

The Role of Islamic Religious Education Teachers in Improving Character Integrity through In-Depth Learning at Dharma Karya Vocational School, Jakarta

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Abstract

This study examines the role of islamic religious education (PAI) teachers in enhancing students character integrity through in depth learning at smk dharma karya jakarta.using qualitative descriptive methods,data were collected through observation,interviews,and documentation.the results indicate that pai teachers act as moral guides and reflection facilitators,linking islamic values to students real lives.through reflective discussions,learning projects,and authentic assesments,teachers are able to fostur the values of honesty,responsibility,and discipline in a more in depth manner.in depth learning has proven effective in strengthening students character integrity.

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1. INTRODUCTION

Education, as a social institution, fosters the formation of human personality, moral values, and efforts to improve the quality of human life, including learning and culture. The development and preservation of culture are intertwined with the processes and needs of learning. Furthermore, improving learning requires

a system that can support continuous learning (Susanti, 2016). All educational activities would not be possible without collaboration between students and teachers, as they each have their own responsibilities. A teacher, more than just explaining the material, must also be able to maintain a positive classroom atmosphere.

Students must not only pay attention to the material taught by the teacher, but also be more active and creative in their education, and possess a strong social spirit, so that educational activities will be more enjoyable and not boring (Setiyaningsih & Wiryanto, 2022).

Learning must also protect and maintain the nation's philosophy and outlook on life to prevent any disruption by other cultures, such as those that are incompatible with the ideals of the Indonesian nation. (Kurniawaty et al., 2022). The new curriculum used in several schools is the deep learning curriculum. This deep learning curriculum maintains a focus on character education and is certainly not a new concept, but its implementation has not been optimal. Therefore, character education must be continuously implemented, deepened, and disseminated within this deep learning curriculum, with a program

highlighting the role of Islamic Religious Education teachers in improving character integrity through deep learning at SMK Dharma Karya Jakarta.

The deep learning profile is a valuable component of national education that every student must achieve. This profile includes descriptions and in-depth understanding of learning in everyday life. In this context, teachers have a responsibility to improve the deep learning profile. They must ensure that students not only possess theoretical knowledge of deep learning but also are able to apply it in real-life situations. Teachers need to focus on helping students better internalize values such as mutual cooperation, justice, and unity in their daily actions and interactions. The importance of deep learning is demonstrated by the obligation for teachers to develop it across various educational aspects, both within the formal curriculum (intracurricular) and outside the formal curriculum (extracurricular). This demonstrates that deep learning values are not only taught in the classroom but must also be reflected in various school activities and activities. This underscores the critical importance of developing deep learning.

Each student understands the values of Pancasila, and teachers play a central role in guiding students to master and practice the values of Pancasila every day (Anita et al., 2023).

According to the Ministry of Education and Culture, the deep learning lesson profile includes three elements: mindful learning (students are aware of their learning process), meaningful learning (material relevant to students' lives), and durable learning (learning that lasts and can be applied in real life).

Globally, many problems affecting students cause these learning values and character to erode. Over time, especially in the current digital age, examples include sexual violence, drug abuse, bullying, creating or spreading hoaxes on social media, and so on. (Sulastri et al., 2022). The development of technology not only has a positive impact on learning progress, but can also weaken the values of Indonesian ideological personality. Educators, as role models and leaders in the classroom, should consistently instill these values in their educational practices. class.

Such a phenomenon should not be taken lightly and must be prevented. Many factors underlie the ongoing moral decline, including hedonism in today's society, lack of attention from families, especially parents, a poor environment, and many more. Therefore, This requires efforts to improve students' character to align with the values of the Pancasila student profile, particularly in religious matters, which will foster a more ethical life.

In accordance with the objective phenomena described above, the purpose of this study is to provide an overview of Islamic Religious Education teachers' innovations during student learning activities, so that they focus not only on religious teaching but also on character education based on integrity values. This motivated the researcher to provide ideas through a study entitled "Efforts of Islamic Religious Education Teachers at Dharma Karya Vocational School in Improving Student Character Based on the Values of the Pancasila Student Profile." Furthermore, according to (Vol & No, 2021), this research is useful in providing an overview to the world of education, especially regarding efforts to improve teacher discipline in schools.

After reviewing and reviewing several references from previous studies, it is clear that research on the Pancasila student profile is still a new topic that requires further development. Although much of this previous research is only conceptual, this is crucial for future research. Therefore, the researcher's interest in focusing on discussing character development based on the values of the Pancasila student profile is evident, so that it continues to develop according to needs and implements the values of the Pancasila student

profile in schools. The Pancasila student profile policy itself was recently established by the Ministry of Education and Culture in 2019-2020, so it is still in the development process.

Based on the preliminary activities of this research, which included observations and interviews with Islamic Religious Education teachers regarding efforts to improve character in accordance with character integrity through learning, the following problem formulations can be presented in detail: (1) How urgent is it for Islamic Religious Education teachers to develop student character? , (2) What are the What is the relationship between the deep learning curriculum and current character education? (3) What efforts are made by Islamic Religious Education teachers at SMK Dharma Karya, and how are the three dimensions of deep learning integrity implemented?

2. METHOD

This research was conducted from September to October 2025 at SMK Dharma Karya using qualitative research methods. This method yields comprehensive and detailed examples of current events that are unique. Interviews were conducted with just one Islamic Religious Education teacher at SMK Dharma Karya to obtain the necessary information. Therefore, this research employed a case study method, which began with a comprehensive search for information. After data collection, analysis was performed, followed by written descriptions, to produce a clear picture of the research conducted on the role of Islamic Religious Education teachers at SMK Dharma Karya in improving character integrity through in-depth learning at SMK Dharma Karya, Jakarta. This direct data collection method is highly effective in gathering data on the efforts of Islamic Religious Education teachers at SMK Dharma Karya in improving integrity.

This research seeks to analyze and explain the values in character formation. In accordance with the characteristics of the problem addressed in this research, the author used a qualitative study method to deepen the analysis through descriptive data in the form of written words that had been observed. The author used a qualitative method to analyze the deep learning profile study (Irawati et al., 2022).

3. RESULTS AND DISCUSSION

Dharma Karya Vocational School is an A-accredited educational institution located at Jalan Melawai XII No. 2, Kebayoran Baru, South Jakarta. The researcher conducted direct observations and interviews for approximately one month to observe the activities of one of the One project examined the role of Islamic Religious Education (PAI) teachers in enhancing character integrity through in-depth learning at SMK Dharma Karya Jakarta. The research results indicate that the role of Islamic Religious Education (PAI) teachers at SMK Dharma Karya Jakarta is sufficiently professional as educators in developing student competencies and aligns with their role, which strives to instill good character based on integrity through student learning in each individual's life.

From deep learning: Students with profiles

The results of interviews with Islamic Religious Education (PAI) teachers regarding deep learning education also highlight the urgency of continuing to develop for students in the current 21st century. This is hoped to create progressive and, of course, better change for today's young generation, as they face the changing times. (Syaefulloh et al., 2022) argue that the deep learning profile is a policy of the Ministry of Education and Culture that is central to all efforts to improve the quality of national education, which must be

developed. When faced with urgent challenges, the nation's noble values/morals remain intact, are prepared, and strive to achieve all competencies of the 21st century.

3.1. The Independent Curriculum: A Deep Learning Approach

In 2021, the Ministry of Education, Culture, Research, and Technology issued a new policy called the Independent Curriculum (Fajriansyah et al., 2023). The main characteristics of this curriculum are: 1. The learning process predominantly uses a project-based educational model with the aim of improving students' soft skills and Pancasila personality values. 2. It is oriented towards valuable modules, ensuring sufficient time for deepening numeracy and literacy competencies. 3. Teachers are given the flexibility to conduct educational activities according to students' ThARL levels (teaching at the right level) and adapt through local wisdom (local wisdom). These characteristics of the curriculum align with the statement that current learning in Indonesia aims to realize a more advanced, sovereign, globally diverse, independent, and well-behaved Indonesia based on noble values.

A Pancasila personality is defined as a graduate of Indonesian education who displays a passion for learning, behaves in accordance with Pancasila, and acts in accordance with the values and norms of a Pancasila student (Farida & Widayanto, 2022).

The aforementioned policy decision aims to restore the national education system to its original state, aligning it with the essence of the 1945 Constitution, with the goal of improving the quality of human resources in Indonesia, given the increasingly fierce competition in the era of the 4.0 Industrial Revolution. The freedom granted to schools, teachers, and students allows for free, creative, and independent innovation. Therefore, as educators, the driving force behind national education, they play a crucial role in initiating the freedom enshrined in the "Merdeka Belajar" (Freedom to Learn) policy. Furthermore, in implementing this "Merdeka Belajar" program, teachers must adapt and transform their curriculum to ensure continuity and equality in Indonesian education (Reza Arviansyah & Shagena, 2022).

The current Merdeka curriculum focuses on developing student character based on the Pancasila student profile and on the overall learning outcomes of students, such as numeracy, literacy, and character development. These six profiles must be integrated into teaching and learning activities (KBM), including each subject, and during the implementation of the Pancasila student profile. Furthermore, there are differences in character education between the Merdeka curriculum and the 2013 curriculum. To align character development with the Pancasila student profile, the Merdeka curriculum allocates approximately 20% to 30% of the learning time to project-based learning. Furthermore, development within the Pancasila student profile requires a specific time outside of class hours and requires more time to be efficient in developing student character (Hamzah et al., 2022).

3.2. Character Building in Deep Learning

Character education implies that learning goes beyond simply improving competencies. Character education is said to strengthen national identity, enhance cooperation, and foster national competitiveness, enabling them to respond to the various challenges of the 21st century. Therefore, the goal of character education is to shape and align students' personalities so they can behave in accordance with the values enshrined in Pancasila (et al., 2022). This demonstrates the direction and

process of implementing Indonesian education, which is truly high-quality and personality-based (Sanur & Dermawan, 2023).

The formulation of the Pancasila Student Profile aims to strengthen national identity by instilling Pancasila values in students, given that national identity is currently fading as the next generation is influenced by foreign cultures. Furthermore, the Pancasila student profile fosters a noble character and a national outlook. Students are introduced to the moral and ethical values of Pancasila, such as social justice, unity, equality, the importance of tolerance, respect for diversity, and mutual cooperation. Students are also assisted in developing their moral intelligence by being guided to practice moral principles in their decision-making and actions (Sukron & Ricky, 2020). The responsibility of school administrators in implementing character education can be applied in the learning classroom and the school environment in general (Mulianti & Sulisworo, n.d.). During an interview, an Islamic Religious Education teacher at Dharma Karya Vocational High School also stated that the Pancasila student profile serves as a reference for teachers and the school in learning to understand character and potential abilities that can be continuously developed by students in alignment with the values of the Pancasila student profile.

3.3. The Role of Islamic Religious Education Teachers in Enhancing Deep Learning

Muhammadiyah holds the view that Islam is a religion that fosters the teaching values of development to bring out the primary advancement of mankind (Liza et al., 2021). As educators, Islamic Religious Education (PAI) teachers are required to possess basic competencies. Furthermore, according to Minister of Religious Affairs Decree No. 211 of 2011, which refines Minister of National Education Regulation No. 16 of 2007 concerning academic qualification standards and teacher competencies, teachers must possess pedagogical, character, and social competencies through professional learning. An Islamic Religious Education (PAI) teacher assumes full responsibility, whereas other teachers do not. Islamic Religious Education (PAI) teachers are not only responsible for imparting knowledge to students, but must also be leaders and possess additional competencies, such as leadership competencies, as outlined in Minister of Religious Affairs Regulation No. 16 of 2010, paragraph 1, as defined in Chapter IV, paragraphs 1-6:

- a. Skills in developing plans for cultivating the practice of religious teachings and noble moral attitudes within the school community as part of the religious education process.
- b. Skills in systematically organizing the potential of school components to support the cultivation of the practice of religious teachings within the school community.
- c. Skills as an innovator, motivator, facilitator, guide, and counselor in cultivating the practice of religious teachings within the school community.
- d. Skills in protecting, organizing, and directing the cultivation of the practice of religious teachings within the school community and safeguarding harmonious bonds between religious adherents within the framework of the Unitary State of the Republic of Indonesia (Ulfah & Susandra, 2021).

The research results indicate that the Islamic Religious Education teachers at Dharma Karya Vocational High School are in the fairly good category, as they have made maximum efforts to contribute to improving the profile of Pancasila students. These include organizing religious activities as a learning experience, such as regularly

reading the Quran, motivating students to always behave politely wherever they are, especially within the school environment, acting as counselors to always be good listeners and provide solutions, and overseeing every activity held by the school, among other things.

3.4. Implementation of the Deep Learning Profile Values

In its implementation, SMK Dharma Karya applies the six dimensions of the Pancasila student profile values. Dimension one is faith, devotion to God Almighty, and noble character. Researchers have conducted studies on Islamic Religious Education (PAI) teachers' efforts to set good examples, including by beginning activities by ensuring students have performed the morning prayer at home. Furthermore, students at SMK Dharma Karya engage in religious activities, including five regular activities: prayer before teaching and learning activities, Dhuha prayer, Dzuhur prayer in congregation, and celebration of Islamic holidays. These activities aim to instill discipline in students in their obligations as servants of Allah SWT.

Independent learners are Indonesian students who take responsibility for the process and outcomes of their education. Understanding oneself and the environment one is facing, as well as the ability to manage oneself, are valuable components of independence (Rahayu et al., 2023).

The third dimension is critical reasoning. In this context, teachers are required to provide interesting and unique material and pose questions to stimulate students to play an active role, encouraging them to express their opinions, be open to others' perspectives, and draw conclusions/propose solutions. If students lack critical reasoning skills, they will feel left behind by their peers who progress more quickly. The fourth dimension, creativity (Safitri et al., 2022), defines creativity as students who possess creativity and produce original, meaningful, and useful content. Pancasila students possess the ability to solve problems and possess the skills to generate innovative ideas. Furthermore, this creativity includes generating original inspiration. The fifth dimension, Mutual Cooperation (Gotong Royong), at Dharma Karya Vocational School itself, frequently engages in mutual cooperation activities such as fundraising for disaster victims, class duty, working on group assignments, and so on. This facilitates ease and smoothness when carried out collaboratively, yielding positive results. The sixth dimension, Global Diversity (Global Diversity), in community life, Islamic Education (PAI) teachers teach respect for differences across religions, ethnicities, and traditions. This begins with simple activities such as group discussions in class.

The above data provides the basis for various formal and informal actions aimed at improving values and character. Therefore, researchers analyze that the Pancasila Student Profile is a concrete effort to realize the process of realizing Pancasila values for Indonesian students, and also addresses various concerns, including the degradation of other values. The Pancasila Student Profile is embedded within each Indonesian student, enabling them to develop their ideal personality. Therefore, the Pancasila Student Profile strives to develop students with character aligned with Pancasila. These acquired characteristics then form individual resilience. This individual resilience will be a key factor in shaping community resilience. From regional resilience to national resilience (Rusnaini et al., 2021).

4. CONCLUSION

In the 21st century, the character of students in Indonesia could decline drastically and experience moral degradation if schools, especially Islamic Education teachers, do not make efforts to cultivate student character. The formation of a Pancasila student profile within the independent curriculum also fosters students' personal resilience, aligning it with the nation's noble values and morals. It can be concluded that Islamic Religious Education teachers at Dharma Karya Vocational High School (SMK) are actively working to develop student character, orienting them toward the values of the Pancasila student profile. Therefore, in this study, these teachers successfully developed and applied a Pancasila approach to student personality development, enhancing moral understanding, and strengthening students' religious identity, in line with the ideological foundations of the Indonesian state. This demonstrates the crucial role of Islamic Religious Education in developing student character within the Dharma Karya Vocational High School (SMK).

The discussion in this study is still very limited and requires input from other researchers. Suggestions for future researchers are to be able to conduct comprehensive research related to teachers' efforts in improving student character based on the Pancasila student profile.

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