

The Role of PAI Teachers in Forming Pancasila Student Profiles At Elementary School

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Abstract

Apart from being caused by a low understanding of religious values, the problems of irregularities in the education system that we often encounter such as brawls, bullying, violation of school rules, and sexuality, are also caused by a lack of understanding of the values contained in Pancasila. PAI teachers are not only tasked with transforming religious insights, but also play a role in shaping character according to the values contained in Pancasila. MI Narrative Quran Lamongan is a relatively new madrasa among other madrasas that have developed in the middle of Lamongan city and is known the orientation of tahfidz and its Al-Quran Narration as a madrasa icon. The focus of the research was to find out the PAI learning process in forming Pancasila student profiles and what is the role of PAI teachers in forming Pancasila student profiles at MI Narrative Quran Lamongan. This type of research is descriptive qualitative with data collection carried out through observation methods, interview methods and documentation methods. The research results explain that learning carried out in forming Pancasila student profiles at MI Narrative Quran Lamongan is carried out through a curriculum developed by madrasas, namely WIRIDQU, QURMA, and LITBAS with a gradual, sustainable, and integrated system. The role of PAI teachers in forming Pancasila student profiles is as activators, trainers, role models, motivators and evaluators.

Keyword: Role, PAI Teacher, Profile of Pancasila Students.

Introduction

Education is a conscious human effort that aims to develop one's potential through learning. Education has such an important role in the progress of the nation and the progress of the country. Education is an individual right as a child of the nation to be able to enjoy it. The existence of education has been recognized and has strong legality as stated in the 1945 Constitution article 31 paragraph 1 which states "every citizen of Indonesia has the right to education". And then paragraph 3 explains that "The government seeks and establishes a national education system, which increases faith and piety as well as has noble character in the context of educating the nation's life by statutory regulations¹.

Education and knowledge always experience changes and improvements with the

¹ Ahmad Munjin Nasih, Lilik Nur Kholidah, and Muhammad Rohmanan, "Pemanfaatan Al-Maktabah Al-Syamilah Untuk Penelusuran Referensi Digital Dalam Bahtsul Masail Bagi Guru Guru Pesantren Di Kota Malang," *Jurnal KARINOV* (2018).

development of all life. Changes and improvements in the world of education include various components involved in it. Both the implementation of education in the field which includes the competence of teachers and the quality of teaching staff, the quality of education, curriculum tools, facilities and infrastructure, and the quality of education management which includes changes in methods and more innovative learning sequences².

We often encounter problems in the world of education lately in the school environment because the implementation of character education, moral and ethical education, and character education is not yet solid. This happens because of their lack of understanding of the values contained in Pancasila. So that many of them commit deviant acts such as brawls, violating the rules that have been set at school, sexuality, daring towards teachers, and weak understanding and practice of religious values³. The next example is the case of the cruel persecution of a student in Jakarta named David and Mario Dandi. Cases of bullying, and sexual and psychological violence, which caused depression in children and led to the unfortunate death of elementary school level children also occurred in 11 year old children in Singaparna, Tasikmalaya, West Java.⁴ There are six global fields in the Pancasila Student Profile according to the values contained in Pancasila. These global competencies include a strong sense of faith and devotion to God Almighty as well as having noble character, independence, creativity, and critical thinking.

In this case the research setting is characterized by the teacher who only presents the material required by the curriculum and students who follow the books and material presented by the teacher. The teacher's contribution to student success in developing tolerance, morals, ethics, and character according to the Al-Qur'an and Hadith is very important. Apart from establishing Pancasila as the nation's guideline and way of life, its philosophy, character, goals and ideals also unite the country.

In addition to transforming knowledge for their students, Islamic Religious Education teachers also have the responsibility of transforming the sciences of faith, fiqh, and aswaja as a whole. These teachers also have the responsibility to instill and shape the character of their students, such as thinking characters of tawasuth (moderate), tasamuh, tawazzun, and I'tidal. The Pancasila Student Profile is included as one of the plans and objectives in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Ministry of Education's strategic plans for 2020 to 2024 based on the overall influence of Pancasila for the Indonesian nation⁵. There are six global fields in the Pancasila Student Profile according to the values contained in Pancasila. These global competencies include a strong sense of faith and devotion to God Almighty as well as having noble character, independence, creativity, and critical thinking.

MI Narrative Quran Lamongan is an institution under the auspices of the Ethical Munawwaroh foundation. One of the private education units that was established in 2019 is located on Jl, Kalianyar, Sukomulyo Village, Kec. Lamongan, Kab. Lamongan, East Java. In carrying out learning activities, MI Narrative Quran Lamongan is under the auspices of the Ministry of Religion which is better known by the surrounding community as a tahfidz-oriented madrasa and Al-Qur'an Narration as a madrasa icon. Producing a smart, skilled, and noble

² Novan Ardy Wiyani, "Psikologi Perkembangan Anak Usia Dini," *Yogyakarta: Gava Media* (2014).

³ Ahmad Baliyo Eko Prasetyo, "Bullying Di Sekolah Dan Dampaknya Bagi Masa Depan Anak," *el-Tarbawi* 4, no. 1 (2014): 19–26, <http://dx.doi.org/10.20885/tarbawi.vol4.iss1.art2>.

⁴ <https://regional.kompas.com/read/2022/07/24/060600878/case>

⁵ Shalahudin Ismail et al., "Analisis Kebijakan Penguatan Pendidikan Karakter Dalam Mewujudkan Pelajar Pancasila Di Sekolah" 2, no. 1 (2021): 76–84.

generation based on the Qur'an and Sunnah is the motto of the madrasa. Therefore, learning and school culture is formed by the school's Vision and Mission which leads to strengthening students in tahfidz and Al-Quran narratives. However, according to the regulations of the Minister of Education, MI Narrative Quran implements an independent curriculum, also developing the madrasah curriculum and local content as a support for learning activities so that it continues to exist and is different from madrasas in general. Profiles of teachers and administrators of the MI Narrative Quran Lamongan (MINAN) foundation come from various backgrounds, some of them are from Islamic boarding schools, and academics, and some are from academics who have also been in Islamic boarding schools.⁶

Method

The research method used by researchers this time is a qualitative research method based on field studies⁷. The research subject is the subject of the description that the researcher will aim at. While the object is the place that will be used as research and becomes the focus of attention in a study. The research subject is all human resources in MI Narrative Quran Lamongan. Sources and types of research data were obtained directly from informants who knew field conditions directly from teachers, school principals and several students.

Next is to arrange a research schedule to facilitate the process and achieve targets. This research was carried out in a natural setting using various concepts and theories that were developed based on the conditions and facts that occurred in the field. To measure the validity of the data, the authors use data-checking techniques commonly used in qualitative research. Data analysis is carried out by grouping data into categories, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied, and making conclusions that can be easily understood by themselves and others.

Result And Discussion

Definition and Role of Islamic Religious Education Teachers

Teacher is a professional position or job that requires special expertise as a teacher. This type of work cannot be done by just anyone outside the education sector, even though in reality it is still done by people outside of education. According to Pidarta quoted by Jamil Suprihatiningrum in a book entitled *Professional Teachers: Guidelines for Teacher Performance, Qualifications, & Competence*, the role of the teacher/educator, among others, is as an education manager or curriculum organizer, as an education facilitator, education implementer, mentor and supervisor, discipline enforcer, become a model of behavior that students will emulate, as a counselor, as an assessor, administrative officer regarding class administration that he guarantees, as a communicator with parents of students with the community

Teachers are educators whose main task is to teach, namely to develop the realm of creativity, taste, and students' work as the implementation of the ideal concept of educating. In Islamic educational literature, the notion of teacher refers to the words *murabbi*, *mu'allim*, *muaddib* which have different functions⁸. *Murabbi* comes from the word *rabba-yurabbi* which means to guide, manage, nurture and educate. While *mu'allim* is a form of *isim fa'il* from *'allama-*

⁶Kamad interview, Ustdazah Lilil Durrotul Munawwaroh, 13 June 2023.

⁷ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

⁸ Nasih, Kholidah, and Rohmanan, "Pemanfaatan Al-Maktabah Al-Syamilah Untuk Penelusuran Referensi Digital Dalam Bahtsul Masail Bagi Guru Guru Pesantren Di Kota Malang."

yu'allimu which means to teach⁹.

Before carrying out learning activities the teacher must have a strategy starting from planning, implementing, and evaluating the teacher in his duties with the school principal in realizing school and educational goals, as well as efforts to realize the vision and mission of the school principal, namely as colleagues or teams, who teach in class. By Permendikbud No. 6. The year 2018 mentions the essence of the school principal, that is, as a teacher who is entrusted with the task of carrying out his role in fostering or leading a school, the school principal also must teach in class. It's just that, after becoming a school principal, a school principal has an additional focus on leading a school¹⁰, so this is where the duties and role of the teacher are needed in terms of delivering material in the classroom.

So many roles of the teacher as an educator in the framework of improving the quality of education are of course very much determined by the quality of the teacher himself. As stated by Denda Suroño Prawiroatmojo in Sukrianto¹¹, the implementation of quality education is largely determined by quality teachers, namely teachers who can carry out tasks adequately¹². The following is the role of the teacher in the nuances of an ideal education, as follows: The teacher as an educator¹³, teacher as teacher¹⁴, Teacher as a guide,¹⁵ also as a trainer who can pay attention to the basic competencies to be achieved, learning materials, individual differences, cultural backgrounds, and the environment in which students live. However, in providing training to students, they still have to be able to do and discover, and be able to independently master the skills they are training¹⁶.

In addition, the teacher also acts as a corrector which is good and which is bad¹⁷. The lack of students' understanding of the different values of life causes students to easily dissolve in it¹⁸. Every time the teacher becomes a motivator, because in educational interactions it is not impossible to find students who are too lazy to learn and have other learning problems. Motivation can be effective when done by paying attention to the needs of students¹⁹. The teacher as a facilitator is not only limited to providing physical things, but more importantly how to facilitate students so that they can carry out learning activities and experiences as well

⁹ Tatang Hidayat and Abas Asyafah, "Konsep Dasar Evaluasi Dan Implikasinya Dalam Evaluasi Pembelajaran Pendidikan Agama Islam Di Sekolah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (2019): 159–181.

¹⁰ Setiadjeng Kadarsih, "Tugas Dan Wewenang Ombudsman Republik Indonesia Dalam Pelayanan Publik Menurut UU No. 37 Tahun 2008," *Jurnal Dinamika Hukum* 10, no. 2 (2010): 175–182.

¹¹ Sukrianto Sukrianto, Elya Elya, and Naima Naima, "PERAN GURU AKIDAH AKHLAK DALAM MENINGKATKAN KECERDASAN EMOSIONAL PESERTA DIDIK DI MI MUHAMMADIYAH NUNU," *IBTIDAI'Y DATOKARAMA: JURNAL PENDIDIKAN DASAR* 1, no. 1 (2020): 1–16.

¹² Santi Santi, Undang Undang, and Kasja Kasja, "Peran Guru PAI Dalam Membentuk Karakter Peserta Didik Di Sekolah," *Jurnal Pendidikan Tambusai* 7, no. 2 (2023): 16078–16084.

¹³ Musytari Randa and Muhammad Arsyam, "Transformation of Islamic Religious Education in the Revolution 4.0 Era," *International Journal of Science and Society* 4, no. 4 (2022): 676–686.

¹⁴ Mitra, Rahendra Maya, and Moch Yasyakur, "Peran Guru Pendidikan Agama Islam Dan Budi Pekerti Dalam Menanamkan Karakter Religius Pada Siswa Kelas V SD Negeri Kotabatu 04 Desa Kotabatu Kecamatan Ciomas Kabupaten Bogor Tahun Ajaran 2019/2020," *Cendikia Muda Islam: Jurnal Ilmiah* 1, no. 1 (2021): 95–104.

¹⁵ Muhammad Ilham, "Peran Guru PAI Dalam Membentuk Karakter Melalui Program Sekolah Ramah Anak (SRA) Di SMPN 7 Yogyakarta," *Nusantara: Jurnal Pendidikan Indonesia* 1, no. 2 (2021): 245–272, <http://dx.doi.org/10.14421/njpi.2021.v1i2-3>.

¹⁶ Nur'asiah Nur'asiah, Slamet Sholeh, and Mimin Maryati, "Peran Guru PAI Dalam Pembentukan Karakter Siswa," *Jurnal Ilmiah Profesi Pendidikan* 6, no. 2 (2021): 212–217, <http://dx.doi.org/10.29303/jipp.v6i2.203>.

¹⁷ Sri Rahayu et al., "The Professional Competency Teachers Mediate the Influence of Teacher Innovation and Emotional Intelligence on School Security," *Journal of Social Studies Education Research* 9, no. 2 (2018): 210–227.

¹⁸ Chatarina Febriyanti and Seruni Seruni, "Peran Minat Dan Interaksi Siswa Dengan Guru Dalam Meningkatkan Hasil Belajar Matematika," *Formatif: Jurnal Ilmiah Pendidikan MIPA* 4, no. 3 (2015), <http://dx.doi.org/10.30998/formatif.v4i3.161>.

¹⁹ Mitra, Maya, and Yasyakur, "Peran Guru Pendidikan Agama Islam Dan Budi Pekerti Dalam Menanamkan Karakter Religius Pada Siswa Kelas V SD Negeri Kotabatu 04 Desa Kotabatu Kecamatan Ciomas Kabupaten Bogor Tahun Ajaran 2019/2020."

as acquire life skills. The task of this facilitator can be carried out, among others, by creating programs and implementing them with the principles of active, educative, creative, and fun learning²⁰.

As for the role that must be carried out by PAI teachers in this research, namely the role of Islamic Religious Education (PAI) teachers who can contribute and strive for the formation of the Islamic character of students in schools. One of the duties of a teacher is to form and guide students to behave in an Islamic manner and prevent them from doing bad deeds, as explained in Surah Ali Imron Verse 104.²¹

According to Mulyasa, among the roles of Islamic Religious Education (PAI) teachers are role models, teachers as educators, teachers as facilitators, teachers as motivators, teachers as evaluators, teachers as instructors, teachers as guides, and teachers as trainers²².

Learning process activities with students. Likewise the activity process at MI Narrative Quran Lamongan. The research was conducted regarding the implementation of the project to strengthen the profile of Pancasila students through school culture with data collection techniques through observation, interviews, and documentation.

Understanding the Pancasila Student Profile

The words student and Pancasila are just two of the many factors that contribute to the word's etymology. The Pancasila Student Profile is defined as an effort formulated by the Ministry of Education and Culture and Research and Technology whose aim is to improve the quality of education and the quality of post-pandemic education by prioritizing student character development²³.

The definition of Pancasila Education according to the Regulation of the Minister of National Education No. 22 of 2006 concerning Content Standards for Elementary and Secondary Education Units is a subject that focuses on building the character of citizens who understand and can carry out their rights and obligations to become intelligent, skilled and characterized Indonesian citizens mandated by Pancasila and the 1945 Constitution. Conceptually Pancasila and Citizenship Education is a lesson that examines and discusses Government, Politics, Constitution, Norms, Law, Human Rights, and Democracy.

Pancasila Education or Civic and Law Education is an education program that is comprehensive and multidimensional and based on theories of social sciences and political science. It is this multi-dimensional nature that makes PAI address education with multi-tolerance, political education, national character education, social education, moral and ethical values education, law and human rights education, and democracy education²⁴.

The function of Pancasila Education is to value education. So, through PAI it is hoped that values, morals, and norms can be instilled that are considered good by the Indonesian people. If the function of PAI as value education is successful, it also upholds PAI as legal education which is considered as an embodiment of meaningful values whose presence is to advance values that are upheld by Indonesian citizens²⁵.

The word student is a term for someone who is carrying out activities or activities seeking knowledge. In general, students can also be referred to as students or students. But in this case,

²⁰ Ilham, "Peran Guru PAI Dalam Membentuk Karakter Melalui Program Sekolah Ramah Anak (SRA) Di SMPN 7 Yogyakarta."

²¹ See Qs. Ali Imron, Verse 104.

²² Luh Devi Herliandry et al., "Pandemic Learning during the Covid-19.," *Jurnal Teknologi Pendidikan* (2020).

²³ Dwi Nur Indah Sari et al., "Aplikasi Canva Sebagai Media Pembelajaran Yang Menarik Di Era Digital," *PIJAR: Jurnal Pendidikan dan Pengajaran* 2, no. 1 (2023), <http://dx.doi.org/10.58540/pijar.v2i1.475>.

²⁴ Ismail et al., "Analisis Kebijakan Penguatan Pendidikan Karakter Dalam Mewujudkan Pelajar Pancasila Di Sekolah."

²⁵ S Huda et al., "Islamic Education in Supply Chain System by Prioritizing Manners as a Success Factor of Millennial Generation on Socializing," *International Journal of Supply Chain Management* 9, no. 2 (2020): 853–863.

the student does not mean someone who seeks knowledge only in school but seeks knowledge throughout life. So by using the word student, it is hoped that it will not only be formed and realized at school but can be realized anywhere and anytime. Then the next word is Pancasila. Pancasila is the foundation of the Republic of Indonesia which has five precepts or values. The five precepts are a reference value that must be possessed by every student. Because in Pancasila there is a balance between the values of religiosity, cooperation, nationalism, independence, and integrity. Besides that, Pancasila is also relevant to the capabilities that must be possessed by the global community. So that it is hoped that Pancasila students will be students who have a strong sense of love for the motherland, but also uphold divine values, and be able to overcome problems that exist in society and face global challenges.

So if the words student and Pancasila are combined, they will become one unit that holds great hope for the Indonesian people. Because Pancasila students are the next generation of the nation who not only have intellectual intelligence but also have characters that are by Pancasila. This is also the answer to the question about what abilities or competencies will be produced from the education system in Indonesia.

In formulating the Pancasila Student Profile, this refers to government policy, namely PPK (Strengthening Character Education). This policy is contained in Presidential Regulation (PerPres) of the Republic of Indonesia Number 87 of 2017 and Regulation of the Minister of Education and Culture Number 20 of 2018 Concerning Strengthening Character Education in Formal Education Units. In the policy, there are 18 values, which are then summarized into five main values. These values are the value of religiosity, the value of nationalism, the value of cooperation, the value of independence, and the value of integrity. But besides that, what became the reference for the emergence of the Pancasila Student Profile was Ki Hajar Dewantara's educational ideals (Irawati et al. 2022).

Profile of Pancasila Students as written in the Regulation of the Minister of Education and Culture Year 2020-2024 concerning the Ministry of Education and Culture's Strategic Plan for 2020-2024 which reads "Pancasila Students are the embodiment of Indonesian students as lifelong students who have global competence and behave by the values of Pancasila values, which have six main characteristics, namely faith, piety to God Almighty, and noble character, single diversity, cooperation, independence, critical reasoning, and creativity".

The elaboration of the Pancasila Student Profile which has these six characteristics will be discussed one by one. First, namely having faith, fearing God Almighty, and having noble character. A student with a Pancasila Student Profile must have faith and piety to God Almighty. So that with this faith, morality will be formed. Not only morals towards fellow human beings but also morals towards the environment, as well as morals towards the country

Second, global diversity. As a student with a Pancasila Student Profile, you must have global diversity because Indonesia is a pluralistic country, rich in traditional cultures, races, and religions. So as Pancasila students, they must uphold global diversity, namely tolerance and respect for differences. So that will create prosperity. However, this does not only stop at the national level but is also applied internationally, namely respecting foreign cultures.

Third, work together. As a student with a Pancasila Student Profile, you must have the ability to work together. Because with cooperation, a matter will be lighter. Likewise later when plunging into the world of work, of course, cooperation is needed. This is by human nature, namely social beings who cannot be separated from the help of others. Especially in today's era, increasingly high challenges require humans to collaborate.

Fourth, Independent. Independent here means that as a student must be able to carry out their responsibilities independently, not depending on others. Even though cooperation was mentioned above, there are certain times when cooperation is not needed and is replaced by the value of independence. The element of one's independence is being able to understand oneself and the conditions one is experiencing, as well as self-control.

Fifth, is critical reasoning. As a student, of course, you must have critical reasoning. Where

someone receiving information is not swallowed raw. But it needs to be studied and analyzed, evaluated, and then conclusions drawn. Someone critical in making a decision will not be in a hurry because it requires deep thought. The hope is that students who think critically will create the next generation who can advance the Indonesian nation.

Sixth, creative. A student with a Pancasila Student Profile must have creative value. Namely being able to create original ideas and of course useful for life. Someone creative from an early age, then in facing problems there will be solutions found to deal with these problems. So this creative value needs to be instilled from an early age.

These six values are values that must be owned or applied by a student conceptualized in the Pancasila Student Profile. With the hope of creating the next generation of national life who can provide change and progress to the Indonesian nation. Of course, this cannot be created instantly. But it requires a long process. Therefore, the Pancasila Student Profile is implemented as early as possible starting from the lowest level of education, namely kindergarten, elementary, junior high, to high school.

Then, efforts to instill the values contained in the Pancasila Student Profile are carried out through habituation at school. Whether it's through intra-curricular learning, extra-curricular, or projects that strengthen the Pancasila Student Profile (Rachmawati 2021). So, this is closely related to the school principal's policy and is also inseparable from the guidance of a teacher, and of course support and cooperation with parents of students.

The learning process carried out at MI Narrative Quran Lamongan is carried out through a learning process in the classroom and outside the classroom through three main pillars developed by the madrasa, namely: WIRIDQU (Writing And Reading Al Qur'an), local content QURMA (Quran and Meaning), and LITBAS (Literacy and Language).

Each of the pillars above has a program and coordinator and members with a gradual, sustainable and integrated system. That is, everything is not only borne by the homeroom teacher but all teachers also have the same role and duties in embodying Pancasila values in learning Islamic Religious Education and other learning. The majority of PAI educators or teachers are appointed as teachers for studying the Qur'an or WIRIDQU (Writing And Reading Al-Qur'an), Tahfidz, and several coordinators for several learning activities and commemoration of national and religious holidays.

The Role of PAI Teachers in Realizing Pancasila Student Profiles

In the context of achieving the goals of character education, Islamic religious education teachers are one of the spearheads of success and the formation of student character because Islamic religious education teachers as figures who are admired and imitated, have an important role in the application of character building in schools. This is also the case in MI Narrative Quran Lamongan. Islamic Religious Education teachers have a major role in shaping the character of students.

The role of the teacher is a series of interrelated behaviors that are carried out in a particular situation about the progress of behavior change and the development of the student who is the goal. The importance of the teacher's role in the formation of student character, requires teachers to have better character first so that it makes it easier for each teacher to shape the character of their students²⁶.

The results of the research that has been carried out to answer the role of the PAI teacher in the formation of the Pancasila Student Profile are as follows:

1. As a driving force that contributes to all components of the school to achieve goals. Namely the creation of students who believe in piety to God Almighty and have a noble character, critical reasoning, cooperation, independence, creativity, and global diversity. This can be

²⁶ Amelia Sapitri and Mimin Maryati, "Peran Pendidikan Agama Islam Dalam Revitalisasi Pendidikan Karakter," *al-Afkar, Journal For Islamic Studies* (2022): 252–266.

seen not only during the implementation of religious daily programs but also at the commemoration of national holidays, mentoring vocabularies, and flag ceremonies. PAI teachers are also trusted as room teachers or homeroom teachers who have a very active and contributive role in student activities. So that the teacher is obliged to take part in the IKM education seminar (Implementation of the Merdeka curriculum) for several days which will be held at the MI Narrative Quran Lamongan Building in August 2022. One of the leading activities is the expression stage,

2. As a coach who repeats activities and routines continuously and continuously every day. Thus, it becomes a culture and accustomed to doing good things anywhere, as exemplified by the teacher at school. As an example one student who performs the Dluha prayer, memorizes Muroja'ah during school holidays, recites dhikr after prayer, and greets or greets when meeting with his ustadz.
3. As an example for students in every learning process. This can be seen when PAI teachers also participate in carrying out students' daily programs and act as coordinators of activities such as imams praying dluha, jam'iyyah dziba', WIRIDQU (Writing and reading the Koran: learning activities to read and write the Koran), tadarrus istiqomah which is carried out 3 times offline and once a week online, reciting Manaqib and Rotibul Haddad every Wednesday, taking turns at the residence of MI Narrative Quran Lamongan teachers.
4. As a student motivator. Morning activities at MINAN include giving motivational quotes by the teacher to students after performing the congregational and istighotsah prayers. Apart from that, it was also announced and given appreciation at the morning assembly to several students who succeeded in achieving achievements in PORSENI teaching at the Kec. Lamongan 2023. This makes them more prepared and gives self-confidence to students, rewards for the best Al-Quran memorizers, the most book readers etc. It can also be seen on the MINAN social media page as a form of motivation, and appreciation, as well as a madrasah information center.
5. As an evaluator of each program implemented. While at home, students are asked to fill out SAJADAH SANTRI a media that bridges and monitors activities between students and teachers while at school and between parents and children at home which is filled out online or online both during active days or school holidays. Apart from that, it also optimizes WA chats between teachers and parents at certain times.²⁷In addition, a mini book was also given as a guide for students' memorization and a connecting book in Al-Quran learning activities.

In several supporting activities related to learning in schools, it can be seen that almost all teachers work together to realize good student behavior such as being disciplined and coming to school on time. This can be seen from the condition of welcoming the students to the Madrasah lobby every morning, escorting the return of students to making sure they go home with pick-ups. After each lesson, several teachers in different classes motivate students to maintain and carry out good habits at home, for example helping parents with work at home, praying dluha, muroja'ah, etc. According to the SOP written for teachers there, it requires teachers to educate students with excellent service and communication intent with student guardians. Because basically what is no less important is the planting of Pancasila values in the daily lives of students and teachers. So that the values and competencies mentioned above can become a culture and habit that will always carry over to the end of one's life.

Next, the researcher will make a table as the results of research conducted on PAI teachers at MI Narrative Quran Lamongan in their role can be reflected through several actions as follows:

Table 1- Indicators for implementing the Pancasila Student Profile

Competence	Action
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²⁷Interview with PAI teacher, Ustadzah Siti Mualifah, 12 June 2023.

Have faith in God Almighty	Dhuha, Dluhur and Asr prayers in congregation, Friday prayers, dziba', Manaqib, istighotsah, Halaqoh Khotmul Qur'an Online and Offline.
Noble morals	Smile, greet, and say hello when students enter and leave, students duck when walking in front of the teacher, learning with movement and songs carries good cultural friends of MINN students such as eating and drinking while sitting etc.
Cooperation	Clean Friday, Expression Stage, QURMA TREE (Project from QURMA Subject), class picket schedule.
Independent	MILO (MINAN Lunch Order), Summer Camp, Winter Camp. Extra Scouts.
Creative	Expression Stage, QURMA TREE (Project from QURMA Subjects), My Diary My Story.
Global Diversity	<i>Morning Vocabulary</i> , Language Month, MINAN Podcast, leading Du'a after prayer in rotation from the lowest class to the highest class, Pego learning, and Language center (Native Institute)

Conclusion

The learning process carried out in forming a Pancasila student profile at MI Narrative Quran Lamongan is carried out through a formal learning process in the classroom and outside the classroom through three main pillars developed by madrasahs, namely WIRIDQU, QURMA, and LITBAS with a gradual, continuous and integrated system. That is, everything is not only borne by the homeroom teacher, but all teachers also have the same role and duties in realizing Pancasila values, especially the PAI teacher who is appointed as a teacher and coordinator of activities.

The role of the PAI teacher in forming the profile of Pancasila students at MI Narrative Quran Lamongan is a mover who participates with all components in the school to achieve goals, As a trainer who repeats activities and routines continuously and continuously every day, As an example for students in each learning process, As a motivator for their students, and As an evaluator of every program carried out by students, not only at school but also at the activities of students at home.

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