

Implementation of the Development of Islamic Religious Education through Religious Habituation Activities to Strengthen the Profile of Pancasila Students at MTsN Gresik

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Abstract: *One of the benchmarks used to determine the quality of graduates in the Independent Curriculum is the Pancasila Student Profile. The significance of this research lies in the relevance of religious habituation activities, which are used as a medium for PAI development to strengthen the Pancasila Student Profile, as well as to determine its impact in forming lifelong student characters who are competent, have character and behave by Pancasila values. This research analyses the efforts and effects of developing PAI through religious habituation activities to strengthen the Pancasila Student Profile. This research adopts a qualitative method with a case study approach. Data collection techniques include interviews, observation and documentation. Data analysis was done through data reduction, presentation, and conclusion. Verification of data validity is guaranteed through credibility, dependability and confirmability tests. Efforts to develop PAI through religious habituation activities start from the stage: planning, including analyzing ideas, preparing programs and building joint commitment; implementation, including socialization and program implementation; evaluation, including observations, monitoring instruments and coordination with parents; and follow-up is carried out through evaluation meetings and follow-up programs. The strategies used include structural, formal, mechanical, and organic. There are vertical and horizontal forms of activity. Meanwhile, the development impacts are students able to interpret and apply religious morals, personal morals, morals among others, and morals in nature; students become more familiar with and appreciate various cultures, improving communication and interaction between students from different cultural backgrounds; students are more able to collaborate, show concern, and have a sense of wanting to share; students can increase self-understanding of the situations they face and develop self-regulation; make students more active in searching for and processing information and ideas; and students can produce original ideas, works and actions.*

Keywords: *Implementation of PAI Development, Religious Habituation Activities, Pancasila Student Profile*

INTRODUCTION

The development of science and technology in the modern era today has challenges in the world of education, especially for Islamic Education. In this era, cyber technology significantly changes how we communicate, work, learn, and live our daily lives. Pristina Hadi Putra argues that Islamic Religious Education (PAI) in the era of the Industrial Revolution 4.0 must adapt to current conditions. In addition, PAI must also have essential skills for the current digitalization era.¹

As regulated in the National Education System Law Number 20 of 2003, the purpose of implementing Religious Education is to shape students into individuals who believe, fear God Almighty, and have noble morals.² However, it seems that the PAI goals that have been set have yet to be fully achieved optimally. The implementation of PAI in the field still faces various obstacles, especially in the current era of disruption. As expressed by Muhammad Munif, public criticism of the implementation of PAI learning is still growing.³

Many public responses are related to the quality of graduates and the results of PAI learning in madrasas. Issues that are emphasized include the inability of several children to read and write the Qur'an, both at elementary, middle, and high school levels. According to Romadlon Habibullah's research, this phenomenon occurs because many children are now more accustomed to using gadgets than spending time reading the Qur'an appropriately.⁴

Another criticism of implementing Islamic Religious Education (PAI) reflects the public's view that PAI has not significantly impacted positive behavioural changes in children. This can be seen from the many incidents of juvenile delinquency, including fights, bullying, theft, fraud, alcohol consumption, drug use, and promiscuity.⁵ This involves not only elementary, middle, and high school students but also students at higher education levels.

According to Arizki, a number of problems faced by PAI in this era cannot be separated from the impact of modernization and globalization. The influence of modernization has a significant role in changing people's patterns and lifestyles. Therefore, PAI plays a crucial role as the central pillar that can be the foundation in forming a generation ready to face global challenges. Arizki also emphasized that Islamic Religious Education is essential in shaping a personality that aligns with

¹ Pristian Hadi Putra, "Tantangan Pendidikan Islam Dalam Menghadapi Society 5.0," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (2019), hal. 99–110.

² Departemen Pendidikan Nasional, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," 2003.

³ Muhammad Munif, "Pengembangan Pendidikan Agama Islam Sebagai Budaya Sekolah," *Pedagogik: Jurnal Pendidikan* 3, no. 2 (2016), hal. 47.

⁴ M. Romadlon Habibullah, Mukholidatul Musthofiah, and Hamidatun Nihayah, "Baca Tulis Al Qur'an Dengan Metode Jet Tempur Di Madrasah Ibtidaiyah Matholiul Falah Payaman Ngraho Bojonegoro," *Jurnal Riset Madrasah Ibtidaiyah* 1, no. 1 (2021), hal. 29–39.

⁵ Muhammad Munif, "Pengembangan Pendidikan Agama Islam Sebagai Budaya Sekolah," *Pedagogik: Jurnal Pendidikan* 3, no. 2 (2016), hal. 47.

religious teachings. This is even more crucial in the era of globalization, where mobility is inevitable.⁶

Muhaimin agrees with Mochtar Buchori, who stated that the results of Islamic Religious Education are less than optimal because the learning approach still emphasizes the cognitive aspect alone. In contrast, the affective and conative-volitive elements tend to be ignored. This conative-volitive aspect includes the encouragement and determination to apply religious values.⁷ The impact is an imbalance between theory and practice, where the focus of Islamic Religious Education is only on delivering religious content without considering how the core or values in Islamic Religious Education can be applied to shape moral individuals.

Education providers must respond to criticism and disappointment from the community using educational services with adequate action. Munif emphasized that in order to face various criticisms from the community, madrasas need to actualize Islamic Religious Education (PAI) by carrying out certain developments. This development aims to strengthen and expand the role of Islamic Religious Education in the madrasa environment. Educational practices must include cognitive aspects but also affective and conative-volitive aspects. This aims to ensure that students and all members of the madrasah can actively apply Islamic religious values in their daily lives.⁸

Developing Islamic Religious Education by adopting religious habituation activities is one way to re-realize Islamic Religious Education. According to Khalid Mawardi, the development of Islamic Religious Education is essential to educational institutions. Islamic Religious Education should be the basis for guidelines for every activity carried out by each individual.⁹ Religious habituation activities in madrasahs are considered very important, so the formation of student behaviour and all members of the madrasah that reflect Islamic religious values can become habits in daily social interactions.

Religious Habituation Activities are a series of activities that aim to instil spiritual values and involve students and members of the madrasah in consistent religious practices. These activities are designed to familiarize and internalize religious doctrines in everyday life. In Islamic Religious Education, Religious Habituation Activities can include congregational prayer, Qiroatul Qur'an, practising Islamic ethics, and other activities that strengthen the understanding and implementation of Islamic values.

⁶ Mhd Arizki, "Pendidikan Agama Islam Era Revolusi 4.0," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 4, no. 2 (2020), hal. 52–71.

⁷ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi*, (Jakarta: RajaGrafindo Persada, 2014), hal. 23.

⁸ Munif, "Pengembangan Pendidikan Agama Islam Sebagai Budaya Sekolah."

⁹ Kholid Mawardi, "Development of Islamic Religious Education through Religious Culture in Senior High Schools in Wonosobo," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 26, no. 2 (2021): 278–93.

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The implementation of religious habituation activities in madrasas is expected to play a role in improving student competence, including in the cognitive (knowledge), affective (attitude), and psychomotor (skills) aspects. Of the three, the main focus in Islamic religious education learning through religious habituation activities will be improving students' affective (attitude) aspects.

Currently, the Indonesian Government is actively encouraging the implementation of the Independent Curriculum. In the context of the independent curriculum, religious education is the main focus of improving the quality of graduates. Through careful research and planning, the Ministry of Education and Culture (Kemendikbudristek) has issued a policy related to the quality of graduates in implementing the Independent Curriculum. Then this quality is known as the Pancasila Student Profile. This policy is stated in the Ministry of Education and Culture Strategic Plan for 2020-2024, as regulated in the Regulation of the Minister of Education and Culture Number 22 of 2020.¹⁰ This document establishes the vision and mission of education in Indonesia through the Pancasila Student Profile, a description and aspiration of the characteristics of students expected by the Indonesian nation through government policies.

According to the Decree of the Ministry of Education, Culture, and Technology Number 009/H/KR/2022 concerning the Dimensions, Elements, and Sub-Elements of the Pancasila Student Profile in the Independent Curriculum, it is explained that the Pancasila Student Profile is an interpretation of the goals of national education. This Profile has a central role as the main guideline that directs education policies and is also a reference for educators in shaping the character and competence of students. Because of its crucial role, the Pancasila Student Profile must be understood by all parties interested in education. The design of this Profile needs to be carefully prepared so that it is easy to remember and can be appropriately implemented by educators and students in daily activities.¹¹

The Pancasila Student Profile represents Indonesian students who develop global competence and demonstrate behaviour that aligns with Pancasila values throughout their lives. This Profile emphasizes six main characteristics or dimensions, namely: (1) Faith and devotion to God and noble character, (2) Global diversity, (3) cooperation, (4) independence, (5) Critical thinking, and (6) Creative.¹² Each dimension has elements or indicators that madrasas must achieve and strengthen in shaping students as Pancasila Students. It is hoped that the

¹⁰ Kementerian Pendidikan dan Kebudayaan, "Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 22 Tahun 2020 Tentang Rencana Strategis Kementerian Pendidikan Dan Kebudayaan Tahun 2020-2024" (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2020).

¹¹ Kepala BSKAP, "Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 009" (H/KR/2022 Tentang Dimensi, Elemen, dan Subelemen Profil Pelajar Pancasila Pada Kurikulum Merdeka" Jakarta, 15 Februari, 2022), hal. 1.

¹² Kementerian Pendidikan dan Kebudayaan, "Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 22 Tahun 2020", hal. 41.

dimensions in the Pancasila Student Profile can be a bridge to overcome the gap in education in Indonesia, both in terms of academic and non-academic aspects.

The Profile must be instilled, strengthened, and achieved through a holistic and integrated learning process. According to the Ministry of Education, Culture, Research, and Technology, strengthening the Pancasila Student Profile can be done through four types of activities in madrasas, namely: 1) Extracurricular Activities involving direct learning in the classroom, 2) Co-curricular Activities involving project-based learning that focuses on context and interaction with the surrounding environment, 3) Extracurricular Activities, designed to increase students' interests and talents, and 4) Madrasah Culture, including the madrasah climate, policies, interaction and communication models, and norms applied in the madrasah environment.¹³

The development of PAI in the era of the Industrial Revolution 4.0 and Society 5.0 through religious habituation activities is expected to be a key element in ensuring success in instilling and strengthening the Pancasila Student Profile. Amiruddin from LPMP East Java stated "Implementing various activities will not be beneficial if the madrasah culture does not support or is not conducive to creating the Pancasila Student Profile. Therefore, the madrasah culture is very important in the implementation of the Pancasila Student Profile."¹⁴ Amiruddin's statement highlights the role of the madrasah as a place to cultivate the desired positive values.

Related to the explanation above, based on observations in the field, researchers found a process of developing Islamic Religious Education through religious habituation activities at MTsN Gresik, such as the affective aspect through prayer before studying, reading the Qur'an before the learning process, the culture of greeting before entering class, and Dhuha and Dluhur prayers in congregation. The cognitive aspect is represented through extracurricular activities in the form of Tahfidzul Qur'an, and even MTsN Gresik has one Tahfidz program class, while the psychomotor aspect involves the Commemoration of Islamic Holidays and other religious festivals. Observing the above facts, the researcher is interested in researching "Implementation of Islamic Religious Education Development through Religious Habituation Activities to Strengthen the Profile of Pancasila Students at MTsN Gresik".

This type of research adopts a qualitative approach with a case study design. This type of research involves analyzing ongoing events or phenomena, not those that have ended. The main focus of case study research is on one specific object

¹³ Anindito Aditomo, *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila* (Jakarta: Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2022), hal. 2.

¹⁴ LPMPJATIM, "Mewujudkan Profil Pelajar Pancasila Harus Didukung Budaya Sekolah," BBPMP Jatim, accessed January 8, 2023, <https://bbpmpjatim.kemdikbud.go.id/site/detailpost/mewujudkan-profil-pelajar-pancasila-harus-didukung-budaya-sekolah>.

raised as a case to be investigated thoroughly. The case study approach requires a deep understanding of the problems being studied. This type of research is appropriate for use as a method for implementing PAI Development through Religious Habituation Activities to Strengthen the Profile of Pancasila Students at MTsN Gresik. In addition, the case study approach allows researchers to maintain holistic characteristics and the significance of the events being observed.

The analysis process involves a systematic approach to reviewing interview transcripts, observation results, field notes, documents, and other sources of information to explore and produce significant research findings. Qualitative data analysis uses an analytical, inductive approach, prioritising understanding the specificity of a case context rather than generalizations.

Data analysis is carried out by researchers both while in the field and after leaving it. The analysis carried out in the field aims to develop a robust study focus by formulating in-depth analytical questions. Researchers carry out the data analysis process in three stages: data reduction, data presentation, and drawing relevant conclusions.

RESULT AND DISCUSSION

Study of Islamic Religious Education Development through Religious Habituation Activities

The definition of development, in KBBI, refers to the process, method, and act of developing.¹⁵ In education, Abdul Majid describes the development as designing learning in a structured and logical manner to establish a learning framework that considers students' abilities and potential.¹⁶ Simply put, development is improving students' positive skills through an organized and structured learning process.

According to Abdul Majid and Dian Andayani, Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in Islamic teachings and respect adherents of other religions to realize harmony between religious communities.¹⁷ Azizy added that the core of education is the process of transferring knowledge, values, and skills from generation to generation so that they can live their lives well. So, when talking about Islamic Religious Education, it will cover two main aspects: a) educating students to have

¹⁵ Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia, "KBBI Daring," dalam <https://kbbi.kemdikbud.go.id/entri/pengembangan>, (5 Maret 2024).

¹⁶ Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Potensi Guru*, (Bandung: Remaja Rosdakarya, 2005), hal. 24.

¹⁷ Abdul Majid Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi (Konsep Dan Implementasi Kurikulum 2004, Cet* (Bandung: Remaja Rosdakarya, 2006), hal. 130.

attitudes toward Islamic values or morals, and b) educating students to understand Islamic teachings, which include knowledge of the religion.¹⁸

Meanwhile, according to Muhaimin, PAI is an effort to educate individuals about the Islamic religion and the values contained therein so that it becomes a way of life (view and attitude) of a person.¹⁹ According to Zakiah Daradjat, PAI is an effort that focuses on the care and guidance of students with the aim that after completing their education, they understand and can practice Islamic teachings and integrate them as a way of life.²⁰

Religious Habituation Activities come from three words: activities, habituation and religious. In KBBI, activities refer to activities, efforts, or work.²¹ In general, activities refer to actions carried out by individuals in everyday life, including words, behaviour, or creative expressions in their environment.

In teaching methods, habituation refers to strategies that enable students to think, behave, and act in line with Islamic teachings.²² Nurul Ihsani and her colleagues explain that habituation involves actions practised repeatedly through learning so that, in the end, it becomes consistent behaviour and is carried out automatically.

The term habituation comes from the primary word bias, which adds the confix pe-an, which indicates a process.²³ According to E. Mulyasa, habituation is intentionally repeating an action to form a habit. This part of the educational process aims to create character or behaviour through repeated practice. Once a practice becomes a habit through habituation, it will become a habit for the individual who does it. When formed as a habit, the activity becomes routine in everyday life.²⁴ In addition, it can also build competence through repeated learning, both individually and collaboratively.

Religion is formed from the primary word agama with the prefix ke- and the suffix -an, indicating a religious nature.²⁵ W.J.S Poerwadarminta said that the concept of religion refers to the nature related to religion, including everything related to religion. Therefore, religion is an attitude that arises or is possessed by

¹⁸ *Ibid.*,

¹⁹ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah*, hal. 7-8.

²⁰ Zakiah Daradjat, *Pendidikan Islam Dalam Keluarga Dan Sekolah*, (Bandung: PT Remaja Rosdakarya, 1995), hal. 86.

²¹ Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia, "KBBI Daring," dalam <https://kbbi.kemdikbud.go.id/entri/kegiatan>, (8 Maret 2024).

²² Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*, (Bandung: Alfabeta, 2014), hal. 94-96.

²³ Armai Arif, *Pengantar Ilmu Dan Teknologi Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), hal. 110.

²⁴ Mutia Sari, Fajri Ismail, and Muhammad Win Afgani, "Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius," *Adiba: Journal of Education* 3, no. 3 (2023), hal. 4.

²⁵ Muhaimin, *Problematika Agama Dalam Kehidupan Manusia* (Jakarta: Kalam Mulia, 1989), hal. 139.

individuals and naturally influences daily behaviour. This attitude and behaviour are in line with the teachings of Islam.²⁶

From this explanation, the development of PAI through religious habituation activities is a systematic and controlled effort to improve all positive abilities of students through a series of activities related to spiritual aspects that are planned repeatedly.

From a theoretical perspective, several approaches that can be used in developing Islamic Religious Education include structural, formal, mechanical, and organic methods. The structural approach in developing Islamic Religious Education has become a commitment and policy of the madrasah leadership. This results in regulations and policies supporting various religious activities in madrasahs and providing supporting facilities and infrastructure, including financing. This top-down approach means that religious activities are initiated or instructed by the madrasah leadership.

A formal approach is a strategy carried out by optimizing teaching and learning activities or KBM for Islamic Religious Education subjects in madrasahs. In this approach, the role of Islamic Religious Education teachers becomes more significant compared to other subject teachers. Islamic Religious Education teachers are fully responsible for improving the quality of learning in the classroom, including activities that support it.

The mechanical approach in developing Islamic Religious Education relies on the understanding that life has various aspects, where education is seen as a process of instilling and developing life values that move according to their respective functions. Like a machine consisting of multiple components or elements that carry out their respective tasks, this approach illustrates the separate but possibly interconnected interactions between them. In the madrasah environment, applying this mechanical approach encourages an increase in the number and quality of religious extracurricular activities. This means that by increasing religious extracurricular activities, students not only gain an understanding of Islamic Religious Education through the curriculum in the classroom but also through various additional activities that are integrated with other activities.

In the organic approach, the creation of a religious atmosphere becomes the main driving force, which is strengthened by the belief that religious education is the core or heart of the madrasah system, which aims to foster a spiritual perspective or spirit of life, which is reflected in the attitudes, behaviours, and life skills of all members of the madrasah community. In other words, developing Islamic religious education has become a shared determination and has received full support from all elements in the madrasah environment.

²⁶ Rara Fransiska Novearti, "Efektivitas Pelaksanaan Kegiatan Keagamaan Pada Siswa Di Sekolah Menengah Pertama (SMP) Negeri 21 Kota Bengkulu," *Journal An-Nizom* 2, no. 2 (2017), hal. 410.

Dimensions of Indicators and Strategies for Strengthening the Pancasila Student Profile

The Pancasila Student Profile is designed to answer a big question: “Students with what characteristics and competencies are expected by the Indonesian education system?”. Through in-depth studies by various experts, the Pancasila Student Profile is formulated in a statement: “Lifelong students who are competent, have character, and behave according to the values of Pancasila.”²⁷

The Pancasila Student Profile functions as an elaboration of the national education goals. As a result, in the national education policy, the Pancasila Student Profile is the basis for forming National Education Standards (SNP). Graduate Competency Standards (SKL) align with the Pancasila Student Profile, which becomes the basis for other standards. This standard is a guideline for educators in developing student learning experiences and designing programs and learning activities in educational units.²⁸

Pancasila Students are a manifestation of Indonesian students, namely lifelong students with global competencies and behaviours that are based on the values of Pancasila. The Pancasila Student Profile includes characters and abilities developed through daily activities in the culture of educational units, classroom learning, Pancasila Student Profile strengthening projects, and extracurricular activities.²⁹

Based on Decree No. 009/H/KR/2022 dated 15 February 2022, the Ministry of Education, Culture, and Technology, through the head of the Education Curriculum Standards and Assessment Agency (BSKAP), has determined the dimensions, elements, and sub-elements of the Pancasila student profile in the independent curriculum. In accordance with this decision, six competencies are defined as the main dimensions of the Pancasila Student Profile, namely; (1) believing in and being devoted to God Almighty and having noble morals, the leading indicators include religious morals, personal morals, morals towards humans, morals towards nature, and national morals; (2) global diversity, the leading indicators include knowing and appreciating culture, communication and interaction between cultures, responsibility and reflection on experiences of diversity, and social justice; (3) working together with three leading indicators, namely collaboration, caring, and sharing; (4) independent which includes understanding oneself and the situation faced and self-regulation; (5) critical reasoning, including processing information and ideas, analyzing and evaluating reasoning, and the ability to reflect on thoughts and thought processes when making decisions; finally (6) creative, which includes

²⁷ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kajian Pengembangan Profil Pelajar Pancasila Edisi I* (Jakarta: Pusat Kurikulum dan Perbukuan, Badan Penelitian dan Pengembangan dan Perbukuan, 2020), hal. 5.

²⁸ *Ibid.*, hal. 4-5.

²⁹ Pusat Asesmen dan Pembelajaran, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Budaya Kerja* (Jakarta: Direktorat Sekolah Menengah Kejuruan, 2021), hal. 5.

producing original ideas, producing original works and actions, and having flexibility of thought in finding solutions to problems.³⁰

The Pancasila Student Profile can be applied with various strategies, ranging from intracurricular learning, Co-Curricular, and Extracurricular to madrasah culture. Extracurricular learning refers to the learning process in the classroom with a focus on improving academic abilities.³¹ In the independent curriculum, strengthening the Pancasila student profile in extracurricular learning means integrating the six dimensions of the Pancasila Student Profile into achievements, goals, or learning materials.³²

Co-curricular learning is carried out outside the classroom and outside of class hours, aiming to help students understand and deepen the material they have learned in extracurricular activities.³³ In the context of the Independent Curriculum, co-curricular learning means that the dimensions of the Pancasila Student Profile are integrated into projects given to students.

Extracurricular learning is a learning activity carried out outside of class hours and the classroom, aiming to develop the potential of human resources possessed by students.³⁴ Strengthening the Pancasila Student Profile through extracurricular learning means integrating the six dimensions in activities to develop students' interests and talents.

Madrasah culture is the result of values, principles, traditions, and habits that have been formed throughout the history of the madrasah. This has been built over a long period and has become the foundation and belief for all members of the madrasah, encouraging the creation of positive attitudes and behaviour among them.³⁵ As an integral part of the madrasah culture, the six dimensions of the Pancasila Student Profile are united in the atmosphere, policies, social interactions, and norms that apply in the madrasah environment.

PAI Development Efforts through Religious Habituation Activities to Strengthen the Profile of Pancasila Students

Based on the study's results, it was obtained that the development of PAI carried out at MTsN Gresik was implemented through a process from the planning stage to

³⁰ Pusat Asesmen dan Pembelajaran, *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)* (Jakarta: Badan Penelitian dan Pengembangan dan Perbukuan, 2021), hal. 2.

³¹ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), hal 162.

³² Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kajian Pengembangan Profil Pelajar Pancasila Edisi I*, hal. 75-76.

³³ Khusna Shilviana and Tasman Hamami, "Pengembangan Kegiatan Kokurikuler Dan Ekstrakurikuler," *Palapa* 8, No. 1 (2020), hal. 160. <https://doi.org/10.36088/palapa.v8i1.705>.

³⁴ Sudirman Anwar, *Management of Student Development (Perspektif Al-Qur'an Dan As-Sunnah)* (Riau: Yayasan Indragiri, 2015), hal. 46.

³⁵ Zamroni, *Pendidikan Demokrasi Pada Masyarakat Multikultural*, (Gavin Kalam Utama, 2011), hal. 111.

the evaluation. These stages can be analyzed using the Deming cycle, the Plan, Do, Check, Act (PDCA) approach.

First, the planning stage includes the analysis of ideas and the preparation of activity programs. Idea analysis is the initial step in collecting ideas, which are then made into an activity program. According to Muhaimin, ideas or ideas in the development of PAI can be obtained from the vision that is planned, namely the ideals or desires that an educational institution wants to achieve in the long term; stakeholder needs, which include the needs of students, parents, society, and users of graduates; Results of previous program evaluations and demands of the development of the times; views of education experts and other experts in other fields that are relevant to the development plan to be carried out; and the tendency of the globalization era, which emphasizes a person to have a lifelong learning ethos, social, economic, political, cultural and technological literacy.³⁶

These ideas are then analyzed and processed into a madrasah activity program. This program can include a plan for development activities, implementation, evaluation, and expected results. The PAI development program can be written in the Madrasah Work Plan document, including short-term, medium-term, or long-term work plans. In addition, development ideas can also be stated in madrasah regulations, which will then be implemented according to mutual agreement.

To ensure that development takes place according to the expected goals, each member of the madrasah community needs to build a strong commitment and establish harmonious cooperation. According to Asmaun Sahlan, commitments can be categorized into leadership, student, parent, and teacher commitments.³⁷ These commitments are usually sequential (something that is sequential). However, in practice, the order can change according to the conditions and policies of each madrasah. Research conducted by researchers found that in the development of PAI, the commitments produced by madrasahs include the commitments of madrasah leaders, teachers, students, and parents.

Second, in the implementation stage, the contents of the activity document are then shared with all madrasah residents. This socialization process can be guided by the head of the madrasah or someone appointed for the task. This socialization can be done together with the madrasah's vision and mission during the Madrasah Student Ta'aruf Period (MATSAMA) at the beginning of the new school year or before the implementation of each specific activity.

After the development plan is socialized, the next step is implementing the activity program. It is important to note that the implementation of this development activity program must be carried out by all members of the madrasah,

³⁶ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi*, hal. 13.

³⁷ Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah: Upaya Mengembangkan PAI Dari Teori Ke Aksi* (UIN-Maliki Press, 2010), <http://repository.uin-malang.ac.id/1221/>, hal. 123.

not just the PAI Teachers. From this implementation, the madrasah members will likely gain knowledge and experience that will be embedded in their minds and souls and manifested in daily actions.

Third, the madrasah uses the evaluation stage to assess the suitability of implementing activities based on what has been planned and to determine future steps.³⁸ Evaluation related to the development of PAI is carried out through a series of steps, including observation, monitoring instruments, and coordination with students' parents.

Observation of the implementation of the development can be carried out through program supervision and observation of student attitudes and behaviour. All teachers and education personnel of the madrasah work together to carry out observations. Students who are found to have committed violations will be given directions in the form of verbal warnings. The results of this observation will then become the basis for evaluating activities at the end of each school year.

Supervision can be done using various monitoring instruments, such as activity attendance lists, activity reports, pocketbooks, and liaison books. The instruments prepared by the madrasah aim to help students be more responsible and understand their obligations at the madrasah. In addition, monitoring instruments also play a role in encouraging students to develop a good culture.

As another form of supervision, the madrasah can also communicate and coordinate with parents. The role of parental supervision is vital. Their involvement aims to ensure that parents do not completely let go; they are also expected to take responsibility for the development of their children. One example of parental participation is the parents' signature in the Liaison Book when the child receives notes from the teacher or madrasah.

Fourth is the follow-up stage, which is the overall evaluation of the implementation of religious activities at the madrasah, usually carried out at the end of the semester or the end of the school year. The evaluation process is carried out through evaluation meetings and the preparation of follow-up programs. At the evaluation meeting, the evaluation results are used as a basis for preparing follow-up programs. This follow-up program aims to improve the quality of activities at the madrasah.

In developing PAI, strategy refers to methods, ways, or general plans set to achieve specific goals.³⁹ To develop PAI to strengthen the Pancasila Student Profile, madrasahs can adopt four approaches: structural, formal, mechanical, and organic.⁴⁰

First is the structural approach, namely the development of PAI through the policies of the madrasah leadership. This approach produces various regulations

³⁸ Irham Fahmi, *Manajemen; Teori, Kasus, Dan Solusi* (Bandung: Alfabeta, 2012), hal. 84.

³⁹ Eko Sigit Purwanto, *Strategi Pembelajaran*, (Purbalingga: Eureka Media Aksara, 2021), hal. 1.

⁴⁰ Muhaimin, Suti'ah, and Nur Ali, *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah*, (Bandung: PT Remaja Rosdakarya, 2012), hal. 306-307.

that support religious activities in madrasahs because of the commitment and policies of the madrasah leadership. Therefore, this approach is top-down, where the madrasah leadership instructs religious activities. The policies of the madrasah leadership are realized through the regulations and rules of the madrasah.

Second, the formal approach is a strategy for developing Islamic Religious Education through optimizing intracurricular activities. This development can be done through a learning approach and learning materials. In addition to active learning, the learning approach must also apply differentiated learning in the independent curriculum. The material presented develops from normative material to implicative material and is oriented towards the needs of the 4.0 century.

Third, the mechanical approach, namely the strategy for developing Islamic Religious Education, is based on an understanding of life that consists of various aspects and moves according to their respective functions and tasks. This approach is realized through religious extracurricular activities in madrasahs, such as the Islamic Religious Education Olympiad, Muroja'ah, and Tahfidzul Qur'an. These extracurricular activities aim to foster students' interests, talents, and potential in the religious field.

Fourth is the organic approach, namely the development of Islamic Religious Education through creating a religious atmosphere in madrasahs. This approach is based on the view that Islamic Religious Education is a unity and functions as a system to develop a spirit of spiritual life manifested in all madrasah residents' behaviour. To make this organic approach a success, commitment and support from all madrasah residents are needed. Its success is highly dependent on good cooperation between all parties so that the development of Islamic Religious Education through creating a religious atmosphere can run optimally.

Religious habituation activities at MTsN Gresik can be categorized vertically and horizontally. Vertical religious activities are human relations, such as the madrasah community with God Almighty (habu min Allah). Meanwhile, horizontal religious activities are in the form of relations between humans (table minas) and relations with the surrounding environment (table minal 'Alam).⁴¹

Vertical religious activities that can be carried out in madrasahs include praying and reading the Asmaul Husana together before studying, praying Dhuha and Dzuhur in the congregation, celebrating Islamic Holidays (PHBI), Pondok Ramadhan, *Nderes Qur'an*, *Muroja'ah* or *Tahfidzul Qur'an*, *Istighasah*, and Friday prayers.

The forms of horizontal religious activities that can be implemented in madrasahs are environmental habits/clean Friday, social habits (almsgiving), zakat fitrah, qurban on Eid al-Adha, habits of help, forgiveness, gratitude and 5S1P (smile, greeting, greeting, politeness, courtesy and caring for the environment), habits of

⁴¹ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: RajaGrafindo Persada, 2014), hal, 61.

love for the homeland, healthy and zero waste, sharing takjil, incidentals, and religious skills development activities (life skills).

Supporting and Inhibiting Factors for the Development of Religious Habitual Activities at MTsN Gresik

Various supporting and inhibiting factors can influence the development of religious habitual activities at MTsN Gresik. One of the supporting factors in the development of religious activities at MTsN Gresik is the high support from the principal of the madrasah. The principal of the madrasah not only acts as a supervisor but also plays an active role in ensuring that the implementation of activities at the madrasah runs smoothly. Through his commitment, the principal of the madrasah makes policies that regulate religious activities that must be followed by all members of the madrasah, thus ensuring that all activities can be carried out correctly. Support from the principal of the madrasah is also reflected in the provision of supporting facilities and infrastructure. This includes the facilities needed to create a conducive environment for implementing all activities at the madrasah.

Another supporting factor is good cooperation between stakeholders. Activities at the madrasah will be carried out well if collaboration from teachers and related stakeholders is supported. Likewise, the role of parents of students is to strongly support all positive activities carried out by the madrasah for the good of their sons and daughters.

There are obstacles in implementing religious activities in madrasahs caused by students' lack of enthusiasm and motivation. To overcome this, a more intensive approach to students needs to be taken; a more personal approach and motivating students to be more active in participating in religious activities is relevant to be implemented. Unexpected activities, such as the madrasah accreditation process, are another factor that inhibits implementing certain activities in madrasahs. These unplanned activities can disrupt the schedule and implementation of other routine activities in madrasahs.

Impact of Islamic Religious Education Development through Religious Habituation Activities to Strengthen the Profile of Pancasila Students

Developing Islamic Religious Education through religious habituation activities can make a significant contribution to the process of strengthening the Pancasila Student Profile, including:

- a. Students can understand and implement religious morals, personal morals, morals towards humans, and morals towards nature

Religious habituation activities carried out in madrasahs can make students better understand and implement religious morals. Religious morals are an attitude to know and love God Almighty better, understand the teachings of one's religion better, and implement those teachings. All religious habituation activities

developed in madrasas aim to improve students' religious morals. The activities referred to here are vertical religious activities, such as praying and reciting Asmaul Husana before and after studying, praying Dhuha, praying Dzuhur, and so on.

Religious habituation activities can also help students better understand and implement personal morals. These personal morals are related to students' integrity, namely the consistency between their words and actions. In addition, personal morals involve students' ability to maintain themselves physically, mentally, and spiritually. Personal morals can be applied through vertical religious activities, such as nderes Qur'an, muroja'ah/tahfidz Qur'an, istighatsah, and Friday prayers. In addition, it also includes horizontal religious activities such as the development of religious skills (life skills), such as how to say hello, be polite, and say please, sorry, and thank you.

Religious activities implemented in madrasas can also impact morals among fellow human beings, teaching students to respect differences. These differences include not only differences in religion but also in how they worship, even though they are of the same religion. Through religious activities, students will better understand the importance of religious moderation. Thus, a madrasa environment reflects Islam rahmatan lil' alamin. This can be realized through horizontal religious activities.

Another impact of religious activities implemented in madrasas is that they can make students moral towards nature. This means that students are taught to protect the environment and understand the interconnectedness of the earth's ecosystem. Humans must protect the environment, and teaching children that humans are part of the environment is essential. One way to do this is through religious activities, namely horizontal activities directly related to nature or the environment, such as environmental habits/clean Fridays and healthy and zero waste programs.

- b. Students are more familiar with and appreciate different cultures and improve communication and interaction between students from other cultures.

Religious habits in madrasas can help students learn and appreciate various cultures. This is especially important in festival activities and competitions that emphasize appreciating multiple cultures. Without a high respect for these cultures, these activities will not achieve maximum results. Students can explore and compare cultural knowledge, beliefs, and practices in everyday life through this religious habit. In addition, students can also develop a sense of respect for cultural diversity.

Religious habits also play a role in improving communication and interaction between cultures in the madrasa environment. Activities such as 5S1P (Smile, Greet, Greet, Be Polite, Courteous, and Care for the Environment) implemented in madrasas help students communicate and interact with different cultures. These

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cultures can be ethnicity, religion, beliefs, religious practices, language, etc. Each individual in the madrasa has different characteristics and cultural backgrounds.

- c. Students improve collaboration, concern, and a desire to share.

Collaboration is the ability of students to work well together, communicate effectively with others to achieve common goals, and carry out social coordination. One of the positive impacts of religious habits is the ability of students to work better together. This is realized through horizontal activities such as sharing takjil, social practices such as infaq and sedekah, donations for natural disasters, and participating in festivals, competitions, and environmental activities or Clean Friday.

In addition to fostering collaboration skills, religious habits also help students to care more about the surrounding environment. This means that students become more responsive to the needs of their surroundings. This happens because a supportive atmosphere is created, for example, through healthy and zero waste activities (eating healthy and nutritious food, flushing the toilet, anti-plastic waste, and seeing garbage picked up) and donations for natural disasters.

Another impact is students' ability to share, even small things. As social beings, we are encouraged to share, regardless of the size of the gift. Religious habituation activities, such as incidental activities, such as donation activities for natural disasters or visits to sick friends, are one way to encourage students to share.

- d. Students can improve their self-understanding of their situation and enhance self-regulation.

Religious habituation carried out in madrasas also has an impact on improving students' understanding of themselves. They become better able to recognize the qualities, interests, and challenges they face. One way to implement it is through horizontal activities such as festivals and competitions. With this culture, students can better understand their interests, talents, qualities, and challenges they will face when they have to show their appearance.

Self-regulation is one of the abilities to control emotions, self-discipline, self-confidence, resilience, and adaptability. All forms of religious habituation activities, both vertical and horizontal, can also improve students' self-regulation. Daily religious habituation forms the level of discipline and adaptability in students.

- e. Students are more active in obtaining and processing information and ideas.

Various religious habituation activities, both vertical and horizontal, can also encourage students to ask questions well actively. Examples are in ta'lim activities in istighasah, prayer, roll call, and Ramadan huts, where students are encouraged to think critically about the material presented by religious teachers and to ask things they do not understand. Through this process, students get

answers and can identify, clarify, and process the information and ideas received, which will be embedded in them.

- f. Students can produce original ideas, works and actions.

Religious habituation can also improve students' ability to produce original ideas, works and actions. One example of religious habituation that impacts student creativity is the festival and competition activities held in the Celebration of Islamic Holidays (PHBI) or other celebrations. These activities can stimulate students to be more creative in exploring their potential. Students can produce ideas, works, and actions characteristic of public presentation in this context. This, of course, can increase the scale of students' creativity.

CONCLUSION

Efforts to develop Islamic Religious Education through religious habituation activities start from planning, implementation, evaluation and follow-up activities. (1) planning stage (plan), including analysis of ideas, preparation of activity programs and joint commitment; (2) implementation stage (do), including program socialization and program implementation; (3) evaluation stage (check), through observation, monitoring instruments and coordination with parents; (4) follow-up stage (act), through evaluation meetings and follow-up programs. The strategy for developing Islamic Religious Education uses four approaches: structural, formal, mechanical, and organic. The forms of religious habituation activities carried out are divided into vertical and horizontal activities. Religious habituation activities can be categorized before and after development. The supporting factors are the high support from stakeholders, especially the head of the madrasah, good cooperation between stakeholders, and strong support from parents of students. Meanwhile, the inhibiting factors are that some students still need to be more enthusiastic, and there are unexpected activities at the madrasah.

The impact of developing Islamic Religious Education (PAI) through religious habituation activities to strengthen the profile of Pancasila students includes: a) students can understand and apply morals towards religion, morals towards individuals, morals towards fellow human beings, and morals towards nature; b) students become more familiar with and appreciate various cultures, and improve communication and interaction between students from different cultural backgrounds; c) students are more able to collaborate, show concern, and have the desire to share; d) students can improve their self-understanding of the situations they face and develop self-regulation; e) encourage students to be more active in seeking and processing information and ideas; f) students can create original ideas, works, and actions.

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