUSION

From the explanation that has been presented above, it can be concluded that Qur'anic education includes character education, the application of values and norms that apply in society, and which form the foundation of Qur'anic education, namely faith, and morals. The criteria built into the Pancasila profile are the divinity and humanity dimensions which consist of 1) Faith, piety to God Almighty, and noble character, 2) global diversity, 3) independence, 4) cooperation, 5) critical reasoning, and 6) creativity. The contextualization of Qur'āni education in the Pancasila profile explains that the values of Qur'āni education and the substance of the Pancasila points in the student profile refer to the connection between each item. The contextualization in the Qur'an of the values of Pancasila, the first is fear of God Almighty and has noble character in Q.S. Al-Ikhlās, Islamic values that describe diversity are found in the second precept as illustrated in Q.S. Al-Maidah verse 8, independent values in Pancasila students are also explained in Q.S. Ar-Ra'du verse 11, lastly the value of Pancasila students is creative, which is found in QS Al-Ghasiyah verses 17-18.

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