

ABSTRAK

Muhamad Ishaac, 2025. *Implementasi Pendidikan enam dimensi karakter Profil Pelajar Pancasila dalam Pembelajaran PAI di SMA Kota Pangkalan Bun.* Penelitian Ilmiah Jurusan Pendidikan Agama Islam, Pascasarjana, Universitas Islam Negeri Antasari Banjarmasin. Dosen Pembimbing I Dr. M. Ramli, M.Pd. dan Dosen Pembimbing II Dr. Hj. Tarwillah, M.Ag.

Kata Kunci: Pendidikan Karakter, Enam Dimensi Profil Pelajar Pancasila, Pendidikan Agama Islam, Kurikulum Merdeka, SMA.

Latar belakang penelitian ini didasarkan pada pentingnya pendidikan karakter di tengah tantangan globalisasi, arus informasi digital, dan kemerosotan nilai-nilai moral generasi muda. Kurikulum Merdeka hadir sebagai solusi pendidikan yang berorientasi pada penguatan karakter pelajar, terutama melalui implementasi pendidikan enam dimensi karakter profil pelajar Pancasila dalam setiap aspek pembelajaran PAI. Enam dimensi tersebut meliputi: (1) beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia; (2) berkebhinekaan global; (3) bergotong royong; (4) bernalar kritis; (5) mandiri; dan (6) kreatif. Tujuan penelitian ini untuk mendeskripsikan perencanaan, mengeksplorasi pelaksanaan, serta mengidentifikasi evaluasi pendidikan enam dimensi karakter Profil Pelajar Pancasila dalam pembelajaran Pendidikan Agama Islam (PAI) di SMA Kota Pangkalan Bun.

Penelitian ini menggunakan jenis penelitian lapangan (*field research*) dengan pendekatan kualitatif metode deskriptif di tiga SMA, yakni SMAN 1 sebagai sekolah unggulan, SMAN 3 Pangkalan Bun sebagai sekolah penggerak, dan SMAS Islam Al-Hasyimiyyah Pangkalan Bun sebagai sekolah swasta berbasis Islam.

Hasil penelitian menunjukkan bahwa pada aspek perencanaan, guru PAI merumuskan tujuan, materi, metode, dan evaluasi yang terintegrasi dengan enam dimensi karakter. Tujuan pembelajaran diarahkan tidak hanya pada capaian kognitif, tetapi juga pembiasaan sikap dan akhlak. Materi disusun integratif, metode dipilih variatif (pembiasaan, diskusi, studi kasus, proyek), dan evaluasi dirancang autentik melalui rubrik, jurnal refleksi, serta portofolio. Pada aspek pelaksanaan, pembelajaran PAI berjalan aktif dan kontekstual. Dimensi religius ditekankan melalui pembiasaan ibadah dan teladan guru, dimensi kebhinekaan melalui dialog toleransi dan khilafiyah, dimensi gotong royong lewat kerja kelompok dan proyek sosial, dimensi kritis melalui diskusi dan analisis isu aktual, dimensi mandiri melalui penugasan individu dan refleksi, serta dimensi kreatif melalui karya digital maupun seni Islami. Media pembelajaran bervariasi dari kitab suci, literatur klasik, hingga media digital. Pada aspek evaluasi, guru menggunakan instrumen yang beragam seperti jurnal ibadah, portofolio, rubrik kolaborasi, hingga karya kreatif siswa. Bentuk penilaian bersifat autentik, reflektif, dan menyentuh kognitif, afektif, serta psikomotor. Sekolah negeri cenderung menekankan evaluasi akademik kontekstual, sedangkan sekolah Islam berbasis pondok menambahkan evaluasi holistik yang mencakup kehidupan asrama dan pembiasaan spiritual.

ABSTRACT

Muhamad Ishaac, 2025. *Implementation of The Six Dimensional Character Education of Pancasila Student Profile in PAI Learning at SMA Pangkalan Bun City.* Scientific Research, Department of Islamic Education, Postgraduate, Antasari State Islamic University. 1st Supervisor Dr. M. Ramli, M.Pd. dan 2nd Supervisor Dr. Hj. Tarwillah, M.Ag.

Keywords: Character Education, The Six Dimensions of The Pancasila Student Profile, Islamic Education, Merdeka Curriculum, Senior High School.

The background of this research is challenges of globalization, the surge of digital information, dan the moral decline among younger generations. The Kurikulum Merdeka (Independent Curriculum) emerges as an educational solution focused on strengthening student character, particularly through the implementation of the Pancasila Student Profile character education within all aspects of Islamic Religious Education (PAI) learning. The six dimensions include: (1) faith in dan devotion to God Almighty, dan noble character; (2) global diversity; (3) cooperation (mutual assistance); (4) critical thinking; (5) independence; dan (6) creativity. The purpose of this study is to describe the goals dan planning, explore the process dan implementation, dan identify the evaluation of character education based on the six dimensions of the Pancasila Student Profile within PAI learning at senior high schools (SMA) in Pangkalan Bun City.

This study employed field research using a qualitative descriptive method, conducted at three high schools: SMAN 1 as a flagship public school, SMAN 3 Pangkalan Bun as a Sekolah Penggerak (government-initiated reform school), dan SMAS Islam Al-Hasyimiyyah Pangkalan Bun as an Islamic private boarding school.

The findings of the study show that in the planning aspect, PAI teachers formulated objectives, materials, methods, and evaluations integrated with the six character dimensions. Learning objectives were directed not only toward cognitive achievement but also toward the habituation of attitudes and morals. The materials were designed integratively, the methods chosen were varied (habituation, discussion, case studies, projects), and the evaluation was designed authentically through rubrics, reflective journals, and portfolios. In the implementation aspect, PAI learning was carried out actively and contextually. The religious dimension was emphasized through the habituation of worship and teacher role modeling; the global diversity dimension through tolerance dialogues and khilafiyah discussions; the cooperation dimension through group work and social projects; the critical thinking dimension through discussions and analysis of current issues; the independence dimension through individual assignments and reflections; and the creativity dimension through digital works as well as Islamic arts. Learning media varied from the Holy Qur'an, classical literature, to digital platforms. In the evaluation aspect, teachers employed diverse instruments such as worship journals, portfolios, collaboration rubrics, and students' creative works. The forms of assessment were authentic, reflective, and covered the cognitive, affective, and psychomotor domains. Public schools tended to emphasize contextual academic evaluation, while Islamic boarding schools added holistic evaluations encompassing dormitory life and spiritual habituation.