

THE ROLE OF ISLAMIC BOARDING SCHOOL EDUCATION IN REALIZING THE PROFILE OF PANCASILA STUDENTS

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Abstract

This research aims to analyze the role of Islamic boarding school education in realizing the Pancasila Student Profile. The research method used was qualitative with a field study approach carried out at one of the Islamic boarding schools in Purwakarta. Data collection was carried out through interviews with Islamic boarding school leaders, teachers, Islamic boarding school students and alumni, as well as observations in the Islamic boarding school environment. The research results show that Islamic boarding schools play a role in realizing the Pancasila Student Profile, proven by showing that Islamic boarding schools not only focus on religious aspects, but also actively integrate Pancasila values into the curriculum and apply them in the daily lives of the students.

Keywords: Islamic Boarding School Education, Profile of Pancasila Students.

INTRODUCTION

The independent curriculum is one of the efforts made by the government to improve education in Indonesia in accordance with the needs of the times. In the independent curriculum, students are not only formed to be intelligent, but also have character in accordance with Pancasila values or what is called the Pancasila Student Profile form. In other words, the Merdeka Curriculum encourages character strengthening and soft skills development through the project to strengthen the Pancasila Student Profile. According to Regulation no. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for the 2020–2024 Period, this Pancasila Student Profile refers to the representation of Indonesian students who are pursuing lifelong education with globally applicable abilities and behavior that is in line with the principles of Pancasila (Nurun Alanur et al., 2022).

In the Pancasila Student Profile, education plays an important role in shaping a person's character (Aryani et al., 2022). This is in line with the goals of national education stated in Education Law Number 20 of 2003 concerning the national education system, namely,

to educate the life of the nation and develop the Indonesian human being, namely a human being who has faith and devotion to God Almighty and has good character. noble, possessing knowledge, physical and spiritual health, a stable and independent personality and a sense of social and national responsibility (Supriyanto et al., 2023). In this aim, education is expected to help in understanding spiritual and moral values, as well as the ability to control emotions, interact well with other people, and have practical skills that are useful in everyday life and society.

Apart from that, education also discusses the formation of national character and the application of Pancasila values as the state ideology in Indonesia. As a country with ethnic, religious, cultural, and linguistic diversity, Pancasila is the main foundation that unites all components of society. Therefore, the importance of education that can internalize Pancasila values in students is becoming increasingly urgent. In this context, Islamic boarding school education has become one of the educational entities that realizes this goal. Islamic boarding school education in Indonesia has a long history and is an integral part of the social, cultural, and religious life of society. Islamic boarding school itself is a traditional Islamic educational institution that focuses on teaching and understanding religious teachings. At Islamic boarding schools, students learn about Islamic teachings in more depth and are emphasized on practicing them in everyday life (Mahdi, 2013) More than that, Islamic boarding schools also emphasize the importance of moral values and religious ethics as guidelines for good behavior.

In connection with education that is able to internalize Pancasila values in students, Islamic boarding schools have long existed to become places where students can gain a deep understanding of religious values that are integrated with Pancasila values so that in this context, it is important to understand how education Islamic boarding schools influence the morals of the students in accordance with Pancasila values, how Islamic boarding schools integrate religious values with Pancasila, and how Islamic boarding schools help develop social skills and tolerance values among the students.

Islamic boarding schools realize the importance of integrating Pancasila values with Islamic religious teachings in education. In this way, Islamic boarding schools provide space for Ustadz (teachers) to teach more creatively and innovatively and enable students to develop a deep understanding of religion while also having an awareness of national and social values. For example, by actively participating in deliberation and democracy in the Islamic boarding school environment, instilling the spirit of Pancasila values such as unity, social justice, and democracy. This plays a role in forming a generation of Pancasila students who have noble morals, strong character, and are ready to contribute positively to society and the nation. Based on the description that has been presented, this article will explain how Islamic boarding school education plays a role in realizing the Pancasila student profile.

METHOD

The approach used in this research is descriptive qualitative with the aim of understanding in depth the role of Islamic boarding school education in forming the character of students which is in line with Pancasila principles as a form of realizing the Pancasila student profile. Data will be collected directly from the Islamic boarding school environment, including daily interactions between students and their educational environment. Apart from that, other relevant information will also be used as a data source.

This research involved various individuals who act as sources of information, including Islamic boarding school leaders, Santri (Students), Ustadz (Educators) and Islamic Boarding School Alumni. In selecting individuals to be interviewed, this research used a purposive sampling method, namely the selection was carried out deliberately. Data was then collected through interviews, observations, and other document collection. To analyze data, the steps follow the guidelines proposed by Miles and Huberman, namely a series of processes consisting of four stages, namely data reduction, data presentation, conclusion extraction, and verification. This process is used in research data analysis to produce deeper understanding and valid conclusions (Miles, M. B., & Huberman, 1994).

RESULTS AND DISCUSSION

Based on research conducted at Islamic boarding schools in Purwakarta, the description of how to realize the Pancasila student profile realized by Islamic boarding school education is as follows:

Islamic boarding school education and profile of Pancasila students

1. Islamic Boarding School Education as a Pillar of Pancasila Education

In an interview conducted with the head of the Islamic boarding school regarding Islamic boarding school education which is used as a pillar or foundation of Pancasila education, he said that: "*Islamic boarding school is an institution that cannot be separated from Pancasila itself. Because of the attachment between the two, Islamic boarding school education and Pancasila become one unified entity. inseparable*" (Interview, 30 August 2023). Based on the interview, Islamic boarding schools and Pancasila education have an interrelated relationship and cannot be separated.

Education has a very important role in realizing Pancasila values in society. It is a platform where moral, social and cultural values are instilled in individuals, especially the younger generation (Lisnawati et al., 2023). Education must provide a deep understanding of Pancasila and support the practice of these values in everyday life. One form of education that has great potential in this regard is Islamic boarding school education.

Islamic boarding schools, as Islamic educational institutions, have a major role in teaching the Islamic religion and forming character based on religious teachings. However, Islamic boarding schools are also able to integrate Pancasila values into

their education. Islamic boarding school education creates opportunities for santri (students) to understand the values of the Islamic religion in the values of Pancasila. This includes an understanding of unity, justice, democracy and human rights within the framework of Islamic teachings. Islamic boarding schools systematically teach how to live an Islamic life while remaining citizens who uphold the values of Pancasila.

The role of Islamic boarding school education in realizing the Pancasila student profile is also reflected in the curriculum (Supriyanto et al., 2023). Islamic boarding schools not only provide knowledge about the Islamic religion, but also integrate subjects and activities that support the understanding and practice of Pancasila values. This is in accordance with what was conveyed by one of the teachers at the Islamic boarding school studied who said that: *"In the Islamic boarding school education process, the realization of the Pancasila student profile is by going through recitation (learning). For example, when the teaching material is related to Pancasila values, then understandings about Pancasila values are inserted, for example when studying the Wasoya book which explains about morals, it can provide an understanding of how to behave towards fellow human beings, and have morals as a nation."* (Interview, August 24, 2023)

Based on the explanation given by the Ustadz who teaches, it can be seen that the approach taken in forming the profile of Pancasila students is to combine religious teachings contained in classical books, such as the yellow book, with Pancasila values. The aim is to ensure that understanding of religious values is not only in line with the principles of the religion itself, but also in line with the principles upheld by Pancasila. This concept aims to align religious values with Pancasila values in the education process. One example of implementation can be found in literature on monotheism, where the concept of the oneness of God is the basis for character formation for Pancasila students. Through understanding that God is one and has the qualities of goodness, students are directed to have good, moral and ethical personalities. By integrating a deep understanding of religion with the principles of Pancasila, this approach has the potential to create students who are not only strong in their religious values, but also able to apply the universal values of Pancasila in everyday life. In addition, Character Being strong and moral is the main aspect of Pancasila values. Islamic boarding schools consider it important to shape the character of students based on religious teachings and Pancasila values.

Character education in Islamic boarding schools is not only limited to theory, but is also applied in daily practice such as honesty, integrity, responsibility and respect for others. This is in line with Pancasila values such as social justice, unity and democracy. Students are taught to be responsible individuals, have empathy for others, and contribute positively to society. One important aspect in realizing the Pancasila student profile is the development of attitudes of tolerance and social awareness. Pancasila emphasizes the importance of unity in diversity, as well as

social justice. Islamic boarding schools play a role in forming an attitude of tolerance towards religious, cultural and ethnic differences, which is the core value of Pancasila. students in Islamic boarding schools are taught to respect and understand the diversity of religions and cultures that exist in Indonesia. This is one aspect of the Pancasila student profile, namely the global diversity aspect, where they are invited to interact with friends of the same religion and nationality who have similar backgrounds. different. This helps students understand that diversity is one of the riches of the Indonesian nation that must be appreciated and preserved.

In observations made by researchers of several informants at Islamic boarding schools, it is important to note that at this boarding school some of the students are from Nusa Tenggara, Lampung, Sulawesi, Java, and others. Therefore, the diversity resulting from cultural differences creates a unity within the Islamic Boarding School (Interview, 30 August 2023).

2. Profile of Pancasila Students in Islamic Boarding School Perceptions

Education has a very important role in shaping an individual's values, morality and identity (Lisnawati et al., 2023). In Indonesia, which has cultural and religious diversity, the challenge of creating education that reflects this diversity becomes increasingly relevant. One form of education that plays a role in overcoming this challenge is Islamic boarding school education (Intania et al., 2023). Islamic boarding school education is a traditional form of education in Indonesia that combines Islamic religious values with the values of Pancasila, the basic ideology of the Indonesian state. It is important to understand that in Indonesia, the majority of the population is Muslim, and Islam is the majority religion. However, Indonesia is a country with the Pancasila ideology, which respects religious diversity. Therefore, education in Indonesia is expected to reflect a balance between religious values and Pancasila, so that all citizens can feel recognized and respected in the education system.

The Indonesian government has introduced an independent curriculum as an effort to improve education that reflects the values of Pancasila (Heryahya et al., 2022). In implementing the independent curriculum, the Pancasila student profile is the identity of students who instill the values of Pancasila.

The Pancasila student profile is an attempt to interpret educational goals and views into a format that is simpler to understand by all parties involved in the world of education. This profile was formulated to serve as a guide for educators and students in Indonesia. All activities, programs and teaching in the education system aim to lead to the Pancasila student profile. This profile consists of six dimensions that a student must have, namely: having faith and fear in God Almighty and having noble morals, respecting global diversity, a spirit of mutual cooperation, independence, critical thinking skills and creativity. (Rahayuningsih, 2021).

Based on this theory, the head of the Islamic boarding school studied explained that: "the profile of Pancasila students in Islamic boarding schools actually existed before the word Pancasila student profile existed, even in the lives of the santri (students) the embodiment of the Pancasila student profile had already been realized" (Interview, 30 August 2023). Therefore, long before the Pancasila student profile existed, Islamic boarding schools were already present in their realization as a form of application of the knowledge that had been taught in learning.

The Pancasila student profile is a personality and skills that are built daily and reflected in each student, through the norms applied at school and through various types of activities such as classroom learning, activities outside the curriculum, and extracurricular activities. (Rahayuningsih, 2021). Likewise, Islamic boarding school culture includes the atmosphere in the Islamic boarding school, the policies implemented, ways of interacting and communicating between Islamic boarding school members, and the norms that apply in the Islamic boarding school environment. Learning in the curriculum includes lessons and learning experiences provided to students. The concept of "project" in the Pancasila student profile refers to project-based learning, which links learning material to real contexts and interacts with the surrounding environment. Meanwhile, extracurricular activities are activities outside class hours that are designed to develop students' interests and talents.

Based on the research carried out, it can be found that the Islamic Boarding School in the project concept which is the output (result) of its learning is the existence of a gardening program which plants inthanon melons, processes bread production, and raises sheep. Apart from that, other extracurricular activities in developing interests and talents include holding photography and Muhadhoroh training programs. This is in accordance with what was conveyed by the chairman (Rois) of the management that: *"Muhadhoroh is a typical Islamic boarding school activity which includes the reading of the holy verses of the Koran, prayers from the Prophet, speeches, lectures, creations of students (students) and closing prayers. and led by an MC (master of ceremonies). Everything was delivered by santri (students) taking turns"* (Interview, 23 August 2023).

In this activity, there are several aspects that describe student profiles based on Pancasila values. First, there is the creative aspect, which reflects the ability of santri or students to think out-of-the-box, develop new ideas, and create innovative solutions in facing various challenges. One example is mental training in muhadhoroh activities as an activity. to get used to dealing with people. Then, the critical thinking aspect is also an important part of the Pancasila student profile. This refers to their ability to analyze information in depth, evaluate different points of view, and make decisions that are based on rational thinking. By having critical thinking skills, students can be better able to understand complex issues and take wise attitudes in living their daily lives, which means that students are required to be critical and responsive to changes that occur. For example, knowledge about

social media platforms which promotes Islamic boarding schools in cyberspace. Furthermore, the global aspect of diversity is also reflected in the profiles of Pancasila students. This reflects their awareness of the importance of respecting diversity of cultures, religions and views at the global level. Students are expected to have a broader understanding of the world and be able to establish harmonious relationships with individuals from different backgrounds. Through involvement in these activities, students show how the values of creativity, critical thinking and global diversity are applied in life. their daily life. By looking at the way they participate and interact in the context of activities, it can be seen how they respond to situations with an innovative, analytical mindset and open to differences.

3. The Influence of Islamic Boarding School Education on Student Character

Education is one of the most powerful tools that can shape individual character. It is a process that includes more than just imparting knowledge; it is a way to shape a person's behavior, morals, and ethics. In education in Indonesia, one form of education that has a significant influence on student character is Islamic boarding school education (Piesesa & Camellia, 2023).

The approach to Islamic boarding school education is different from other conventional education. This is a form of education that is highly oriented towards Islamic religious values, with teaching based on the Al-Qur'an and Sunnah of the Prophet Muhammad SAW. However, Islamic boarding school education is not only about religion; it is also about building strong character and morals. In this article, we will explore in depth the influence of Islamic boarding school education on student character, including how Islamic boarding schools create an environment that supports the development of strong ethics, morals and personalities. (Novianti et al., 2023).

Islamic boarding schools are educational institutions that have existed in Indonesia for centuries. They are known for their focus on teaching in-depth Islamic teachings and developing strong character (Hidayat et al., 2018). Islamic boarding schools are places where students study various disciplines, including interpretation of the Koran, hadith, fiqh, aqidah, Islamic history, and Arabic. What differentiates Islamic boarding school education from conventional education is its holistic approach. This is not only about transferring religious knowledge, but also about forming individuals who have good morals, strong ethics, and an Islamic personality. In Islamic boarding school education, character is not an additional aspect; this is the essence of education itself.

One of the most significant influences of Islamic boarding school education on the character of santri (students) is the formation of strong morals. Islamic boarding school education seeks to form individuals who live in accordance with the high moral and ethical principles of Islam. This includes values such as honesty, integrity, discipline, and compassion. Santri are taught to be trustworthy and honest individuals in everything they do. They understand that honesty is a very

important value in Islam and in society. This is a strong moral foundation that helps them live their daily lives with integrity.

As a result of interviews with several informants, the explanation was obtained: "Discipline is an integral part of Islamic boarding school education. Santri are expected to follow the Islamic boarding school's rules and regulations with high discipline. In this case, there is conformity with what was said by the head of the board (rois), namely: *"For example, such as rules that make students obedient and obedient to existing regulations. For example, there are regulations that if you miss the Koran, you will be subject to takzir (sanctions)"* (Interview, 23 August 2023). This helps them develop self-control and responsibility, which are the main characteristics of a good moral person.

Compassion is also taught in Islamic boarding school education. Santri are learned to care for fellow human beings, to have a soft heart and care for others. These are moral values reflected in the hadiths of the Prophet Muhammad SAW which taught the importance of doing good to fellow humans. This is in accordance with what was said by the Ustadz (Teacher) where he said: "In this case the students are taught through the teaching of Sufism which is clarified in classical literature such as the Book of Ta'lim Muta'allim, Adabul Alim Wal Muta'allim, Akhlaqul Banin, And others. (Interview, August 23, 2023)

Apart from love, morals in Islamic boarding school education also have a significant impact on the ethical development of students. Ethics are rules of behavior that regulate the relationship between individuals and society. In Islamic boarding school education, ethics is taught as part of the teachings of the Islamic religion. Santri are taught to respect parents, teachers and each other, for example in this ethic "santri (students) are introduced to khidmah (devotion) towards teachers. This is the basic ethics taught in Islam in accordance with the study of the moral books Lil Banin, Washoya, and other books of Sufism." (Interview, 23 August 2023) They are also taught about ethics in interacting with society, including how to be polite and respectful in speaking and behaving.

Islamic boarding school education is not only about morals and ethics, but also about Islamic personality development. This includes aspects such as patience, perseverance, gratitude, and determination in facing challenges. Santri are taught to have patience in facing trials and difficulties in life. They learn that patience is one of the characteristics recommended in Islam and can help them overcome various obstacles.

Perseverance is also taught in Islamic boarding school education. Santri understand the importance of hard work and strong determination in achieving goals. They learned that good results require hard work and dedication. They also adhere to one of the Arabic sayings (maqolah), namely Man Jadda Wa Jada, which means whoever is serious, he will succeed. Gratitude is taught as part of Islamic personality development. Santri are taught to be grateful for all the blessings they

receive from Allah SWT. This helps them develop a positive attitude towards life and avoid negative traits, such as the simple life of the students. Determination is also an important aspect in developing an Islamic personality. Santri are taught to remain firm in their beliefs and not be influenced by pressure or temptations that may arise in everyday life. This helps them become solid individuals and adhere to religious values.

Islamic boarding school teachers, who are often referred to as ustadz, play an important role in guiding and forming the character of the students. They become role models for students in terms of morals and ethics. Ustadz also provides in-depth religious advice and helps students understand Islamic teachings better. Apart from that, social interaction between students also has a big impact on character development. They learn to interact with others, respect differences, and work together in a variety of activities. This helps them develop social skills and a balanced personality.

4. Integration of Religious Values and Pancasila

Indonesia, which has cultural and religious diversity, the challenge of creating education that reflects this diversity becomes increasingly relevant. One form of education that plays a role in overcoming this challenge is Islamic boarding school education (Intania et al., 2023). Pendidikan pesantren adalah bentuk pendidikan tradisional di Indonesia yang memadukan nilai-nilai agama Islam dengan nilai-nilai Pancasila, ideologi dasar negara Indonesia.

Islamic boarding schools are Islamic educational institutions that have an important role in integrating Islamic religious values with Pancasila. How Islamic boarding schools succeed in carrying out this integration and why this is important will be the focus of the analysis in this paper. Pesantren is a place where students, called santri, receive in-depth Islamic religious education. They study the Koran, hadith, fiqh (Islamic law), aqidah (beliefs), Islamic history, and Arabic. This learning includes a deep understanding of Islam as a religion and also teaches strong ethics and morality.

The integration of religious values in Islamic boarding school education can be seen in the way the curriculum and teaching methods are designed. Islamic boarding schools prioritize a deep understanding of the vertical dimension in relationships with God and the horizontal dimension in relationships with fellow humans. In the vertical dimension, students are taught to have a strong connection with God through worship, prayer and good deeds. Meanwhile, in the horizontal dimension, they are taught values such as mutual assistance, loyalty, tolerance and solidarity.

Based on the explanation above, according to the Ustadz (teacher) at the Islamic boarding school, he said that: *"integration between religious teaching or education at the Islamic Boarding School and the realization of santri (students) who have Pancasila values in the human aspect and empathy for others has been realized"*

as well as the duties of the administrator. guiding or instructing when there are activities at the Bumi Nusantara dormitory such as reciting the Koran, congregational prayers and so on, whether or not there is a maximum is up to the management" (Interview, 24 August 2023). However, there is a difference with what was explained by the Islamic Boarding School students (students) who said that: *"The integration between Islamic boarding school education and the profile of Pancasila students here is interrelated which can be seen from the ongoing teaching process"* (Interview, 25 August 2023).

The results of the two respondents in terms of integration between Islamic boarding school education and Pancasila values can be said to have been realized with teaching methods that are interrelated with Pancasila values. The only difference between the first respondent and the second is that the first respondent places more emphasis on the authorities in the Islamic boarding school. The second respondent focused on the curriculum or education of his Islamic boarding school.

The integration of Islamic religious values and Pancasila in Islamic boarding school education is a complex and important process in shaping the character and identity of students (santri). This helps students understand religion holistically, internalize the values of tolerance and unity, and form strong moral character. The contribution of this integration is to create citizens who have good personalities, respect state ideology, and have the potential to become responsible leaders. Therefore, the integration of religious values and Pancasila in Islamic boarding school education is a very relevant step in creating a generation that is in line with the principles of Pancasila and strengthening social harmony in Indonesia.

The role of Islamic boarding school education in realizing the Pancasila student profile

1. Empowering Santri in Islamic Boarding School Education as a form of Realizing the Pancasila Student Profile

Islamic boarding school education, as a form of traditional education that exists today in Indonesia, has unique characteristics in forming students. (Royani, 2018). One very striking aspect of Islamic boarding school education is the empowerment of santri (students). Empowering santri (students) is not just a theoretical concept, but a pedagogical practice that has become the core of Islamic boarding school teaching.

Empowering students in Islamic boarding school education is not just about giving them academic skills or religious knowledge. More than that, empowerment in Islamic boarding schools includes the development of key aspects within students, such as morality, ethics, leadership and courage. This means that Islamic boarding schools do not only focus on imparting knowledge, but also on forming strong character and a deep understanding of religious and human values.

Based on the explanation above, the Leader of the Bumi Nusantara Cipulus Islamic Boarding School said that: "*empowerment of students in aspects of the Pancasila student profile can be seen in independence and creativity which can be seen from the empowerment of students in bread processing, animal husbandry and gardening*" (Interview, 30 August 2023) Apart from that, the existence of a leadership mode in an organization makes it a lesson as well as an application in realizing the Pancasila student profile. An example of a leadership mode is having a chairman in several rooms, making selected people realize the implementation of leadership.

Empowering students in Islamic boarding schools also involves developing leadership abilities. For example, "*leadership in terms of cleaning carried out on Fridays and Sundays*" (Interview, 30 August 2023). Islamic boarding schools provide opportunities for students to lead various activities, ranging from daily activities to social activities in public. They are taught to be fair, wise and responsible leaders. In many Islamic boarding schools, including the Islamic Boarding School, there is a hierarchical system where the more senior students play an important role in guiding and accompanying the more junior students. This not only develops their leadership skills but also teaches values such as mutual cooperation and caring for others.

The empowerment of students in Islamic boarding schools is also reflected in the way students are taught to apply religious teachings in their daily lives. They not only learn about Islam from a theoretical perspective but also experience how to apply the religion's teachings in real action. This can include religious practices such as prayer and fasting, but also how to be polite, empathize with others, and make a positive contribution to society. Islamic boarding schools often encourage students to do good deeds such as giving alms, helping the poor, or getting involved in social projects. In this way, students learn that religious teachings are not only about rituals, but also about acting well and contributing positively to society.

Empowering students in Islamic boarding schools also includes developing independence and responsibility. students are taught to manage their own time, carry out their daily tasks, and manage their lives independently. This creates a strong sense of independence among the other students. Apart from that, students are also taught to be responsible for their actions. They learn that every action has consequences, both in their own lives and in their relationships with others. Personal responsibility is an important value taught in Islamic boarding school education.

Empowering students in Islamic boarding schools also includes awareness of social values. They are taught to care about the surrounding community and become agents of positive change. Islamic boarding schools often encourage students to get involved in social activities, such as helping poor people, supporting environmental projects. Students are also taught about the importance of mutual

cooperation and unity in society. They understand that the common good is more important than personal interests, and that everyone has a responsibility to support the progress of society.

Empowering students in Islamic boarding schools is not only about producing academically intelligent individuals, but about creating leaders with strong character. Islamic boarding school education aims to produce leaders who not only have knowledge, but also morality, integrity and commitment to religious and social values. Leaders with strong character are individuals who are reliable, fair, and have clear views on social justice. They are able to make the right decisions, inspire others, and lead by example. Pesantren education creates an environment in which students can develop all these qualities.

2. Obstacles and Challenges of Islamic Boarding School Education in Realizing the Pancasila Student Profile

The results of interviews conducted regarding the obstacles and challenges faced by Islamic boarding schools in realizing the Pancasila student profile can be seen from the narrative of the Islamic boarding school alumni, who said: *"The obstacle regarding realizing the Pancasila student profile in Islamic boarding school education at Islamic boarding schools is the approach and introduction of the personal character of each student. (student). Meanwhile, the challenge is sustainability (continuity/istiqomah) and providing an understanding regarding Pancasila values. What you need to know is that adolescence is a process of sorting and choosing, so it is hoped that the existing apparatus in Islamic boarding schools can provide stimulants and instructions for instilling Pancasila values. . For example, cleaning the environment in Islamic boarding schools"* (Interview, 24 August 2023). In contrast to this statement, the Head of the Islamic Boarding School said that: *"The obstacles and challenges faced in realizing the Pancasila student profile for Islamic boarding school education in Islamic Boarding Schools can be said to be that there are no serious challenges and obstacles in its realization because our Islamic boarding school is in the group that accepts it, not who reject Pancasila. However, the obstacles that occur are only in the technical implementation, other than that there are no problems"* (Interview, 30 August 2023).

From these differences in views, it seems that there is a different understanding regarding the extent of the obstacles and challenges in realizing the Pancasila student profile in this Islamic boarding school. While alumni highlight aspects of the approach and continuity of understanding Pancasila values, Islamic boarding school leaders consider that Pancasila principles already exist in their Islamic boarding school culture, but need attention to their technical implementation. In this case, collaboration between alumni, Islamic boarding school leaders, and all related parties can help identify and overcome obstacles and maintain consistency in Pancasila education in Islamic boarding schools.

3. Islamic Boarding School as a Center for Forming a Generation of Pancasila Students

The relevance of Islamic boarding schools in creating a generation of Pancasila students (santri) is very important considering that Pancasila is the basis of the Indonesian state (Vellycia et al., 2023). As a country with various ethnicities, religions and cultures, Pancasila is a common guide that ensures harmony and unity in this diversity. Therefore, the younger generation who understands, internalizes and applies the values of Pancasila is urgently needed to maintain the unity and stability of the country. One of the main characteristics of Islamic boarding schools is the teaching of Islamic religious values. Islamic boarding schools are places where students study religious teachings, understand the interpretation of the Koran, hadith, fiqh, aqidah and Islamic history. However, what makes Islamic boarding schools unique is their ability to integrate religious values with Pancasila values.

This integration is possible because Islamic boarding schools are educational environments that are deep in spirituality and ethics. Santri are taught to have a sense of responsibility, self-discipline, perseverance and honesty in everyday life. This is in line with Pancasila values such as mutual cooperation, unity and democracy. For example, the concept of mutual cooperation, which is one of the Pancasila values, is reflected in Islamic boarding school life. Santri are taught to work together in daily activities, from cleaning the dormitory to providing assistance to those in need. In this process, they learn to respect each other, value cooperation, and develop a strong attitude of mutual assistance, which is an essential value in Pancasila. Apart from that, in Islamic religious studies, Islamic boarding schools also teach the concepts of social justice and unity. Santri are taught to care about the needs of others and how to apply the values of justice in their daily actions. All of this contributes to forming a character that is in line with the values of Pancasila.

The Indonesian government has introduced an independent curriculum as an effort to improve education that reflects the values of Pancasila (Heryahya et al., 2022). Islamic boarding schools, as an integral part of the Indonesian education system, also play a role in implementing this curriculum. The independent curriculum gives teachers more freedom in the teaching process, this allows ustadz to teach more creatively and innovatively, and integrate Pancasila values in their teaching. This creates an environment where students can develop a deep understanding of the Islamic religion while having an awareness of national and social values. The independent curriculum also encourages active participation of students in deliberation and democracy, in line with the spirit of Pancasila values such as unity, social justice and democracy. Santri are taught to speak, listen, and appreciate various views, which are very important skills in the values of Pancasila.

Based on this theory, the hopes of the various respondents studied regarding the realization of the Pancasila student profile in Islamic boarding school education

are: Students have the hope that the future of the Bumi Nusantara Islamic boarding school will be more optimal, with a strong application of Pancasila values in facing increasingly advanced developments. They also want to contribute positively to Indonesia in the future. Meanwhile, teachers hope that the role of education in Islamic boarding schools in forming students who reflect the values of Pancasila can be strengthened. They want these values not only taught, but also applied in action, and teachers must be good examples in implementing these values. As for Islamic boarding school alumni, they hope that the learning of Pancasila values will continue to be improved. Even though there may be boredom in learning activities, innovation and creativity must continue to be applied to gain a deeper understanding and be in line with current developments. Another hope is related to the independent curriculum. The students hope that through this curriculum, the Bumi Nusantara Islamic Boarding School can become a capable forum. apply Pancasila values and contribute to advancing the nation and state in accordance with the Pancasila student profile. (Interview, 23 - 30 August 2023). Based on this explanation, it can be assumed that Islamic boarding schools are one of the educational institutions or forums which are the center for the formation of a generation of Pancasila students.

CONCLUSION

Based on the results and discussion above, it can be concluded that Islamic boarding schools have a crucial role in shaping the profile of Pancasila students. They not only teach religious aspects, but also integrate Pancasila values into the curriculum and daily life of the students. This creates individuals who are strong in religious values and able to apply the universal values of Pancasila in everyday life. Apart from that, character education, tolerance and social awareness are also emphasized in Islamic boarding school education, forming students who are responsible, empathetic towards others and respect cultural and religious diversity in Indonesia. Islamic boarding schools also build strong moral character, solid ethics, and an Islamic personality through their holistic approach. Collaboration between alumni, Islamic boarding school leaders, ustadz (teachers), santri (students) and related parties is also expected to be able to overcome practical obstacles and maintain consistency in Pancasila education in Islamic boarding schools. With their important role, Islamic boarding schools help form a generation of Pancasila students who will contribute positively to Indonesia in the future.

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