Understanding The Character of Pancasila Students in The Perspective of *Maqasid Sharia*

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Abstract

The purpose of this qualitative study with a normative-philosophical approach and content analysis is to identify the dimensions of *maqasid sharia* values in the Pancasila Student Profile. The construction of *maqasid sharia* concept development formulated by Jasser Auda became the basis of perspective. Data were collected through documentation techniques, and data were analysed using reduction, presentation, and verification. This study concludes that various pillars in the Pancasila Student Profile contain maqasid sharia values, including the dimension of *hifz tadayun* value in the pillar of strengthening the character of religious students. Furthermore, the value of *hifz ummah* in strengthening the character of humanist and pluralist students. Then, the value of *hifz fikr* in strengthening the character of independent, critical and creative students. This study confirms the synergy of *fiqh* values with education (*tarbiyah*) in strengthening the character of Pancasila for Indonesian students.

Keywords: maqasid syariah; education; profile of pancasila students

A. INTRODUCTION

Although Pancasila is seen as a religious, nationalist, and socialist ideology (Latif 2018). However, the paradigmatic awareness of the synergy of the basis of state life and religiosity is not necessarily owned by every citizen (Sutomo and Budihardjo 2021). This can be found in some Muslims who want the need to replace Pancasila with the basis of Islamic law (*sharia*) (Gazali 2017). This problem requires the importance of Muslims in Indonesia to understand, and re-examine the relationship of synergy between Islam and Pancasila (Badrun et al. 2023).

The synergy of Pancasila values with the universalism of Islamic teachings is urgent to always be transmitted, especially through educational activities in Indonesia (Fatah 2021).

In this context, the various orientations of Islamic legal requirements (*maqasid sharia*) as a variant of Islamic teachings should also be an ethical basis in building the character of Muslims to be able to harmonise religious values with Pancasila in the life of the state (Rochmat 2014). Such a view is not excessive, because the values of *maqasid sharia* can also be integrated in the transmission of moderate religious formation through Islamic education activities (Yazid, Hidayat, and Islamy 2024).

In 2022, the Indonesian Minister of Education created the Pancasila Learner Profile Programme. The presence of the Pancasila Student Profile is an Indonesian programme. The programme is part of the praxis manifestation of national education goals in directing educators to build the character of Indonesian students in line with the values of Pancasila. The Pancasila student profile contains six pillars, including faith, devotion to God Almighty, and noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity (Asesmen Pendidikan 2022).

If analysed in the perspective of Islamic legal epistemology (fiqh), the various pillars of the Pancasila Student Profile above can be said to parallel the various values of the orientation of the application of Islamic law (*maqasid sharia*). This conclusion is also corroborated by the studies of Asmawi, Abu Thamrin, and Hidayatulloh who found the meeting point of Pancasila values with various contents of *maqasid sharia* values, both in the aspects of justice, benefit and wisdom (Asmawi, Thamrin, and Hidayatulloh 2022). In this case, Jasser Auda as one of the experts in contemporary *maqasid sharia* studies also stated that *maqasid sharia* can be a perspective for Muslims in building a modern state life system that is humanist, inclusive and progressive (Auda 2021). On this basis, this study has a basic argument that the content of maqasid sharia values may be contained in various pillars of the Pancasila Student Profile.

Referring to the above background, this qualitative study with a normative-philosophical approach aims to identify the content of *maqasid sharia* values in the various pillars of the Pancasila Student Profile. Previous studies that are correlative to the subject of this study include the studies of Cathrin, Rukiyati, Arif, and Wikandaru which provide critical notes by stating that the dimension of human materiality and the dimension of human individuality are not fully accommodated in the concept of the Pancasila Student Profile, so that it needs reformulation (Cathrin et al. 2024). Then Sulaiman and Saiful's study confirms the integration of Islamic values in the Pancasila Student Profile Strengthening Project (Mukin and Amien 2024). This conclusion is corroborated by Ibad's study, which states that the Pancasila Student Profile is in line with the values of Islamic education, such as the values of faith, morals and sharia (Ibad 2021).

Unlike the various studies above, the subject matter of this study focuses on identifying the values of *maqasid sharia* in the six pillars of the Pancasila Student Profile. This study is urgent, because theoretically it can confirm that the dimension of Islamic legal values (fiqh)

can be synergistic with various values of Pancasila in the formation of the character of state life in Indonesia, so that it can counter the conflict paradigm that clashes the values of Pancasila as the ideology of state life with Islamic values. Therefore, this study is important to study.

B. RESEARCH METHODS

The subject matter that is the focus of this study is the identification and exploration of *maqasid sharia* values in the six pillars of the Pancasila Student Porfil. To answer the question, this study uses a normative-philosophical approach and content analysis. The primary data of this study uses the text of the Decree of the Head of the Education Standards, Curriculum and Assessment Agency Number 009/H/Kr/2022 concerning Dimensions, Elements, and Sub-elements of the Pancasila Learner Profile in the Merdeka Curriculum. The construction of the development of the concept of *maqasid sharia* formulated by Jasser Auda is the basis of perspective in answering the main discussion of the study. The secondary data of this study uses various scientific literature relevant to the subject matter of the study. The documentation technique is used in data collection, and data analysis through reduction, presentation, and verification.

C. RESULTS AND DISCUSSION

1. Contemporary *Maqashid Sharia* Paradigm

Maqasid sharia as a value and also an approach to Islamic law is seen to be able to deliver legal conclusions that are not limited to a set of formal rules, but also accommodative to the realisation of human values. Therefore, legal reasoning based on *maqasid sharia* is seen to be able to produce progressive, elastic and dynamic legal conclusions to respond to developing legal problems (Shofi, Bayhaki, and Hesan 2023). Therefore,, it is not surprising that in the discourse of contemporary Islamic legal thought, maqasid sharia has become one of the Islamic legal theories that has received a lot of attention and conceptual development among Islamic legal experts.

One of the experts in contemporary Islamic legal studies who is known as the developer of the concept of *maqasid sharia*, namely Jasser Auda (A. B. Abdullah 2023). According to Auda, the importance of developing the concept of maqasid sharia is based on avoiding the stagnation of Islamic legal thought amid the complexity of the legal problems of a dynamic society (Auda 2021). Auda added that the importance of developing *maqasid* also cannot be separated from the awareness to achieve various higher orientations of Islamic teachings in responding to legal problems that develop (Auda 2022).

Furthermore, Auda explained that the development of maqāṣid sharia as an approach to Islamic law will be able to bring philosophical Islamic legal thinking products, and also make a flexible Islamic legal system (Auda 2011). To achieve this

goal, Auda states that there are various features in systems theory that can be adopted for the development of the construction of Islamic legal thought (fiqh). These features include cognition, wholeness, openness, hierarchical interrelation, multidimensionality, and purpose. Further explanation is as follows.

The cognition feature will be able to deliver paradigmatic awareness that Islamic law cannot be separated from the construction of human thought on the texts that underlie it, so there is an opportunity to validate it. This is because Islamic legal thought (fiqh) is dynamic following the existing legal problems and context. Furthermore, related to the wholeness feature will be able to lead to a paradigmatic awareness that the series of components in the epistemology of Islamic law are correlative, not reductionistic and atomistic. In this context, the existence of *maqasid sharia* as a value and approach to Islamic law is universal. Next, the openness feature can lead to a paradigmatic awareness that the construction of Islamic law is open, so it is open to require various perspectives in its construction. Then, the hierarchical interrelation feature will be able to deliver awareness that between one system and another system in the Islamic legal system has an interrelation relationship that has the same purpose and function. Then, the multi-dimensional feature can lead to the view that the formation of the Islamic legal system contains several correlative parts, so as not to oppose the existing Islamic legal rationale. Finally, the goal feature that leads the paradigm that the realisation of the orientation of the Islamic legal system can adjust to the existing situation and conditions.

The description above shows that Auda positions the construction of Islamic legal thought as important to be built from various holistic and multidisciplinary approaches. This is because he views the construction of Islamic law as important to be positioned as an integrative legal system with various other disciplines, especially when faced with various complex legal problems of modern society (Maulidi 2019). In this study, the development of *maqasid sharia* with the construction of the system approach offered by Auda will be used as a perspective foundation in answering the main topic of this study.

2.   Pillars of Pancasila Student Profile

In 2022, the Minister of Education and Culture of the Republic of Indonesia has created the Pancasila Student Profile Programme. The presence of the Pancasila Student Profile is projected as the formation and strengthening of Pancasila character for students in Indonesia. In this case, the construction of the Pancasila Student Profile contains six pillars, including faith, fear of God Almighty, and noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity (Asesmen Pendidikan 2022). The explanation of each pillar in the Pancasila Student Profile will be elaborated, as follows.

First, noble character. The purpose of this first pillar is noble character in relation to God Almighty. Indonesian students are emphasised to be able to understand the teachings of their religion and beliefs and implement them in their daily lives. The various elements in this pillar include religious morals, personal morals, morals towards humans, morals towards nature, and state morals. Second, global diversity. This second pillar is intended for Indonesian students to maintain their noble culture, locality, and identity while still having an open mindset in social interactions. Some of the key elements in the pillar of global diversity include recognising and appreciating culture, intercultural communication skills in interacting with others, reflection and responsibility for the experience of diversity. Third, gotong royong. Indonesian students are expected to do positive activities together. A key element in this gotong royong pillar is the collaborative or co-operative attitude among students in the four independent positive areas. This profile requires Indonesian students to be able to take responsibility for the process and results of their learning. The key elements of this profile are awareness of the situation at hand, as well as self-regulation. Fifth, critical reasoning. This pillar requires Indonesian students to be objective in processing information. The key elements of the fifth pillar are obtaining, processing, analysing and critically evaluating information and ideas. Sixth, creative. This pillar requires Indonesian students to be able to modify and produce something original, meaningful, useful and impactful. The key element is to produce original ideas, works and actions.

The various pillars of the Pancasila Student Profile above can be said to be the manifestation of universal values in Pancasila which is the ideology of state life in Indonesia (Rusnaini et al. 2021). In other words, the Pancasila Student Profile is a government programme in shaping and strengthening the character of Indonesian students so that they can implement the character values of Pancasila in their daily lives (Dalman et al. 2022). Therefore, the various pillars in the Pancasila Student Profile are interesting to be studied more deeply from various perspectives, such as the maqasid sharia perspective in the subject matter of this study.

3. Dimensions of *Maqasid Sharia* in the Pillars of Strengthening the Character of Pancasila Students

The existence of various pillars of the Pancasila Student Profile contains various values of life that can be reviewed in various scientific perspectives. One of them is in the discipline of fiqh. This statement is not excessive because fiqh is a variant of Islamic teaching that is emancipatory in social issues. In other words, fiqh can be an Islamic teaching that can praxis encourage Muslims to build a good social civilisation (Zubaedi 2006). In this context, *maqasid sharia* as part of the values and also the approach of Islamic law (fiqh) can be a component in the basis of social character education (Mahmud et al. 2023).

Based on the analysis of the subject matter of this study, various maqasid sharia values were found to be contained in the pillars of the Pancasila Student Profile. Further explanation, as follows.

a. The Value of *Hifz Tadayun* in Strengthening the Character of Religious Students

One of the problems that is often experienced in the lives of religious people today, namely problems related to diversity (religiosity) in responding to modernity and globalisation. One of these problems, among others, is that extreme, rigid and textual interpretations of religious teachings have the potential for religious problems in the lives of the religious communities concerned. The problem of religiosity can also have adverse implications for the condition of spiritual and social life (Al Firdausy et al. 2024). Especially with the development of technological advances in today's modern digitalisation era. Religious groups that are exclusive and intolerant often create and various content that can damage the order of the spirit of nationality and plurality. Such conditions in the realm of practice can trigger social polemics (Islamy, Zulihi, et al. 2024). Whereas a peaceful religious life is the main orientation for all religious believers (M. A. Abdullah 2020).

Related to the problem of religiosity also received attention in the pillars of the Pancasila Student Profile, namely pillars related to the importance of faith, piety and noble social behaviour. This pillar in the realm of practice contains five elements, including aspects of religious morals, personal morals, morals to humans, morals to nature, and morals in the life of the state (Asesmen Pendidikan 2022).

From the perspective of *maqasid sharia*, the existence of the five elements of strengthening religiosity (*tadayun*) above can be said to be parallel to the content of the value of *hifz din* (maintaining the existence of religion). Such conclusions are due to the five dimensions of religiousness in individuals including the dimensions of practice, belief, knowledge, spiritual appreciation, and social effects (Munawaroh and Zaman 2020). This shows that the religious aspect has complex dimensions, both intellectual, theological, spiritual and social. Thus, the five elements in the Pancasila Student Profile pillar related to strengthening religion have a meeting point with the praxis orientation of the *maqasid sharia* value in the form of the value of *hifz din*, namely the formation and strengthening of the personality character of Indonesian students in order to have a religious character, both related to relations with God and fellow humans.

The above conclusion is not excessive, because the manifestation of the concept of *hifz din* in the social life of Muslims can also be applied in a broad

domain, both in the domain of personal life, the wider community, the community and the state (Aziz 2017). Therefore, the discovery of the synergy of the value of *hifz din* with the pillars of strengthening religiosity in the profile of Pancasila students shows that requires educational institutions in Indonesia to play an active role in strengthening the religious character of Indonesian students who are religious and nationalist.

b. The Value of *Hifz Ummah* in Strengthening the Character of Humanist and Pluralist Students

The phenomenon of social conflict in society is often caused by social differences. such as economic class, religion, ethnicity, culture and gender, and so on can be a source of tension that develops into social conflict. The potential for social conflict is a big task for the government and all elements of society to avoid it (Ibrahim et al. 2023). Especially in the current era of digitalisation, the phenomenon of social conflict through social media triggered by differences in views is often found. This condition requires the programme to strengthen the spirit of social integration to be urgent (Islamy, Abduh, et al. 2024). Therefore, character building in educational institutions is also important. Especially in the midst of a society that is experiencing a crisis of national character values. In this context, the existence of religious education activities is increasingly needed to foster the attitude of religious people who maintain harmony, peace, and in social life (Mu'ti 2023).

The important role of education in overcoming social conflicts has also received great attention in the Indonesian Pancasila Student Profile programme. This can be seen from its various pillars that require the formation of the personality character of Indonesian students who are humanist and pluralist, including the gotong royong pillar which encourages the importance of Indonesian students' awareness to have a sense of caring to do activities together well. Then, the single pillar of diversity that encourages the importance of Indonesian students to maintain integration amidst the plurality of society (Asesmen Pendidikan 2022). The various pillars are also synergistic with Pancasila as a state ideology that contains various integrative values (Istiani and Susilo 2024).

When viewed from the perspective of *maqasid sharia*, the various pillars above can be said to be synergistic with the dimensions of the value of *hifz ummah* (maintaining the benefit of the ummah). Such a conclusion is due to the preservation of the ummah in the context of human life formed based on human equality, so that the realisation of the benefit of human life in the perspective of *maqasid sharia* can be said to be a primary thing (*dharuriyah*). Empirically, the

concept of ummah is also not limited by various aspects of its vertical background (generation history, religion and descent) and its horizontal aspects (social, political, cultural and economic) (Dedi 2016). Moreover, the fact of the social plurality of Indonesian society requires a strong awareness to realise unity and integrity (Akhwanudin et al. 2024). In this context, the existence of the value of hifz ummah as part of maqasid sharia can be realised as an ethical basis and value in realising the individual character of Indonesian students who respect humanity and differences in the midst of social diversity of Indonesian society.

Paradigmatic awareness of the importance of *hifz ummah* is indisputable, because in reality among the internal religious community itself there are sometimes various kinds of differences in views in understanding the internal teachings of their religion, especially on the issue of teachings that have room for various interpretations and give rise to various religious practices. In this context, then as religious people we are required to have a moderate and respectful view of differences. Thus, the discovery of the synergy of the value of *hifz ummah* with the pillars of strengthening humanist and pluralist personalities in the profile of Pancasila students shows that requires educational institutions in Indonesia to play an active role in strengthening the religious character of Indonesian students who respect human values and social pluralism.

c. The Value of *Hifz Fikr* in the Orientation of Independent, Critical and Innovative Personality Building

The declining enthusiasm for learning in modern society is a serious challenge for educational institutions and intellectual development. In fact, in the midst of technological advances and growing access to information, it can further encourage the spirit of learning. However, the opposite is true. Children's behaviour prefers to use existing technology facilities to play rather than to support learning activities. In this context, the formation of learning independence for students is currently the task of all elements of society. This is because learning independence for students is one of the fundamental factors in their academic career journey (Purnomo and Ekantini 2023). Problems that are often found when individuals cannot reach the stage of independence properly, then they will be able to get authority from others in terms of formulating their activities, and also directing their interests without protest, even allowing them to be unable to use their thoughts in things that are important to them (Widyastuti, Zamroni, and Sucipto 2021).

In relation to the importance of efforts to build student independence in Indonesia, the Pancasila Student Profile also contains pillars of independence, critical reasoning, and creativity. The existence of the independent pillar in the

realm of practice will encourage the formation of the personality character of Indonesian students to be able to have responsibility for the process and results of their learning independently. Then, the critical reasoning pillar requires Indonesian students to be able to discuss and process information objectively. In addition, Indonesian students are also expected to be able to make connections between different information, and analyse it, evaluate it, and conclude it. Furthermore, the creative pillar is expected to encourage Indonesian students to be able to produce something original, meaningful, useful, and also rational (Asesmen Pendidikan 2022).

The various pillars above, when viewed from the perspective of *maqasid sharia,* can be said to be synergistic with the value dimension of *hifz fikr* (maintaining the benefit of the mindset). Such a conclusion is due to the preservation of the benefit of the individual's mindset being part of the orientation of the Islamic law in realising the benefit of human life. In this context*, hifz fikr* can be an important element in improving the quality of independent, critical, and creative individual thinking, so the emphasis on various things that can support the preservation of the benefit of the mindset becomes an urgent thing in the character building of Indonesian students. Such orientation in praxis also requires the importance of educational institutions in Indonesia to be able to provide space and facilitation for students in order to optimise the formation of their personality character and thinking (Saad 2023). This is where the synergy of the teacher's role is also needed in the success of optimising students' intellect (Shamhuna 2024).

The importance of the manifestation of *hifz fikr* for students in Indonesia is increasingly needed in this era of globalisation, because competence and skills are a demand to be able to achieve. This is because with good knowledge, it can manage the earth in a better direction (*maslahat*). Thus, the discovery of the synergy of the value of *hifz fikr* with the pillars of strengthening independent, critical and innovative personalities in the profile of Pancasila students shows that requires educational institutions in Indonesia to play an active role in strengthening the religious character of Indonesian students who are independent, critical, and creative in optimising the potential of their intellectual resources.

D. CONCLUSION

Referring to the subject matter of this study, it can be concluded that the various pillars in the Pancasila Student Profile contain *maqasid sharia* values. The first, the value of *hifz tadayun* in the pillar of strengthening the character of religious students. This can be seen from the pillar that requires strengthening the appreciation and practice of the diversity life of Indonesian students. Second, the value of *hifz ummah* in strengthening the character of humanist and pluralist students. This can be found in the pillars that require strengthening

the personality of Indonesian students who uphold human values and respect social diversity. Third, the value of *hifz fikr* in strengthening the character of independent, critical and creative students. This can be seen from the pillars that require strengthening the personality of Indonesian students who think and behave independently, critically, openly, and innovatively.

The findings above confirm that the synergy of fiqh values with education (*tarbiyah*) can be internalised in strengthening the personality character of Pancasila for Indonesian students. However, this study has not identified the forms of implementation of this synergy in the field, which could be a lacuna for future studies.

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