

Gus Dur's Exemplary Planting of Pancasila Student Profile

Hafid Zachary

hafidzzachary@upi.edu

Universitas Pendidikan Indonesia

Abstract: National education aims to develop the potential of students to become human beings who have faith and obedience to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This study uses a qualitative approach. This study used data collection techniques using triangulation (combination) and inductive data analysis, as well as obtaining focused results. Qualitative research is more about meaning than generalization. In this research, the method used is library search or commonly referred to as content analysis by reading, recording and studying from the selected literature. The background of the formation of the Pancasila Student profile is due to the erosion of the character of the students. The profile of Pancasila students seen from the historical side is a mandate from the president of the Republic of Indonesia. This can be traced in the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning the determination of Pancasila student profiles. The Pancasila Student Profile has values that aim to make students have character in social life and not forget the history that exists in Indonesia. The values in the profile of Pancasila Students are learned directly or indirectly by educators.

Keywords: Education, Character, Pancasila Student Profile

Introduction

The more mature the problems that arise, the more complex and also involved with anything. The program given by the current government aims to build character with the concept of Pancasila Students. Pancasila Student Profile is a program from the Ministry of Education and Culture of Research and Technology to ground Pancasila values among students (Tricahyo, 2022). Education is an effort made to build the potential that exists in the human being (Akhmal Annas, 2011). With national education that has been regulated in Law No. 20 of 2003, Article 3 concerning the Education System (Sisdiknas), which reads: "National education aims to develop the potential of students to become human beings who have faith and obey God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." From the law that has been stated, it can be seen that education is not only about academic learning, but character learning and also training the individual skills of each student. This shows that improving the quality of student character education is very important.

Character education aims to improve the quality of education in schools that lead to the achievement of character building and noble character of students in a complete, integrated, and balanced manner, according to graduate competency standards (Suwartini, 2017).

In social life, a strong character is needed to easily blend into society. Character education is the education of character, or education that embodies the essence of character in three domains, namely the creation of taste, and karsa (Bambang Daryono, 2017). With character education in school, students can learn it happily so that they can get used to it. In addition, learning history through stories of struggle and example is also important in the process of building the character of students. According to Syaepul Manan in his journal entitled, "Fostering Noble Morals through Example and Habituation", exemplary is a behavior or action or deed done by a person that gives formation in a positive direction. In the sense that a person can imitate or imitate something from others, both behavior and speech (Manan, 2017).

In learning in each educational institution, there is a system that regulates its own schedule and curriculum. In 2022 education in Indonesia provides three curriculum options that can be used as alternative choices by the Education Unit in order to be independent of learning, where schools are free to choose according to their school conditions, these choices include the 2013 curriculum, the Emergency curriculum (the 2013 curriculum that has been simplified), and also the prototype curriculum (Nugraheni Rachmawati, 2022).

In carrying out a predetermined curriculum, teachers must also have the character and ability to communicate well to students or students for success in the character education process. In Law No. 14 of 2005 concerning teachers and lecturers, it is stated that teachers are professional educators with the main task of educating, teaching to guide, train, assess, and evaluate students in formal education, basic education, and secondary education. Teachers are required to have academic qualifications, competencies, certificates of education, physical and spiritual health. The teacher must have the ability to communicate socially with students, fellow teachers, principals and the community (Arikunto, 1993). Competence can also be understood as the specification of the knowledge, skills and attitudes that a person has and its application in work in accordance with the work standards required by society (Danim, 2011).

Regarding the Pancasila Student Profile, there are six dimensions that must be met including: Faith, fear of God Almighty, Independent, Mutual Cooperation, Global Diversity, Critical Reasoning, Creative. These dimensions indicate that the profile of Pancasila students does not only focus on cognitive abilities, but also attitudes and behavior according to their identity as Indonesians and citizens of the world. (Aditomo, 2021).

The uses of the Pancasila Student Profile are. First, Translating the goals and vision of education into a format that is more easily understood by all stakeholders. The second is to become a compass for Indonesian educators and students. The three ultimate goals of all learning, programs and activities in the education unit. The benefits of the Pancasila Student Profile are as follows: (Aditomo, 2021)

1. For Education Units
 - Make the education unit an open ecosystem for community participation and involvement.
 - Make the education unit a learning organization that contributes to the environment and the surrounding community.
2. For Educators
 - Provide space and time for students to develop competencies and strengthen the character and profile of Pancasila students.
 - Planning the learning process of a profile project with a clear end goal.
 - Develop competencies as educators who are open to collaborating with educators from other subjects to enrich learning outcomes.
3. For Students
 - Provide space and time for students to develop competencies and strengthen the character and profile of Pancasila students.
 - Planning the learning process of a profile project with a clear end goal.
 - Develop competencies as educators who are open to collaborating with educators from other subjects to enrich learning outcomes.

In this case, I will discuss about one of the characters, where the character has the characteristics of the Pancasila student profile, that character is Abdurahman Wahid (Gus Dur). In his track record he is one of the figures who sparked Global Diversity (Pluralism). Because Indonesia is a country that is rich in ethnic, cultural and religious diversity. Therefore I want to discuss Gus Dur and his internalization into history learning.

Methods and Research Design

In this study, the method used was a library search or commonly referred to as content analysis by reading, recording and studying the selected literature. Meanwhile, according to experts, literature studies are theoretical studies, references and other scientific literature related to culture, values and norms that develop in the social situation under study (Sugiyono, 2013).

Research Design. This study uses a qualitative approach. This study used data

collection techniques using triangulation (combination) and inductive data analysis, as well as obtaining focused results. Qualitative research is more on meaning than generalization (Sugiyono, 2013).

Data collection is carried out by recording data from various written sources, searching websites / sites that contain information in the form of continuous research journals with the theme of this research. Then the data that has been collected is identified contextual evidence by looking for the relationship between the data and the reality under study. Data processing is qualitative in nature which is carried out through critical analysis, comparison and interpretation of various search results from primary and secondary sources.

Results and Discussion Pancasila Student Profile

The background of the formation of the Pancasila Student profile is due to the erosion of the character of the students. The profile of Pancasila students seen from the historical side is a mandate from the president of the Republic of Indonesia. This can be traced in the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning the determination of Pancasila student profiles. In accordance with the directives and vision of the minister of education, it is said that "the national education system must put forward divine values with strong character and noble character, and excel in innovation and technology" (Rahayuningsih, 2022). In order to strengthen the identity and character of students, the government uses the concept of Pancasila Students to strengthen the moral value of Pancasila into every student. According to Danan Tricahyo, in his journal entitled "Efforts to Strengthen the Profile of Pancasila Students through The Design of *KebhinekaTunggalIkaan*-Based History", said that Pancasila students are clearly in line with the president's goal to create an advanced generation of Indonesia, have *daulat*, be independent, and have a personality. The form of Indonesian students is students who have the principle of lifelong learning and global competence and their life behavior adheres to the moral values of Pancasila (Tricahyo, 2022).

The crisis of character has been experienced by this nation since the post-

Reformation. At the peak of the commemoration of National Education Day in 2010, President Susilo Bambang Yudhoyono launched the National Movement for National Character Building which refers to the five national characters, namely:

1. Indonesian people who are moral, moral, and well-behaved.
2. Achieving an intelligent and rational society.
3. Innovative Indonesians and continue to pursue progress.
4. Strengthening the spirit must be able to continue to find solutions in every difficulty.
5. Indonesians must be true patriots who love their nation, country, and homeland (Sumardiansyah Perdana Kusuma, 2021).

The five character values of this nation were then adapted and interpreted in 18 character values version of the Ministry of National Education in the process of building the nation's character. The 18 values of character education according to the Ministry of National Education, namely:

1. Religious. Attitudes and behaviors that must be obeyed when fulfilling the teachings of each individual's religion, being able to tolerate the practice of worship of other religions, and living in harmony with followers of other religions.
2. Honest. An attitude that makes a person a trustworthy person in speech, behavior, and actions.
3. Tolerance. Behavior that respects the religion, ethnicity, ethnicity, thoughts, attitudes, and actions of others that are not the same as himself.
4. Discipline. Show an orderly attitude and comply with applicable provisions and regulations.
5. Strive. An attitude that reflects an act that is relentless and always strives to work and do something.
6. Creative. Thinking and carrying out things that create new ways or produce something different from the things we already have.
7. Self-sufficient. Actions that are not easy to rely on others to perform tasks and obligations.
8. Democratic. The mindset, behavior, and attitude of respecting the rights and obligations of oneself and others.
9. curiosity. A behavior that is always trying to learn, see and hear more deeply and more broadly.
10. The Spirit of Nationality. A method of thinking, behaving, and looking

to put the interests of the nation and the state above the interests of oneself and its group.

11. Love the Motherland. A method of thinking, behaving, and looking to love the homeland and appreciate the works of his people.
12. Rewarding Achievements. An attitude that causes individuals to create things that benefit the nation as well as acknowledging, and appreciating the success of others.
13. Friendly/Communicative. A behavior or action to show pleasure in speaking, socializing and cooperating with others, as well as being able to convey his aspirations and thoughts to others in social activities.
14. Peace-loving. Behaviors and speech that make others happy and calm when present.
15. Love to Read. An act that is accustomed to setting aside time to read any kind of good book and give a positive effect to him.
16. Care for the Environment. Behavior that always seeks to overcome environmental damage, and seeks to restore and rehabilitate existing environmental damage.
17. Social Caring. A behavior that is always willing to provide help to others and anyone in need.
18. Responsibility. The actions of the individual in fulfilling his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the state and God Almighty (Suyadi, 2015).

In order to realize and recreate students with character and quality, the values of the nation's character must be instilled into students through learning at school and home directly or indirectly.

History Learning in Character Building

The Indonesian nation has gone through various events and tragedies that have resulted in independence and a solid national identity. However, since the Reformation era which experienced a monetary crisis and the transition of eras, it has become a challenge for History Education in re-establishing Indonesia's historical awareness. One of the figures who can exemplify the historical awareness of the Indonesian nation is Abdurrahman Wahid or known as Gus Dur.

Abdurrahman Wahid, who is familiarly called Gus Dur, served as the 4th President of the Republic of Indonesia from October 20, 1999 to July 24, 2001. He was born on August 4, 1940 in Denanyar village, Jombang, East Java. Wahid was the first of six sons. His father was a founder of the great organization Nahdlatul Ulama, whose name was KH. Wahid Hashim. While her mother named Hj. Sholehah is the daughter of the founder of Pesantren Denanyar Jombang, K.H. Bisri Syamsuri (Perpustakaan Nasional Republik Indonesia, 2006).

Faith and noble character are from the profile of Pancasila Students. In this case, Gus Dur, who is the former chairman of PBNU (Pengurus Besar Nahdathul Ulama) gave an example for the community to uphold the faith. In his childhood Gus Dur was often with his grandfather compared to his father, learning to read the holy book of the Quran at Pondok Pesantren Tebu Ireng Jombang (Halimatus Sa'diyah, 2019). After growing up as a teenager, Wahid studied ker's knowledge in various regions and even abroad. After leaving Egypt's Al-Azhar Cairo campus, Wahid moved to Baghdad and found something with his modernist passion. While in Baghdad he again came into contact with Western orientalist works, but he also studied the teachings of Sufism of Imam Junaid al-Baghdadi, one of the founders of the Sufism school followed by the majority of NU worshippers. This is where Gus Dur found his spritual source (Nata, 2010). In seeking knowledge to explore the faith and broaden his horizons, Wahid was diligent and made him a person of noble character and insight.

Then Global Diversity which is one of the values in Pancasila Students. Gus Dur also has a high sense of tolerance which we can see when he became the fourth President of the Republic of Indonesia, namely eliminating discrimination experienced by ethnic Chinese in Indonesia. In Presidential Decree No. 6 of 2000 dated January 17, 2000 Wahid revoked Presidential Instruction No. 14 of 1967 on Chinese religion, beliefs, and customs. He eliminated religious discrimination and made the Khonghucu religion an official religion in Indonesia. In addition to the official celebration of Chinese New Year, press and media freedom in Indonesia can revive along with the

lifting of the official ban on Chinese-language printed goods by KH. Abdurrahman Wahid on February 21, 2001. Both previously banned and new publications have sprung up. The Chinese press and media are part of the current re-blossoming of freedom, and there are also many new Chinese-language daily newspapers and magazines emerging, such as *Guo Ji Ri Bao* (Siska Yulia Nurda, 2014). Therefore Gus Dur has a high sense of tolerance.

The elimination of ethnic Chinese discrimination is based on Wahid's critical, democratic thinking towards social reality in Indonesia. KH. Abdurrahman Wahid thinks that democracy is the right of anyone, not the will of the majority. Democracy will achieve its essence if there are various groups and groups, large or small, that are different and even contradictory, based on ethnicity, religion, creed, ethnic interest groups or other basic groupings, which are equally entitled to be considered in making political decisions (Effendi, 2012). Gus Dur's democratic thinking, Moving on from pribumization reason. This reason is the basis for thinking from all Wahid's readings of reality and various thoughts from "extradigenous" (Siregar, 2021). The education forged by Wahid and pluralism made him a critical person in taking every action.

In social life, it is necessary to have mutual cooperation with others. In life to realize the value of Pancasila also requires friendship that is lived regardless of religion, ethnicity, or others while undergoing mutual cooperation for the good of the community. Before Wahid's father died, his father often invited young Wahid to various events held by activists and several figures in Jakarta. That's what makes Wahid someone who is young to associate with anyone from various circles (Halimatus Sa'diyah, 2019). The story of Gus Dur's familiarity with Romo Mangun (YB. Mangunjaya) was also delivered at the 2019 National Christmas Celebration speech, at the Sentul International Convention Center (Kominfo, 2019).

Creativity requires imagination in the ability to create things. Gus Dur's creativeness can be seen from his thinking. The essence of Wahid's thinking is that Islam is not static. According to Greg Burton, Wahid is not at all afraid of the liberal stamp and instead he argues that the core values in Islam are nothing

but liberal values (Barton, 2011). In this case, it can be exemplified that creative power is not fixated with the same thing, it is necessary to have imagination in order to create a new thing based on the knowledge that has been learned.

The intimacy exemplified by Gus Dur can also be seen when he was still serving as the President of the Republic of Indonesia, at that time Wahid rejected the IMF's insistence on freedom to open supermarkets without borders. In accordance with Government Regulation No. 10 of 1959 initiated by NU, Wahid rejected the IMF's insistence on protecting small and medium-sized enterprises. This development is what economists call the economic miracle (Abdul Mun'im, 2017). The independence launched by Wahid is in the form of efforts so that economic progress does not depend on others. This was also always echoed by President Soekarno, namely *Berdikari*, Standing on his own feet.

Internalization in History Learning

Learning can be done well if educators are easy to communicate and creative in teaching students. One of the social competencies of teachers is to take part in teaching training to strive for teacher competence in realizing learning based on the profile of Pancasila Students (Prastowo, 2022). By participating in training, educators become more creative in teaching in accordance with the profile of Pancasila Students.

The key or principles in the Pancasila Student profile linking project are holistic, contextual, student-centered, and exploratory (Rizky Satria, 2022, pp. 8-9). The Ministry of Education and Culture Ritek stated the themes in the project of strengthening the profile of Pancasila Students. The main themes of the program of strengthening the profile of Pancasila Students that can be chosen by the education unit are as follows, namely sustainable lifestyle, local wisdom, *Bhineka Tunggal Ika*, build the soul and body, voice of democracy, engineered and technologically to build the Republic of Indonesia, and entrepreneurship (Rizky Satria, 2022, pp. 29-31).

Indonesian history subjects are included in the implementation of the Pancasila profile project which is carried out through intracurricular learning. In the theme of the Pancasila Student profile project, the concept of *Bhinneka Tunggal Ika* has a close relationship with Indonesian history. The process of designing history learning must pay attention to various things in order to achieve the objectives of the learning. The first step that must be done is to compile a learning plan. It is important to combine various components in learning activities so that the learning process is ideally conceptualized.

Learning planning can be identified as the activity of compiling subject matter, using media, using approaches, strategies, learning methods and models, as well as evaluation in the allocation of a certain time to achieve the goals to be achieved (Tricahyo, 2022). Learning planning serves as a guide for educators in carrying out their duties in learning and learning activities for students.

The theme of *Bhinneka Tunggal Ika* in learning can be done by introducing students to the culture of peace and non-violence, learning to build respectful dialogue about diversity and the doctrinal values it adheres to. Learners also study the perspectives of different religions and beliefs, critically and reflectively examine various negative stereotypes and their impact on conflict and violence (Rizky Satria, 2022).

History learning based on diversity relies on basic competencies. This is done to establish what kind of competencies will be produced after teaching to learners. In basic competencies that are in line with the theme of diversity, namely analyzing Gus Dur's profile, behavior, and policies in society and tolerance in various matters in Indonesia. Indicators of competency achievement are useful for seeing the achievement of learning objectives. In this case, the indicator that students want to achieve is to be able to show evidence of Gus Dur's influence on social life in religion. Then the students critically examine from various views on solving problems carried out by Wahid so that the students can emulate the culture of peace and tolerance carried out by Wahid. Meanwhile, the dimensions of Pancasila students to be achieved include having faith, piety in God Almighty, and having a noble character, global

diversity, mutual cooperation, and independence.

Conclusion

The Pancasila Student Profile has values that aim to make students have character in social life and not forget the history that exists in Indonesia. The values in the profile of Pancasila Students are learned directly or indirectly by educators. Pancasila students plant values contained, such as faith in God Almighty, fostering a sense of tolerance, working together in doing good, being independent, reasoning critically, and creatively in order to form a good character in socializing and society.

The figure of Abdurrahman Wahid who has been recorded in history is a good example in learning history that can form character for students. During his lifetime he has set an example of a leader of character. His high sense of tolerance made him a human figure in society and the nobleness of his religious knowledge made him a strong faith.

References

- Abdul Mun'im, D. z. (2017). *Fragmen sejarah NU: Menyambung Akar Budaya Nusantara*. Tangerang: Pustaka Compass.
- Aditomo, A. (2021). *Panduan Pengembangan Projek Penguatan*. Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi.
- Akhmal Annas, H. S. (2011). *Pendidikan, Kurikulum, dan Masyarakat: Satu Integrasi*. *Journal Edupress*.
- Arikunto, S. (1993). *Manajemen Pengajaran: Secara manusiawi*, cetakan 2. Jakarta: Rineka Cipta.
- Bambang Daryono, E. D. (2017). Implementasi Penguatan Pendidikan Karakter di Sekolah. *Bangun Rekaprima: Majalah Ilmiah* Vol. 3 No. 2, 33-42.
- Barton, G. (2011). *Biografi Gus Dur: The Authorized Biography of Abdurrahman Wahid*. Yogyakarta: LKis.
- Danim, S. (2011). *Pengembangan Profesi Guru*. Jakarta: Prenada Media.
- Effendi. (2012). *Pemikiran KH. Abdurrahman Wahid dan Implementasi Demokrasi di Indonesia*. Jember: Universitas Jember.
- Halimatus Sa'diyah, S. N. (2019). Pendidikan Perdamaian Perspektif Gus Dur: Kajian Filosofis Pemikiran Pendidikan Gus Dur. *TADRIS : Jurnal Pendidikan Islam*, Vol. 14 No. 2, 175-188.
- Kominfo. (2019, 12 28). Berita Pemerintahan. From [kominfo.go.id: https://www.kominfo.go.id/content/detail/23520/saat-presiden-mencontohkan-persahabatan-gus-dur-dan-romo-mangun/0/berita](https://www.kominfo.go.id/content/detail/23520/saat-presiden-mencontohkan-persahabatan-gus-dur-dan-romo-mangun/0/berita)
- Manan, S. (2017). Pembinaan Akhlak Mulia Melalui Keteladanan dan Pembiasaan. *Jurnal Pendidikan Agama Islam* Vol. 15, 49-65.
- Nata, A. (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana Media Predana Group.
- Nugraheni Rachmawati, d. (2022). *Projek Penguatan Profil Pancasila dalam Implementasi Kurikulum Prototipe di Sekolah Penggerak Jenjang Sekolah Dasar*. *Jurnal Basicedu* Vol. 6 No. 3, 3613-3625.
- Perpustakaan Nasional Republik Indonesia. (2006, Mei 17). From [Keperustakaan Presiden-Presiden RI Tahun 2021: https://kepuustakaan-presiden.perpusnas.go.id/biography/?box=detail&presiden_id=3&presi](https://kepuustakaan-presiden-presiden-ri-tahun-2021)

den=gusdur

- Prastowo, R. I. (2022). Peran Kompetensi Sosial Guru dalam Pembelajaran Autentik Berlandaskan Profil Pelajar Pancasila di Sekolah. *Jurnal Riset Pendidikan Dasar*, Vol. 3 No. 2, 85-91.
- Rahayuningsih, F. (2022). Internalisasi filosofi pendidikan Ki Hajar Dewantara dalam mewujudkan profil. *Social: Jurnal Inovasi Pendidikan IPS*, 177-187.
- Rizky Satria, D. (2022). Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila. Jakarta: Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia.
- Siregar, A. M. (2021). Pemikiran Politik Abdurrahman Wahid Tentang Demokrasi di Indonesia. *Jurnal Communitarian* Vol. 3, No. 1, 356-378.
- Siska Yulia Nurda, d. (2014). Peranan KH. Abdurrahman Wahid dalam Penghapusan Diskriminasi Terhadap Etnis Tionghoa di Indonesia Tahun 1999-2000. *Artikel Ilmiah Mahasiswa Universitas Jember*, 1-10.
- Sugiyono. (2013). *Metode Penelitian Pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.
- Sumardiansyah Perdana Kusuma, D. (2021). Nasrasi Pancasila dan Tujuan Pendidikan Nasional dalam Sejarah Sistem Pendidikan Nasional di Indonesia. *PATTINGALLOANG: Jurnal Pemikiran, Pendidikan dan Penelitian Kesejarahan*, 11-19.
- Suwartini, S. (2017). Pendidikan Karakter dan Pembangunan Sumber Daya Manusia Keberlanjutan. *Trihayu: Jurnal Pendidikan Ke-SD-an*, Vol. 4 No. 1, 220-234.
- Suyadi. (2015). *Strategi Pembelajaran pendidikan Karakter*, cet. 3. Bandung: Remaja Rosdakarya.
- Tricahyo, D. (2022). Upaya Menguatkan Profil Pelajar Pancasila Melalui Desain Pembelajaran Sejarah Berbasis KebhinekaTunggalIkaan. *Jurnal pendidikan Sejarah*, Vol. 5 No. 1, 13-23.