

Reinforcement of Pancasila Student Profile Through Religious Activities at Al-Islam Modern Islamic Boarding School Nganjuk

Muh. Hafidh Ubaidillah

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

mhafidhubaidillah@gmail.com

Abstract. *This study aims to examine the role of religious activities in strengthening the character of students summarized in the Pancasila Student Profile. The method used is descriptive qualitative with the type of field research. Observation, interviews, document analysis, and documentation were used to collect data during the research. This study has concluded that Al-Islam Modern Islamic Boarding School offers a diverse range of activities imbued with religious values. The activities in question are as follows: fardu prayers in congregation, sorogan Al-Quran, reading Al-Quran, Duha prayers in congregation, recitation of kitab kuning (turath), KBM (teaching and learning activities), takror (repeated learning), Muhadlarah, scouts, Roan (mass cleaning), tahlil reading, Maulid Barzanji, pilgrimage to the grave of the founder of Pesantren, various competitions, PHBI (Commemoration of Islamic Holidays), hiking, wade game, and holy journey. The findings of research indicate that religious activities at Al-Islam Modern Islamic Boarding School contribute to the strengthening of the Pancasila Student Profile of the students. This can be observed in various aspects of the Pancasila Student Profile, as illustrated by these religious activities, including faith, fear of God Almighty, noble character, and cooperation. The dimensions of faith and morals towards nature become more robust as a result of these activities, while the cooperation dimension is reinforced through collaboration and a sense of caring.*

Keywords. *Religious Activities; Al-Islam Modern Islamic Boarding School; Pancasila Student Profile.*

Abstrak. Penelitian ini bertujuan untuk meneliti peran kegiatan keagamaan dalam menguatkan karakter siswa yang terangkum dalam Profil Pelajar Pancasila. Metode yang digunakan yaitu deskriptif kualitatif dengan jenis penelitian lapangan. Observasi, wawancara, analisis dokumen, dan dokumentasi digunakan untuk mengumpulkan data selama penelitian. Dalam penelitian ini, disimpulkan bahwa Pondok Modern Al-Islam memiliki beragam kegiatan yang mengandung nilai-nilai keagamaan. Kegiatan tersebut yaitu; salat fardu berjamaah, sorogan Al-Quran, membaca Al-Quran, salat Duha berjamaah, pengajian kitab kuning (*turath*), KBM (kegiatan belajar mengajar), *takror* (pembelajaran berulang), Muhadlarah, pramuka, Roan (bersih-bersih masal), pembacaan tahlil, Maulid Barzanji, ziarah ke makam pendiri pondok, berbagai perlombaan, PHBI (Peringatan Hari Besar Islam), Hiking, Wade Game, dan Perjalanan Suci. Temuan penelitian menunjukkan bahwa kegiatan keagamaan di Pondok Modern Al-Islam berperan dalam memperkuat Profil Pelajar Pancasila pada para santri. Hal ini terlihat dari berbagai aspek Profil Pelajar Pancasila yang tergambar dalam kegiatan keagamaan tersebut, seperti beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia dan bergotong-royong. Dimensi keimanan dan akhlak terhadap alam menjadi lebih kuat melalui kegiatan tersebut, sementara dimensi bergotong-royong diperkuat melalui kolaborasi dan rasa peduli.

Kata Kunci. Kegiatan keagamaan; Pondok Modern Al-Islam; Profil Pelajar Pancasila.

A. INTRODUCTION

Education is one of the most fundamental dimensions of the life of a human being. Human beings can change and develop for the better through the presence of education. Education serves as a fundamental pillar in shaping not only intellectual growth but also character development. The intertwined relationship between education and character development is deeply rooted in the notion that education goes beyond the acquisition of knowledge and skills to include the cultivation of virtues, ethics, and moral values (Mansir, 2021; Nurdiyanto et al., 2023). Schools and educational institutions play a critical role in fostering qualities such as empathy, integrity, resilience, and responsibility in students. Through a holistic approach to education that integrates academic learning with character-building initiatives, students are equipped not only to excel academically, but also to face life's challenges with integrity, compassion, and a sense of social responsibility. In this way, education is a powerful catalyst for developing well-rounded individuals who contribute positively to society and uphold the principles of ethical conduct and citizenship.

In Indonesia, there are various types of educational institutions, both formal and non-formal. Pesantren is one of them. Pesantren as one of the religious social institutions is an educational place where Muslims explore religious sciences (Imam, 2017). In pesantren, students not only acquire religious knowledge, but also develop social skills, independence, and moral values. With a strong approach to religious learning, pesantren creates an environment where students can delve deeply into Islamic teachings, which include an understanding of the Quran, hadith, fiqh, and Islamic history. In addition, pesantren are often centers for the development of local culture and traditions, preserving the heritage of local wisdom while strengthening religious identity. Thus, the pesantren is not only a place of learning, but also a center of character development and spirituality for generations of Indonesian Muslims.

Curriculum stands as a key component of education, serving as a roadmap to steer teaching and learning endeavors across various educational levels and settings, thereby aiding in the attainment of educational objectives (Sulistiyorini, 2009). Hilda Taba (Fujiawati, 2016) in his statement said that "*curriculum is a plan for learning*". S. Nasution (1989) state that the curriculum is a structured program intended to support the learning journey and is inherently intertwined with the mission and responsibilities of educational institutions and educators. The curriculum can also be interpreted as a set of learning plans containing learning materials and contents that are systematic, planned, and well-organized. Within the curriculum, the lesson materials and content go beyond the subject matter alone, incorporating diverse activities and social engagements, both within and outside the school environment. These elements are integral to implementing the learning process effectively and working towards educational objectives (Bahri, 2017). So, the conclusion that can be drawn is that the curriculum is a learning component that contains a set of learning plans that serve as a guide in the implementation of learning and become a means of achieving educational goals. In Islamic education, the curriculum is necessary for the achievement of the goals of Islamic education, which is the formation of *Insan Kamil*, which is a human being with intellect, character, and a balance between knowledge and charity (Wahid & Hamami, 2021).

The curriculum implemented by the Ministry of Education and Culture (Kemdikbud) is currently the Kurikulum Merdeka Belajar. The Pancasila Student Profile, which focuses on developing the character of students, is one of the elements of the Kurikulum Merdeka. In addition, the Pancasila Student Profile also focuses on strengthening the competencies that will be developed from students later (Nurdyansyah et al., 2022). The Pancasila Student Profile is a series of values and character classifications as well as competencies

that become the standard of achievement for students. These values are based on the noble principles outlined in Pancasila.

In practice, most pesantren have implemented the Kurikulum Merdeka Belajar conceptually even though they have not actually implemented it substantively. Formal educational institutions under the auspices of pesantren usually have a special curriculum in addition to the Kemdikbud curriculum (Kurikulum Merdeka) and the Ministry of Religion curriculum (KMA), which is commonly called the pesantren curriculum. The curriculum contains several subjects that will not be found in public schools, such as; Nahwu, Shorf, Ushul Fiqh, 'Ulum al-Qur'an, Mustholah al-Hadith, Mantiq, and others. This pesantren curriculum is also the implementation of the Kurikulum Merdeka, where schools and teachers are given the freedom to organize teaching and learning tools according to the interests and learning needs of students. This is one of the reasons why Al-Islam Modern Islamic Boarding School was chosen as the research site. In addition, its complex curriculum and diverse activities also attract researcher to elaborate on its role in strengthening the Pancasila Student Profile.

Furthermore, pesantren have a different learning system from schools or madrasas in general in the implementation of the curriculum. Pesantren have a 24-hour learning system while schools and madrasas have a 7-9 hour learning system. In terms of learning design, schools and madrasas only focus on intracurricular, co-curricular, and extracurricular activities. Meanwhile, pesantren with 24-hour learning system have more complex learning design. In addition to focusing on intracurricular, co-curricular, and extracurricular activities, the pesantren learning design also focuses on other activities outside of school hours, both scheduled and personal activities. Among all the activities, various activities contain religious values.

This study attempts to meticulously identify and analyze character-driven engagements within pesantren religious activities that are integral to the formation of the Pancasila student profile. Through an in-depth exploration, the researcher aims to discern the nuances of pesantren religious practices and their significant contributions in strengthening the Pancasila student profile among students. By delving into these aspects, the study seeks to unravel the interrelationship between religious pursuits within pesantren and the holistic development of students' ethical, moral, and civic values by the principles of Pancasila summarized in the Pancasila Student Profile.

B. METHODS

This research employs a qualitative methodology with a field research approach. This research was conducted by going directly to the field to investigate the problems found. Researchers conducted research in Al-Islam Modern Islamic Boarding School, which is located in Sukomoro District, Nganjuk Regency. The focus of research is the activities at Al-Islam Modern Islamic Boarding School that include religious values. The research employed data collection techniques, including observation, interviews, document analysis, and documentation. Data analysis was conducted through data condensation, data presentation, and conclusion drawing or verification. The data validity test was executed through the extension of participation, persistence of observation, and data triangulation.

C. RESULT AND DISCUSSION

1. Validity A Brief of Islamic Boarding School and Al-Islam Modern Islamic Boarding School

a. Concept of Islamic Boarding School

The term "pondok pesantren" is composed of two words, pondok and pesantren. The

word pondok refers to a dormitory, small building, or madrasa. While “pesantren” is derived from the root word “santri”, it has been affixed with the suffixes pe- and -an. In this context, pesantren means a place where santri live and study (Ali et al., 2019). Santri is a person who studies Islam in depth. In terms of terminology, pesantren is an Islamic educational institution whose objective is to facilitate the understanding of Islamic teachings so that they can be applied in daily life. In other words, pesantren is an institution for *tafaqquh fii ad-diin* (deepening understanding of religion) (Prasojo, 1981). Regulation of the Minister of Religious Affairs of the Republic of Indonesia no. 3 of 2012 states, “A pesantren is a community-based Islamic religious education institution, whether as an educational unit or as a forum for organizing education”. Whereas in Indonesian Law No. 18 of 2019, it is stated

“Pesantren is a community-based institution established by individuals, foundations, Islamic community organizations, and/or the community that instills faith and piety in Allah SWT, promotes noble morals and upholds the teachings of Islam *rahmatan lil 'alamin* which is reflected in humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.”

Zamakhsyari Dzofier (Ihsan, 2020) identifies five principal elements that constitute a pesantren: the kiai, the santri, the mosque, pondok (dormitory), and the teaching of classical books (turath).

1) Kiai

Kiai is a term used to describe an individual who is considered to be an expert in the field of religion and Islamic sciences. They are regarded as a figure and role model for students, as well as a caregiver for pesantren. Additionally, they serve as a teacher and educator for students in pesantren. Furthermore, kiai are frequently regarded as religious figures and community leaders in the surrounding environment. They are often entrusted with the responsibility of leading social and religious activities aimed at benefiting the community. Additionally, the kiai is regarded as a sagacious and authoritative figure with a high degree of integrity within the community. He is held in high esteem and is greatly valued for his contributions in maintaining and disseminating Islam and advancing society.

2) Santri

The term “Santri” refers to students who receive education and deepen their knowledge of religious sciences within the context of a pesantren. These students come to the pesantren to study religion and to gain an education based on Islamic values. There are two main categories of santri: mukim and kalong. Mukim santri are santri who live in the pesantren, while kalong santri are santri who do not live in the pesantren, but come at certain times to attend lessons or recitations. They typically hail from nearby villages. Santri are consistently instructed to apply the knowledge acquired through learning or reciting books daily. Additionally, they are familiarized with religious life. This is achieved through the practice of religious activities, such as dhikr, reading the Koran, fasting sunnah, *qiyamul lail* (night prayer), performing sunnah prayers, and other practices. Moreover, the santri are accustomed to living in a disciplined manner with scheduled activities and binding regulations.(Farihin, 2023)

In the context of social life, santri are accustomed to residing in close proximity to hundreds or even thousands of other santri. This fosters a sense of solidarity and kinship among them. This sense of solidarity and kinship is not only established among the santri but also towards the asatidz (teachers) and kiai. The social conditions that exist in pesantren facilitate the learning and training of students to live in society, and organizations, and to lead and be led.

3) Mosque

The mosque is a place of worship for Muslims. The word “mosque” is derived from the Arabic “المسجد”, which means “a place of prostration”. The mosque plays an important role in pesantren, as it was during the time of the Prophet Muhammad. This is because the mosque is the center of education, as the Quba mosque was during that period. As the center of pesantren activities, the mosque is often the site of various activities, including congregational prayers, *ta'lim* assemblies, kitab kuning teaching, deliberations, *muhadlarah* (speech practice), and other activities. In other words, the mosque is where the teaching and learning process takes place. During the time of the Prophet Muhammad himself, the mosque had various functions that were more complex than those observed today. In addition to serving as a place of worship, the mosque also fulfills a number of other functions. These include acting as a center of education, a place for consultation and communication, providing social assistance, a center for military training and preparation, a treatment center for war victims, a center for peace and dispute resolution, a center for receiving guests, and a center for Islamic guidance (Putra & Rumondor, 2019). At present, the mosque's primary functions are those of a place of worship, da'wah, socio-religious activities, and education, including congregational prayers, *ta'lim* assemblies, and Quran education.

4) Pondok (dormitory)

A pondok, or dormitory, is a place where students reside while studying at a pesantren. The pondok is inextricably linked to the pesantren, which is why boarding schools are often referred to as “pondok pesantren”. Typically, the kiai's house is situated within the confines of the pesantren grounds. For pesantren that have developed, there is often a significant number of educators, who are commonly referred to as ustadz or ustadzah. In most cases, these asatidz and ustadzat also reside in Pesantren complex. This facilitates the kiai, asatidz, and ustadzat's ability to supervise, control, and guide the students.

5) Turath (kitab kuning) teaching

One of the defining characteristics of pesantren is the study and learning of classic Islamic books, or *turots* written by the 'ulama salaf. These yellow Islamic books, written in Arabic, are a significant part of Islamic literature and contain a variety of sciences, including the Quran, hadith, fiqh, *aqidah*, morals, language, and more. The study of kitab kuning is typically conducted intensively by the teacher or kiai with his students, either in sorogan or bandongan. This study occurs daily, generally in the morning after dawn prayer and/or in the evening after maghrib or isha prayer, depending on the pesantren policy.

The study of kitab kuning is of great importance in the life of the pesantren. The knowledge studied plays a role in strengthening the knowledge and personality of the santri. With the study of kitab kuning, santri can learn to understand Islamic literature. They can also learn about various views and opinions in Islamic teachings, so that they can develop broad and open thinking. Furthermore, the study of kitab kuning serves as a conduit for the transmission of Islamic scientific tradition from one generation to the next, ensuring its continued study and application in everyday life.

Saifuddin (2016) categorizes pesantren into three distinct types: *salafiyah* pesantren, *khalafiyah* pesantren, and mixed pesantren. *Salafiyah* pesantren are characterized by a traditional educational format. *Salafiyah* pesantren education emphasizes the study of turath (classical Arabic books) and the division of levels is based on the books studied. Second, *khalafiyah* or modern boarding schools are pesantren where formal education is organized, either in the form of madrasas, schools, or formal education institutions with other names. Third, mixed boarding school is a boarding school whose education system is

a combination of *salafiyah* and *khalafiyah* boarding school approaches. In practice, *salafiyah* pesantren typically offer a combination of classical and formal education, with students attending classes together. These institutions do not use the term “madrasah” to describe their educational offerings. Similarly, *khalafiyah* pesantren often incorporate the recitation of classical texts into their curriculum, in addition to formal education.

b. Al-Islam Modern Islamic Boarding School

Al-Islam Modern Boarding School, Nganjuk is an Islamic educational institution based in a pesantren that was established in 1992 to educate the nation and provide religious services by the fundamental functions, values, and characteristics of professional Islamic boarding schools. Al-Islam Modern Boarding School is located at Jalan Raya Sukomoro-Pace Km 1, Jatirejo Neighborhood, Kapas Village, Sukomoro District, Nganjuk Regency, East Java Province.

The Al-Islam Nganjuk Foundation oversees several educational units, including the following: 1) Pondok Modern Al-Islam (Modern Islamic Boarding School), 2) Madrasah Ibtidaiyah (Elementary School) Bilingual Al-Islam, 3) Madrasah Tsanawiyah (Junior High School) Al-Islam, and 4) Madrasah Aliyah (Senior High School) Al-Islam. Of these educational units, which are formal educational institutions, the following are notable: MI Bilingual Al-Islam, MTs Al-Islam, and MA Al-Islam. The learning system of MI Bilingual Al-Islam is a full-day school. In contrast, the education system of MTs Al-Islam and MA Al-Islam is 24-hour education, including formal education in madrasa and non-formal education in dormitories. This implies that junior and high school students are required to reside in a cottage or dormitory.

Students who have completed their elementary education and wish to continue their studies at Al-Islam Modern Islamic Boarding School must complete six years of education. This comprises three years at the junior high school level and three years at the senior high school level. Meanwhile, students who have completed their junior high school must complete four years of education. This comprises one year of intensive classes and three years at the senior high school level.

In addition to formal education, students at Al-Islam Modern Islamic Boarding School engage in various learning activities, including book recitation and Quranic sorogan. Book recitation occurs after the isha prayer, while Quranic sorogan takes place after the dawn prayer. Additionally, students study a variety of turath books at school.

Al-Islam Modern Islamic Boarding School implements several curricula simultaneously. These curricula are divided into two categories: the external curriculum, which aligns with the national curriculum, and the internal curriculum, which aligns with the boarding school curriculum. The national curriculum encompasses both the Ministry of Education and Culture curriculum and the Ministry of Religion curriculum. The boarding school curriculum, in turn, incorporates the *salafiyah* pesantren curriculum and the KMI (*Kulliyat al-Mu'allimin al-Islamiyyah*) curriculum, which was adopted from Darussalam Modern Islamic Boarding School, Gontor (El-Yunusi, 2023).

Al-Islam Modern Islamic Boarding School educational approach is structured around a 24-hour system and a dormitory system. The 24-hour education program encompasses both formal learning in madrasahs and activities in dormitories, as previously described. Formal education is conducted using a class system based on the level of the student, which is commonly referred to as the “classical system”. The curriculum is divided into two categories: external curriculum subjects, which account for 45% of the total learning time, and internal curriculum subjects, which account for 55% of the total learning time.

Out-of-classroom learning at Al-Islam Modern Islamic Boarding School is diverse, one of which is extracurricular. The extracurricular activities at Al-Islam Modern Islamic Boarding School are divided into two, namely the extracurricular activities run by OPPM or

Scout Coordinators and the extracurricular activities run by the pesantren. The extracurricular activities run by the OPPM include; Muhadlarah, Language Generation (language group), Asrorul Bahri Studio (calligraphy studio group), Poskestren Ibnu Sina (health group) and Brahmaya (journalism group). Meanwhile, what is held by the scout coordinator is the scout extracurricular. The extracurricular activities run by the hut include; *tilawatul Quran* training, karate, sewing, cookery/culinary, graphic design and electricity. In addition, the extracurricular activities are also indirect learning and at the same time contain a hidden curriculum, namely daily activities that are full of positive habits, then weekly activities, monthly activities, semester activities and yearly activities that play a role in planting and strengthening character as described above.

2. Concept and Implementation of Pancasila Student Profile at Al-Islam Modern Islamic Boarding School Nganjuk

The Pancasila Student Profile represents a set of qualities and skills rooted in the noble principles of Pancasila, which students are encouraged to exhibit following the effective implementation of project-based learning. It also serves as a condensed outline of the national education goals. The Pancasila Student Profile has six dimensions, each of which comprises key elements. The six dimensions are as follows: (1) faith, devotion to God Almighty, and noble character; (2) global diversity; (3) cooperation; (4) independence; (5) critical thinking; and (6) creativity (Suardi & Nursalam, 2022).

The *Kurikulum Merdeka* has been implemented in pesantren an indirect manner. This can be observed in the pesantren curriculum, which is developed independently and independently by the pesantren themselves. Similarly, the Pancasila Student Profile is also conceptually realized in the conceptual implementation of the *Kurikulum Merdeka* in pesantren. In contrast to the majority of educational institutions that utilize Project-Based Learning (PBL) as a means of implementing the Pancasila Student Profile, Al-Islam Modern Islamic Boarding School has achieved the indirect realization of the Pancasila Student Profile and instilled the character values inherent in it through a variety of habituation and activities.

Furthermore, the values espoused by the pesantren serve as the foundation for the character formation of the santri. These values also serve as the guiding principles of the pesantren and the basis for all activities within it. These values are collectively referred to as the “Panca Jiwa Pesantren”. The five basic values that comprise this system are as follows: 1) sincerity, 2) simplicity, 3) self-reliance, 4) brotherhood, and 5) freedom (Bahroni et al., 2020; Hasbiyallah & Ihsan, 2021; Makmun, 2016). While not all pesantren explicitly apply these values, the majority of pesantren have implemented these values. The pesantren that explicitly implement this value system are generally modern pesantren, as well as Al-Islam Modern Islamic Boarding School. Al-Islam Modern Islamic Boarding School also has ‘Panca Jiwa Pondok’ which includes; 1) sincerity, 2) simplicity, 3) self-help, 4) ukhuwah Islamiyah, and 5) freedom. The values of the “Panca Jiwa Pesantren”, as previously mentioned, demonstrate that pesantren play a role in strengthening the values of the Pancasila Student Profile. Furthermore, the activities in pesantren also play a role in strengthening the values of the Pancasila Student Profile in the souls of students.

The following is a description of the implementation of the Pancasila Student Profile at Al-Islam Modern Islamic Boarding School Nganjuk.

a. Believe in, fear God Almighty, and have noble character

The following elements are of particular importance:

1) Religious morality.

This is manifested by the activities of praying fardu in congregation, praying Duha in

congregation, *qiyam al-lail*, reading the Quran, *tahsin al-Quran*, memorizing verses, memorizing hadith, and others.

2) Personal morals.

This is realized by instilling Panca Jiwa Pondok in the lives of students. The Panca Jiwa Pondok encompasses five key principles: sincerity, simplicity, self-help (independence), *ukhuwah Islamiyah*, and freedom.

3) Manners to humans.

This element is achieved through the instilling of moral values in students, including adherence to the morals of the Prophet, politeness and courtesy in behavior and speech, respect for the rights of others, respect for each other, love for juniors, obedience to rules, sharing, and other similar values.

4) Morals to nature.

This element is achieved through the implementation of daily room, class, and yard pickets, as well as weekly roans (mass cleaning), sorting of organic and non-organic waste, recycling of plastic waste, and garden maintenance. Additionally, state morality is instilled through activities such as weekly flag ceremonies, singing the national anthem at every event (including flag ceremonies, *muhadlarah*, scouts, and other annual activities), installing red and white flags in offices, and participation in elections (for santri who already have the right to vote).

This element is realized by instilling a spirit of nationalism in santri, which is concretely realized by the following activities: weekly flag ceremonies, singing the national anthem at every event (both flag ceremonies, *muhadlarah*, scouts, and other annual activities), installing red and white flags in offices, participating in elections (for santri who already have the right to vote), and so on.

b. Global diversity

The following elements are of particular importance:

1) The recognition and appreciation of culture.

This element is achieved through the implementation of *hadroh* or *rebana* art activities and annual cultural arts performances. In this annual art performance, students are permitted to perform any form of art. However, some classes typically perform drama, *Jaranan* art, or other forms of art.

2) The facilitation of communication and interaction between cultures.

This element is achieved through a heterogeneous dormitory system that does not group students based on their region (either Java, outside Java, or abroad) in order to facilitate communication. It is not uncommon for students to engage in discourse about the diversity of their respective cultures, including languages, specialties, traditions, and so on.

3) Social justice.

This element is achieved through the absence of discrimination for all students, and there are no special privileges for relatives of boarding school officials.

c. Collaborative working

The following elements are of particular importance:

1) Collaboration.

This is achieved through weekly activities (mass cleaning), *Muhadlarah* preparation, and other initiatives. Collaboration is also evident in the work of administrators, both scouting and OPPM, in various committees.

2) Care.

This is demonstrated by scouting and OPPM social service activities, the distribution of *zakat fitrah* to *zakat mustahiqs*, and other similar initiatives.

3) Sharing.

This element is manifested by the natural inclination to share. When students are

visited, they typically share the snacks provided by their parents with their friends. From the outset, the students have been imbued with the spirit of sharing, which has instilled in them the habit of sharing various items.

d. Independent

The primary focus of this element is self-regulation. This is achieved through adherence to established rules, compliance with the schedule, and other similar behaviors.

e. Critical reasoning

The primary focus of this element is the acquisition and processing of information and ideas. This element is operationalized through a range of activities, including the learning process, *Brahmaya* journalism, literature seminars, and unplanned activities such as language seminars from Egypt, scientific *halaqah* from Sudan with Shaykh 'Awadl al-Karim, and others.

f. Creative

The following elements are of particular importance:

1) Generating original ideas.

The original ideas of the santri are submitted in the organizational work deliberation, which will later become the work program of the organization, both scouting and OPPM.

2) Produce original works and actions.

The original works of the students include the following: a) *Maqalah Insyaiyah*: A yearly scientific paper writing competition. b) *Jaros*: A weekly bulletin published by the students of *Brahmaya* journalism. c) *Language Bulletin*: A monthly bulletin published by the students of the Language Department. d) *Annual Cinematography*: A yearly event in which students produce and present films. e) *MKQ (Musabaqah Khottil Quran / Quran Calligraphy Competition)*: A competition held annually in which students compete to create the best calligraphic work. f) And various other original works created by students.

3) Having flexibility in thinking and finding alternative solutions to problems.

This element is manifested in FGD (Focus Group Discussion) activities in organizational management training. In addition, this element is also realized in free discussions between students. Typically, several students will extend an invitation to their friends to engage in a discussion regarding a particular issue. If a suitable meeting point cannot be identified, the students will request that the matter be presented to the *asatidz*, who are better positioned to comprehend the issue.

3. Forms of Religious Activities at Al-Islam Modern Islamic Boarding School Nganjuk

Al-Islam Modern Islamic Boarding School, Nganjuk offers a diverse range of activities, both mandatory and optional, which are designed to foster habituation or talent development. These activities are typically scheduled on a daily, weekly, monthly, per-semester, or annual basis. On occasion, there are also unplanned activities. Among the activities previously mentioned, it should be noted that many contain religious values. The following is a list of some of the religious activities available at Al-Islam Modern Islamic Boarding School Nganjuk:

a. Congregational Fardu Prayer

Fardu prayer is one of the five pillars of Islam, and thus one of the obligations of Muslims. This is evidenced by the following hadith of the Prophet.

قال رسول الله ﷺ بِنِي الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ

The Messenger of Allah (SAW) said: "Islam is built on five foundations: the testimony that there is no God but Allah and that Muhammad is the messenger of Allah, the prayer, the zakat, the hajj and the fasting of Ramadan." (Bukhari No. 8)

Al-Islam Modern Islamic Boarding School, Nganjuk school system is designed to instill in its students the habit of praying the fardu prayer in congregation. This is done to foster punctuality in prayer, particularly in the context of communal prayer in both the mosque and the musala.

b. Sorogan and reciting the Qur'an

Al-Islam Modern Islamic Boarding School instills in its students the practice of reading the Quran after dawn, with the ustadz present to correct any errors in pronunciation. This routine is designed to foster a daily habit of Koran reading, both in the classroom and at home. The following hadith offers insights into the merits of reciting the Quran.

قال رسول الله ﷺ الماهرُ بالقرآنِ معَ السفرةِ الكرامِ البررةِ والذي يقرأ القرآنَ ويتتعتع فيه وهو عليه شاقُّ له أجرانِ

The Messenger of Allah (SAW) said: "The believer who knows how to recite the Qur'an will be accompanied by the noble angels in the Hereafter. And the one who recites the Qur'an with a stutter, he has difficulty in reciting it, so he gets two rewards." (Muslim no. 798)

c. Duha prayer in congregation

Duha prayer is one of the most highly regarded sunnah acts of worship. One of the arguments in favor of implementing the Duha prayer is found in the following hadith.

عن أبي هريرة قال أوصاني خليلي ﷺ بثلاث: صيام ثلاثة أيامٍ من كلِّ شهرٍ وركعتي الضحى وأن أوتر قبل أن أنام

Abu Hurairah (ra) said: "My beloved Messenger of Allah (SAW) gave me a will that I fast three days in every month, perform two rak'ahs of Duha prayer and pray Witr before I sleep." (Bukhari no. 1981)

Al-Islam Modern Islamic Boarding School has a policy of encouraging its students to pray Duha daily, intending to foster a lifelong habit of praying Duha, even after students have graduated or left the institution.

d. Recitation of kitab kuning

The study of the yellow Islamic classic book is one of the defining characteristics of pesantren. This study plays a role in strengthening the knowledge and personality of santri. With the yellow Islamic classic book study, students can learn to understand Islamic literature. In addition, students can also explore various disciplines of interest. The study of the yellow Islamic classic book also serves as a conduit for the transmission of Islamic scientific tradition from one generation to the next, ensuring its continued study and application in everyday life. Kitab kuning study at Al-Islam Modern Islamic Boarding School, Nganjuk is conducted after Isha prayer.

e. Learning process (KBM) and takror (study)

KBM, which is commonly understood as Teaching and Learning Activities, is now recognized as the educational process. This process involves interactions among teachers, students, and learning materials within an educational setting. This learning environment is generally a classroom, but the learning process can also be carried out in various places, such as mosques, gazebos, the outdoors, and others. The takror is a learning activity that can be carried out independently or with friends without the involvement of a teacher. Learning activities in the learning process and takror are essentially religious activities, as they are based on a religious command, as stated in the following hadith of the Prophet

Muhammad SAW.

قال رسول الله ﷺ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

The Messenger of Allah (SAW) said: "Seeking knowledge is an obligation for every Muslim." (Ibnu Majah no. 224)

f. Muhadlarah

Muhadlarah is an educational program designed to cultivate the ability and courage of students to engage in public speaking (Kurniawati et al., 2022; Rohman & Muhtamiroh, 2022). This program aims to instill in santri the requisite mental fortitude, courage, and communication skills to effectively present themselves in public settings. In other words, muhadloroh represents a form of da'wah, whereby students are equipped with the knowledge and confidence to disseminate and share the insights they have gained at the pesantren with the broader community. This is by following Quranic verse: Surah An-Nahl, verse 125.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ - وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided."

g. Scout

Scouting is a coaching and development process that is tailored to the skills that students possess as individuals and as members of society. This activity trains students in discipline, agility, teamwork, leadership, and other skills. Scouting activities can be categorized as religious activities based on several factors. The first Dasa Dharma states, "Piety to God Almighty," and the SKU (General Proficiency Requirements) exam includes tests related to the religion of the Scout students.

h. Mass cleaning (roan)

Cleaning is a religious activity because maintaining cleanliness is the implementation of a phrase, namely:

النَّظَافَةُ مِنَ الْإِيمَانِ

"Cleanliness is part of faith"

This assertion is also corroborated by the hadith of the Prophet SAW, as documented in Sunan Tirmidzi No. 2723.

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَتَنَظَّفُوا

"Verily, Allah is the Good, and loves the good, the Clean, and loves the clean, the Generous, and loves the generous, and the Noble, and loves the noble, so purify yourselves."

i. Tahlil recitation

Tahlil is an Islamic ritual comprising a series of recitations of Quranic verses, dhikr, selawat, and prayers addressed to the spirits of deceased Muslims and Allah for their forgiveness.

j. Recitation of Maulid Barzanji

Maulid Barzanji is a book that contains *sirah nabawiyah*, or the history and life story of the Prophet Muhammad. The reading of this book is typically accompanied by various readings of selawat.

k. Pilgrimage to the grave of the Al-Islam founder

Pilgrimage is the implementation of the Prophet's hadith in Sunan Abu Dawud No.

3235 below.

قال رسول الله ﷺ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكَرَةٌ

The Messenger of Allah (SAW) said: "I have forbidden you to visit the graves, now visit the graves, because in the pilgrimage there is a warning (reminder of death)."

l. Various competitions

Islamic scripture instructs adherents to engage in virtuous competition. This directive is enshrined in the Quran, surah Al-Ma'idah verse 48.

فَاسْتَبِقُوا الْخَيْرَاتِ

"so race to [all that is] good."

Consequently, competitions are incorporated into religious activities. These include Usbu' at-Tasabuq (Annual Competition Week), which encompasses a multitude of competitions, including three language speeches (Arabic, English, Javanese), MSQ (*Musabaqah Sharhil Qur'an*), MQK (*Musabaqah Qiroatil Kutub*), MTQ (*Musabaqah Tilawatil Quran*), and a plethora of other competitions. In addition, there are MKQ (*Musabaqah Khottil Quran*), Al-Islam Games, LT I (Level I Competition) & RRS (Ranger Rover Scout), and other competitions.

m. PHBI (Commemoration of Islamic Holidays)

The commemoration of Islamic holidays at Al-Islam Modern Islamic Boarding School is frequently conducted through the practice of khataman or simaan Al-Quran. Additionally, various competitions are often held to commemorate these occasions.

n. Hiking, Wade Game, and Holy Journey (Perjalanan Suci)

In the context of scouting activities, which include hiking, Wade Game, and Holy Journey, an important aspect is emphasized to students: tadabur alam (contemplating nature). Tadabur alam is defined as contemplating and appreciating God's creation in the form of nature and its contents (Hasanah et al., 2024). In this case, examples of such contents include forests, mountains, hills, trees, waterfalls, rivers, and others.

The preceding description indicates that these activities align with the theoretical framework proposed by Muhaimin (2012), which posits that religious activities encompass not only religious rituals (worship) but also other activities driven by spiritual strength and rooted in religious values. Consequently, these activities can be considered religious activities.

4. Implementation of the Reinforcement of the Pancasila Student Profile Through Religious Activities at Al-Islam Modern Islamic Boarding School, Nganjuk

As in madrasah and schools, pesantren also plays a role in instilling and realizing the values of Pancasila and the Pancasila Student Profile in the souls of santri through various habits and activities. Furthermore, santri also play an active role in socializing with each other in the dormitory as a miniature society. The implementation of various habits and activities, in addition to realizing the values of the Pancasila Student Profile, also aims to strengthen the character of the students and to equip them when they enter the community.

Al-Islam Modern Islamic Boarding School, Nganjuk plays a pivotal role in the realization of the Pancasila Student Profile in the minds and daily lives of the students. This is achieved through a multitude of habituation and activities conducted within the pesantren. These activities encompass a range of activities, including daily activities, weekly activities, monthly activities, activities conducted each semester, and annual activities. Each activity plays a role in instilling and strengthening the character of the students. For example, fardu prayer activities in congregation. This activity, along with habituation, instills the discipline character of the students, strengthens religiosity,

strengthens ukhuwah Islamiyah, and others. The implementation of religious activities like this in pesantren is primarily aimed at strengthening the faith and piety of the students, as well as Al-Islam Modern Islamic Boarding School, Nganjuk. Furthermore, it is of great importance to familiarize the students with these activities and to continue carrying them out even after they have graduated from the pesantren.

In its implementation, religious activities at Al-Islam Modern Islamic Boarding School, Nganjuk play a role in strengthening the Pancasila Student Profile of the students. In this case, the researchers' findings focus on two key dimensions of the Pancasila Student Profile: 1) Believing, fearing God Almighty, and having a noble character; and 2) Cooperation

a. Believe in, fear God Almighty, and have noble character

In this dimension, the key elements studied are religious morals and morals towards nature. Activities that play a role in strengthening the elements of religious morals are fardu prayers in congregation; sorogan Al-Quran and reading the Al-Quran; and Duha prayers in congregation. These activities will strengthen the santri's relationship with Allah SWT, and strengthen their faith and piety. Thus, they have become students who have religious morals. In addition, other activities support this element of religious morals. These include tahlil reading, Maulid Barzanji, and pilgrimage to the grave of the founder of Pesantren. The reading of tahlil and pilgrimage reminds students of death, thereby strengthening the relationship with Allah SWT. Furthermore, the pilgrimage to the grave of the founder of Pesantren encourages students to remember his services and struggles in pioneering and building Pesantren. The reading of Maulid Barzanji encourages students to gain an understanding of the life story of the Prophet Muhammad, thereby fostering a sense of love and respect for him.

The activities that contribute to the strengthening of the elements of morality are Roan or mass cleaning, as well as hiking, wade game, and holy journey. Engaging in cleaning activities fosters an appreciation and regard for the environment's well-being, while hiking, wade game, and the sacred journey encourage students to contemplate the creation of Allah SWT, namely nature and its beauty.

b. Collaboration

Roan, a religious activity meaning mass cleaning, plays a pivotal role in strengthening the Pancasila student profile by reinforcing the elements of cooperation and caring. This activity promotes cooperation among students as they work together to clean the pesantren area, practicing teamwork, mutual support, and a shared sense of responsibility. In addition, roan instills a deep concern for the environment by encouraging students to take an active role in maintaining cleanliness and preserving the beauty of their surroundings. Through this involvement, students not only contribute to a cleaner environment but also develop essential values and skills in line with the principles of Pancasila, thereby promoting their holistic development.

D. CONCLUSION

In general, pesantren have indirectly implemented the Merdeka Curriculum. This can be observed in the curriculum that is developed independently by the pesantren itself. In the context of implementing the Merdeka Curriculum in pesantren, the Pancasila Learner Profile is also realized conceptually. Unlike public schools that use Project Based Learning (PBL) to implement the Pancasila Learner Profile, Al-Islam Modern Islamic Boarding School, Nganjuk has indirectly achieved this goal through activities and habituation carried out in pesantren. An important point to note is that activities

containing the Pancasila Learner Profile have existed in the pesantren before the term itself being introduced.

Of the various activities that are carried out in the pesantren, there are numerous instances where religious values are at the core of the activity called religious activities. These religious activities include but are not limited to, fardu prayers in congregation, sorogan and reading the Qur'an, duha prayers in congregation, recitation of kitab kuning, learning and takror activities, Muhadlarah, Scouting, roan, Tahlil recitation, Maulid Barzanji recitation, competition activities, PHBI (Commemoration of Islamic Holidays), hiking, wade game, and holy journey. These activities are considered religious activities because religious activities are not limited to religious rituals or worship. They also encompass activities driven by inner strength and based on religious values.

These various religious activities play a role in developing and strengthening the character of students. Some of these characters are included in the Pancasila Student Profile. The findings of this study indicate that the aforementioned religious activities are concentrated in two dimensions of the Pancasila Student Profile: 1) Believing, fearing God Almighty, and having a noble character; and 2) Cooperation. Activities included in the first dimension are fardu prayers in congregation, Quran sorogan and reading the Quran, and Duha prayers in congregation. Furthermore, these activities are supported by other activities such as tahlil recitation, Maulid Barzanji, pilgrimage to the grave of the founder of Pesantren, and Maulid Barzanji recitation. These activities strengthen the elements of religious morals. Additionally, there are other activities, such as hiking, wade games, and holy journeys, which strengthen the element of morals towards nature by fostering a sense of love and care for nature and contemplating it. Finally, in the second dimension, roan or mass cleaning activities play a role in strengthening the elements of collaboration and care.

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