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THE ROLE OF RELIGIOUS EDUCATION TEACHERS IN SHAPING THE PROFILE OF PANCASILA STUDENTS

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Abstract

Teachers are the spearhead of student outcomes; by optimizing their functions and roles, they can form a nation with Pancasila character. This study aims to describe and analyze the role of Islamic Religious Educationeachers in shaping Pancasila students profile.The research location is MI Ma'arif Pranggong Indramayu. This is a qualitative study, and the data is presented in a descriptive format. Teachers and students participated in this study. Observation, interviews, and documentation were used to collect data. According to the findings of the research the role of PAI teachers as educators, role models, motivators, mentors, facilitators, and evaluators played a role in shaping Pancasila Students who had faith, noble character, liked to work together, were independent, and creative. Students' character development is carried out through a variety of activities, including learning, extracurricular activities, religious activities, and clean Friday activities. Following up on these findings, optimizing the role of teachers both in and out of the classroom is a concern in nurturing students and creating a generation of Pancasila characters.

Keywords: Teacher roles, Pancasila Students, Islamic Religious Education

A. INTRODUCTION

Even though technology and information are moving so fast, according to a survey done last year by the Center of Innovation Policy and Governance (CIPG), Indonesia's internet penetration rate is currently at its highest level. In Asia it has reached 50% share. As seen from data of cellular users showing a high number, in 2016 it is predicted that there will be around 371.4 million active cellular numbers in Indonesia, which is greater than the total population of Indonesia, which is 261.89 million. Tik Tok most popular applications among teenagers and children are also the application games online (Saefullah, 2020). The use of social media by children either directly or indirectly affects the formation of children's character (Narsi Rajai 2021; Arman Maulana Izhaq 2022; Hanifah 2022).

At the beginning of 2020, the COVID-19 pandemic began (Syauqi, 2020), A pandemic is sweeping the world, including Indonesia. This pandemic affects all sectors, including education, where face-to-face learning activities have been temporarily suspended. Teachers and students must adapt to distance learning, either through assignments or through

various online applications. This results in limited interaction between teachers and students, and effects teachers' role as educators, mentors, motivators, and role models.

Teachers have a role as educators, whereby teachers not only provide theoretical knowledge but also pay attention to the attitudes of students (Pitaloka, D. L., Dimyati, D., & Purwanta, 2021). Teachers have a role as educators, whereby teachers not only provide theoretical knowledge but also pay attention to the attitudes of students.

The teacher is also a model or role model (Kandiri, K., & Arfandi, 2021),which means that the teacher's behavior and words are nurtured and imitated; the teacher is a motivator for students both through advice and attention; the teacher as a facilitator means the teacher facilitates students in learning, such as through facilities for teaching materials and video content; and the teacher as an evaluator means the teacher should evaluate the course of learning to be better; and the teacher plays a guiding role (Nurrahmi, Halidjah, & Pranata, 2014). All of these roles should be optimized as an effort to achieve learning and education goals.

An Islamic Religious Education teacher is a teacher who teaches Islamic Religious Education or a teacher whose educational qualification is in the field of Islamic Religious Education (Abid, 2019; Thasanah, 2021). Because Islam is a religion that is gracious for the entire globe, this concept of grace should be applied in learning and should be reflected in the role of teachers in carrying out their functions to achieve educational goals, which is to form pancasila students.

The Minister of Education and Culture, Nadiem Makarim, continues to combine the driving school movement, where the program is to produce Pancasila students, so collaboration from all parties, including the government, school principals, teachers, academics, and to synergize to build the country through education by moving together to make a difference. Several indicators can be used to identify Pancasila students' profiles, including morals, faith in God Almighty, creativity, critical thinking, independence, diversity, and mutual cooperation (Wahyu Adityo Prodjo, 2020).

Based on this context, it is critical to investigate the role of teachers in shaping Pancasila students using a variety of indicators, including morals, mutual cooperation, and independence. This study is necessary to investigate and optimize the role of teachers in shaping the profile of Pancasila students. The goal of this research is to explore data regarding the role of Islamic Religious Education teachers in an effort to form a profile of Pancasila students by optimizing the functions of teachers both in and out of school.

B. RESEARCH METHOD

This research conducted as a field resrach under a qualitative appoarch with the researcher making direct observations at the research site at MI Ma'arif Pranggong. The data on MI Ma'arif Pranggong's teacher roles and student profiles obtained are presented in narrative form. Observation, interviews, and documentation are the methods used to collect research data. Observations were used to collect observed phenomena, while interviews were conducted with the correspontents are Islamic religious education teachers, and documentation was used as a support for observations and interviews, such as documentation of learning activities, teaching materials, books, and reference sources as the theoretical

foundation for this research. The data on teacher roles and student profiles were gathered through observation, interviews, and documentation and then analyzed and tested for validity. Finally draw the conclusion based on the data.

The subjects of this study are Islamic Religious Education teachers, both those who teach Islamic Religious Education subjects and those who have educational qualifications in Islamic Religious Education. Observation, interviews, and documentation are used to collect data on the research topic, which is then reduced and analyzed before conclusions are drawn. The research was carried out at MI Ma'arif Pranggong, and the subjects were teachers of Islamic religious education and students from class IV to class VI. This study was carried out in 2021.

C. RESULT AND DISCUSSION

1. Teacher of Islamic Religious Education

A teacher is a professional educator who has taken on indirect responsibility for educating students (Zakiah Daradjat, 2011). According to this definition, the educator is the person who is responsible for providing education. Educators, in the sight of Islamic education, are people who are responsible for students' cognitive, affective, and psychomotor development in relation to Islamic values (Al-Rasyidin dan Samsul Nizar, 2005). In Indonesian, a teacher is an individual whose profession or job it is to teach (Departemen Pendidikan dan Kebudayaan, 2007), while in Arabic, a teacher is called a mu'allim, and in English, a teacher is someone whose job is to educate and teach people (Muhibbin Syah, 2010).

Teachers are people who are required by their parents to teach their children; they are human resources who play an important role in shaping human resources because teachers are not only teachers, but also educators and mentors who lead and guide students in the learning process (Sri Minarti, 2003). Teaching is another profession that necessitates specialized training and knowledge (Moh Uzer Usman, 2002).

According to Ahmad Tafsir (2011) a teacher is an educator who is in charge of school lessons and is responsible for educating students. According to this definition, PAI teachers are teachers who conduct Islamic Religious Education lessons in class, teach Islamic religious materials, and educate and guide students to behave in accordance with gracious Islamic values.

2. Teacher's Character

The core of self, or self-quality, can be seen in behavior (Juke, 2014). The value of a person will be related to the quality of their behavior. Everyone with character will be consistent in their behavior throughout their lives. Character can be distinguished in two ways: performance and morals (Davidson, M., Lickona, T., & Khmelkov 2010).

Work ethic, or the ability to do a good job; a strong commitment and orientation, continuing to develop self-quality at work, diligence, and discipline are all performance characteristics. So, work character is a personal quality that is related to the work performed and is oriented toward work performance. The moral character is the ability to commit to always doing good, having integrity, maintaining good relationships, being adaptable,

compassionate, fair, and having a social spirit (Davidson, M., Lickona, T., & Khmelkov 2010).

In this case, the character of a true learner teacher is always side by side with moral character, according to the definition of character above. Despite their conceptual differences, these two characters complement each other and help to shape a person's personality. So, character is a person's personality as expressed through actions, behavior, and speech. Character is built on three pillars: moral knowing, moral feeling, and moral action (Ibrahim, Kesuma, Robandi, & Riyadi, n.d.).

The teacher is a learner who is constantly striving to improve himself (Surahman, S., Rahmani, R., Radiana, U., & Saputra, 2022). A teacher's learner character is inherent because the teacher is responsible for conveying learning as well as educating students. Personality as a learner becomes personality as a teacher.

3. The Role of Islamic Religious Education Teachers

The role is something that is lived out and put into action (Departemen Pendidikan Nasional, 2014). According to this definition, a role is an activity that a person performs in accordance with their profession and social status.The behavior performed by someone who resides in the community is referred to as the role. In English, the word "role" means "a person's task or duty in undertaking." The translation is a person's responsibilities or duties in a business or job (Syamsir, 2014). The action taken by someone in an event is referred to as their role.

According to the definition of the role above, the role is a task that is carried out by someone according to his position; if it is associated with the role of the teacher, the role is the teacher's action that must be carried out according to the status of the teacher; and if it is narrowed down to the role of Islamic Religious Education teachers, the role is behavior that many people expect regarding the performance and behavior of an Islamic religios teacher. The following are the responsibilities of Islamic religious education teachers:

a. The role of teacher as educator

Education is a major contributor to developing a nation's character and civilization. Education produces the nation's generation of character, strength, and resilience (Pardede, 2022). Based on this, teachers play an important role in developing students with character, love for their homeland, mutual cooperation, and tolerance, also known as Pancasila students. Teachers are educators and role models for their students and their communities. As a result, teachers must possess positive personal characteristics such as responsibility, authority, independence, and discipline (E. Mulyasa, 2008). Teachers, as educators, not only impart knowledge but also set good examples of behavior, speech, and action.

According to the above description, the teacher educates students to be disciplined individuals, has a passion for learning, is tolerant, and loves his or her homeland. As a result, teachers must pay attention to students' development, including emotional, behavioral, psychomotor, and cognitive development.

b. The teacher serves as a role model and a model

The teacher's presence in learning activities as a figure who becomes a role model for students; additionally, the teacher is a role model for the community in interacting. Based on

these facts, whatever a teacher reflects will be the focus of students' attention. Teachers, as role models, must be humble, disciplined, and consistent in their attitudes, behavior, speech, and actions (Abbas, Z., Prasetya, B., & Susandi, 2022).

Teachers, as role models, must consciously pay attention to their roles as educators and teachers, with humility, skills, and examples being able to create fun and educative learning activities that will have an impact on student development in terms of emotions, behavior, and student character. Because all activities involving teachers are in the spotlight for students and the community, a teacher's personality and example become a challenge.

c. The teacher serves as a guide

The teacher's role as a facilitator is to determine students' needs and goals through the use of learning resources, techniques, and media. According to Widyastuti, a teacher's role as a facilitator is to provide and facilitate learning activities (Daga, 2022). Because the learning environment is frightening or uplifting, the classroom environment is dirty, the room is stuffy, and the chairs and tables are not arranged in an orderly manner, which makes students less motivated to learn.

It should be related to the role of Islamic Religious Education teachers as facilitators, as the teacher helps students absorb Islamic values and moral values. with a variety of methods, approaches, and strategies tailored to the theme of learning and the psychological development of students. The teacher guides the learning and discussion process as a facilitator.

d. The teacher acts as a motivator.

Motivation is a stimulus that can arouse a desire to do something. A desire that exists within a person that encourages that person to strive for a standard or measure of excellence is referred to as motivation(McClelland, 1987). Motivation is the human mental ability to perform tasks better, faster, more effectively, and efficiently than previously performed tasks (Alex Sobur, 2003).

Motivation is a critical factor, particularly in learning activities; the teacher's role in motivating students is to provide good and effective learning. The teacher is not only a teacher but a motivator as well. It means that teachers must be able to motivate students to be enthusiastic about learning, to be good individuals in what they say and do, to motivate students to practice Islamic teachings, and to uphold Islamic and human values.

A teacher's behavior, words, actions, and decisions directly and indirectly contribute to fostering student motivation. Because each student's motivation differs, there are some strong motivations and some that are low due to a variety of factors such as students' moods. As a result, teachers must pay close attention to their students' emotional well-being. Motivation comes in the form of attention, guidance, direction, and appreciation, as well as advice. This is to generate and sustain student motivation and to develop Pancasila students who are enthusiastic, critical, and creative.

e. Teachers serve as evaluators.

Teachers, as evaluators, should always collect data on indicators of learning success. The obtained data is then used as evaluation material for the subsequent learning (Priwarti, 2022). The teacher assesses the accuracy of learning methods, learning strategies, and even

the accuracy of evaluating student assessments based on student learning styles and student development (Suttrisno, S., Yulia, N. M., & Fithriyah, 2022).

As for Islamic religious education teachers, they should collect or observe the development of students to determine whether the values of Islamic education that have been taught are actualized in the lives of students as individual Pancasila students.

f. Teachers serving as supervisors

Teachers serve as mentors by assisting students who are experiencing learning difficulties (Sinta 2022). This can be accomplished by creating activities that foster students' creativity in the fields of science and technology, as well as skills and behavior.

In terms of the guided learning method, namely, learning that is oriented toward student development, the approach is adapted to the conditions of the students, and the guidance between one student and another is adjusted to the level of student needs.

4. Profile of Pancasila Students
a. Have faith in the Almighty and a noble personality.

Students are accustomed to attending congregational prayers in the school mushala, and before beginning their lesson, they read juz'ama, in order to develop students of faith and noble character. It related to the theory that students who believe in fear God Almighty and have a noble character have a positive relationship with God Almighty (Musyadad, V. F., Saputro, A. N. C., Prihatmojo, A., Salamun, S., Subakti, H., Ritonga, M. W., ... & Yulianda 2022). Religuous teacher is familiar with religious teachings and beliefs and applies this knowledge in his daily life. Pancasila students understand morality, social justice, and spirituality, and have a passion for religion, people, and nature. Religious morals, personal morals, morals to humans, morals to nature, and state morals are the five main elements of faith, fear of God Almighty, and good morals (Suhardi, 2022).

b. Global diversity

Students maintain national culture, local culture, and identity, as well as an open attitude in establishing relationships with other cultures, in order to create a sense of respect and to not close the opportunity for them to form a positive noble culture that does not contradict the noble culture of the nation. Respect for diversity and tolerance for differences characterize global diversity (Gayo 2022; Francisca, L., Diarsi, S., Asrini, V. I., Handrajati, M. R., & Adenan 2022).

This entails being able to accept differences without feeling judged, judgmental. Not just on the scale of Indonesia as a country, but also on a global scale. Understanding and respect for cultures, the ability to communicate across cultures in interactions with others, and reflection and responsibility for the experience of diversity are key elements and keys of global diversity.

c. Mutual cooperation

MI Ma'arif Pranggong students are accustomed to working collaboratively in groups when studying, with the teacher dividing study groups to discuss a single lesson. Furthermore, group collaboration in cleaning classrooms is used to teach students how to work as a team, regardless of ethnicity, language, skin color, wealth, or poverty. In this collaborative activity, the teacher assists students and students.

Students with the ability to collaborate, specifically competence in carrying out activities sincerely and sincerely so that the activities carried out can be carried out smoothly, easily, and lightly (Istianah, A., & Susanti, 2021). Students at Pancasila know how to collaborate. How to work with and collaborate with friends. Because there are no jobs and activities that do not necessitate collaboration, especially in the 4.0 industrial period. In the Industry 4.0 era, collaboration is critical. Collaboration, caring, and sharing are key components of gotong royong.

d. Independent

In order to foster student independence, the school prohibits parents from waiting for students during the learning process. Parents are only permitted to accompany students to the front of the fence, and students neatly place their shoes on the shelves. Furthermore, during learning, the teacher walks alongside students as they complete their tasks independently. Students in Indonesia are students who are responsible for the process and the outcomes of their learning. The main components of independence are self-awareness and awareness of one's surroundings, as well as self-regulation (Sherly et al., 2021).

e. Critical thinking

Critical thinking can objectively process information qualitatively and quantitatively (Kurniawan, N. A., Hidayah, N., & Rahman, 2021); establish relationships with different types of information; analyze information; evaluate; and draw conclusions. Obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions are all components of critical reasoning.

To encourage students' critical thinking, the teacher usually holds a question and answer session about the discussion material in the middle of the lesson. Then students respond to the teacher's questions with their understanding, and then other students add their opinions. Typically, this is presented with a simple case that is related to the material. Furthermore, the teacher allows students to express their difficulties in comprehending the material presented.

f. Creative

The teacher guides students in creating creative works and displaying them on the class wall magazine, as well as designing class schedules and lesson plans in order to foster student creativity. PAI lessons on demonstration-required sumbect, such as the 'Idain prayer subject, where students are asked to take pictures of the environment depicting Eid al-Adha and Eid al-Fitr.

Students who are creative can modify and create things that are unique, meaningful, useful, and influential (Istianah, A., & Susanti, 2021). Pancasila students can solve problems and produce something proactive and independently in order to get other innovative methods that are different every day. The main components of creativity are original ideas and original works and actions.

5. The Role of PAI Teachers in Forming Pancasila Students at MI Ma'arif Pranggong Indramayu

Based on observations and interviews with PAI teachers at MI Ma'arif Pranggong Indramayu, it was discovered that instilling gracious Islamic values was carried out by

optimizing the roles of teachers as educators, mentors, motivators, evaluators, role models, and facilitators.

According to respondent 1, a PAI teacher of MI Ma'arif Pranggong, it is not enough to simply transfer knowledge of religious education through classroom learning when forming Pancasila students; a more comprehensive approach is required, in which the teacher must optimize his role as it should be. The following are the findings from the study's observations and interviews:

a. PAI Teachers as Educators in the Development of Pancasila Students

Based on interviews and observations, the role of teachers as educators, PAI teachers through PAI learning, where the material presented is contextualized with Pancasila values, namely faith, diversity, and mutual cooperation.

According to respondent 2, the values in Islamic religious education do not conflict with the values of Pancasila, so what should be conveyed in learning about Islamic education materials should be correlated with the style of Pancasila. Because as an Indonesian citizen, Pancasila as the basis of the state, we teachers also pay attention to the behavior of our students, giving them direction to be tolerant individuals.

b. The Role Model of PAI Teachers in Forming Pancasila Students

According to the observations, the PAI Teachers at MI Ma'arif Pranggong had friendly, humble, and smiling personalities. However, because the focus of our observations is more on PAI teachers, we interact with students who are close to PAI teachers and actually close to other teachers.

Every day, the PAI Teacher arranges and conditions students to prepare for the Duha prayer before beginning the lesson. And, based on the results of interviews with children and other fellow teachers about the attitude and character of PAI Teachers at MI Ma'arif Pranggong, A stakeholder that PAI Teachers are figures who are elders to them (co-teachers), and that the PAI teacher who teaches them is a person who is nurturing, fun, firm, and serves as an example for them.

c. PAI Teachers Serve as Facilitators in the Formation of Pancasila Students.

In order to determine the role of PAI Teachers as facilitators in the formation of Pancasila students, researchers observed the learning process in class. The findings show that PAI Tachers help students understand the subject content presented. When delivering material that requires direct practice, such as subject contents related to zakat, various methods are used, one of which is the demonstration method.

According to the results of interviews with PAI Teachers, prayer materials are associated with belief in one God, where prayer is a form of communication between the servant and his Lord, rather than through a doctrinal approach, such as "obligatory prayer." According to the teacher, if you do not pray, you sin and go to hell. Mr. Masduki believes that contextualizing Islamic teachings in an Indonesian Islamic style is more effective.

d. PAI Teachers' Motivational Efforts in Forming Pancasila Students

Observations revealed that PAI Teachers at MI Ma'arif Pranggong always provided motivation through advice, rewarded praise and stars (stickers) for those who dared to answer questions, and valued student progress. According to the findings of the interview, when it comes to forming Pancasila students through the teacher's role as a motivator, Mr. Abdul Rauf

believes that it is not enough for a teacher to simply provide knowledge; it is also appropriate for teachers to recognize even the smallest progress of students.

e. PAI Teachers' Efforts as Evaluators in Forming Pancasila Students

Through field observations and documentation, it was discovered that teachers at MI Ma'arif Pranggong had all prepared lesson plans to be used before the start of the school year. Teachers of Islamic Religious Education are no exception; they develop student assessment plans. PAI Teachers determine learning achievement based on field observations and test, specifically through questions and answers; when the line at the very back can answer, the material presented can be absorbed. Apart from that, if there is a problem with student behavior, they (Mr. Rauf and Mr. Masduki, Mss. Niha, Mr. Shobari) will call the student to be fostered through observation, where the teacher pays attention to student behavior.

f. PAI Teachers Serve as Mentors to Pancasila Students.

It was discovered through observations that PAI Teachers guided students in the learning process, such as reading the Qur'an, and that when students were found who were still having difficulties learning, the teacher also took time outside of class hours for guidance on reading the Koran in the prayer room.

According to the findings of the interview, this is also consistent with the findings of observations, where Mss. Niha was of the opinion that opening tutoring or learning the Qur'an outside of class hours, after Asr before Maghrib, was an efficient and effective time to guide them to read and write al-Qur'an, as well as to form an independent, confident, and disciplined person. Based on the research described above, it is possible to conclude that the role of PAI Teachers in shaping the Pancasila personality is reflected in the optimization and actualization of teacher functions as educators, motivators, evaluators, role models, and mentors.

D. CONCLUSION

The teacher's role includes not only teaching but also serving as an educator, role model or model, facilitator, evaluator, motivator, and mentor. In order to achieve educational goals, one of which is to form Pancasila Students, that role must be optimized. The character of Pancasila students, as echoed by Minister of Education Nadiem Makarim, can be seen in their belief in God Almighty, global diversity, mutual cooperation, independence, and creativity. PAI Teachers' efforts to optimize their function as teachers, both in and out of the classroom, actively contribute to the development of the students' personalities at MI Ma'arif Pranggong.

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