

The Significance Influence of Pancasila Education and Religion Education on the Formation of Pancasila Student Profile by Hybrid Learning

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Abstract. With the rapid development and progress of science and technology, there is almost no place where a hybrid learning system cannot be implemented, namely onsite or face-to-face learning and online learning via zoom meetings or Google meet or other online media, and it is no exception for Tri Mulya Junior High School at Cigugur, Kuningan, West Java, Indonesia. Therefore, this research can be carried out with the main objective to find out how significant the influence of Pancasila Education and Religion Education, in this case the Sundanese Wiwitan Religion, are on the formation of Pancasila student profile, which now is being promoted by the Ministry of Education and Culture of the Republic of Indonesia? This simple study was designed using a quantitative method by distributing questionnaires to 35 students who are the total number of the students at Tri Mulya Junior High School. From the data obtained, after being processed with the SPSS 22 software program, it was found that Pancasila Education and Religion Education had a very significant influence on the Formation of Pancasila Student Profile for the students at Tri Mulya Junior High School, Cigugur, Kuningan, West Java, Indonesia.

1 Introduction

Along with developments in the spread of COVID-19 which began to decline, in 2021 the government issued a new policy on face-to-face learning procedures.[1] Government through the Ministry of Education and Culture opened the possibility of maximum face-to-face learning will begin carried out at the start of the new school year 2021-2022, taking into account the development of the situation and condition of transmission of the COVID-19 virus and by implementing very strict health protocols. The policy is a follow-up to the evaluation results during the implementation of the policy Distance Learning during the COVID-19 [2]. Implementation of distance learning which was carried out online from the start of the pandemic, it is feared that it will negatively affect the psycho social aspects of the students, [3] so there is a need for changes related to online learning techniques that were previously purely deep network, so that a combination of learning is carried out online learning and offline (face to face) learning or better known as Hybrid Learning, which is a learning model that integrate innovation and technological advances through online learning systems with interaction and participation from traditional learning models. This learning system also combines the two choices of who will play the main role, namely whether the student or the teacher. So that, in general, in the early stages of applying

the role of the teacher is more dominant and when it has goes well, then it is changed to a more dominant student role (student center learning).

Education can be defined as providing individuals with knowledge, attitudes, values, and behaviors that will have a positive impact on students' lives. Education in general according to the 2003 National Education System Law (NESL) aims to build the potential of students to become human beings who have skills, faith, and noble character.[4] Meanwhile, character education in Indonesia according to the 2003 NESL aims to build the potential of students to become human beings who have good skills, constructive desires, and morals. With this understanding about education and character education, this research aims to examine the significance influence of Pancasila Education and Religion Education on the Formation of Pancasila Student Profile for the students of Tri Mulya Junior High School in the Sundanese Wiwitan Community in Cigugur, Kuningan, West Java, Indonesia. Pancasila education is one way to instil a moral and broad-minded personality in the life of the nation and state. Therefore, Pancasila Education needs to be provided at every level of education, from elementary, secondary to tertiary levels.[5] The use of Pancasila as the element of research cannot be separated from the purpose to elevate the humanistic element. The implementation of Pancasila education is a compulsory curriculum subject that must be

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implemented in every educational unit as stated in the 2007 National Education System Law.

Pancasila is a reflection of the educational character in building the national identity of Indonesia as a great nation, modern, dignified and civilized.[6] At the college level, students need to grow in their environment to learn how to feel empathy for others, to share, to learn rationality, spirituality, competence in technology; as well as communication skills, and other fields that will support their life in society. Pancasila is also the guidelines for people to act and have to be understood and implemented in daily life.[7] Previous study showed that students can implement the values of Pancasila. It meant that they understood the values of Pancasila and be able to implement in their daily lives. Students' integrity is also increasingly formed by participating in Pancasila Education learning through habituation and role models. Habituation of learning activities and role models come also from the teacher concerned. Pancasila Education is one way to instill a moral and broadminded personality in the life of the nation and state.[8] Therefore, Pancasila education must be given at every level of education, from elementary, secondary to tertiary levels. However, it must be admitted that in recent years there has been a decline in student interest in Pancasila education.

In fact, Pancasila education was held in order to raise the humanistic element, namely Pancasila human. While other researchers actually found that students' attitudes did not apply the values of Pancasila in their life. Therefore, it is necessary for Pancasila Education to be redesigned in such a way that it is appropriate to be taught at various levels of education from low to higher level. As for the various factors that cause the decline in knowledge and application of Pancasila values among students, it must be explored more deeply to find the best solution for strengthening the Pancasila ideology among students.[9], [10] Pancasila education is a reflection of character education to build the identity of the Indonesian nation as a large, modern, dignified and civilized nation.

This research took the setting of the Sundanese Wiwitan Community which generally occupies traditional villages in the West Java region, including the Cirendeu Traditional Village, Leuwigajah, South Cimahi, Cimahi City.[11] It is confirmed that the Karuhun Urang or Akur Sundanese Wiwitan people also live in Cigugur, Kuningan Regency, West Java. Their traditional clothes are white. The Sundanese Wiwitan indigenous people have their own privileges, namely providing Junior High School. They are the setting for our research related to the Indonesian government's commitment through the Ministry of Education and Culture to produce the Pancasila Student Profile. Of course the direction and goals of education do not exclude education at Trimulya Junior High School, Cigugur, Kuningan, West Java. Tri Mulya Junior High School, Cigugur-Sukamulya, Kuningan, West Java, related to the education and culture of the local community, the Principal of Tri Mulya Middle School, Wahyu Alamsah identified schools in West Java Province. In 1958 Tri Mulya Junior High School was founded and became a determining and favorite school for the Sundanese people in the West Java Province such as several districts, including; Kuningan Regency, Ciamis

Regency, Majalengka Regency, and even including Bandung Regency.

The Sundanese Wiwitan religion developed in West Java, Indonesia, especially in mountainous areas such as around Mount Ciremai, Mount Salak, Mount Pangrango, and its surroundings.[12] This religion teaches about belief in God Almighty, gods, ancestral spirits, and belief in nature and the environment.[13] Some of the teachings in the Sundanese Wiwitan Religion include: Belief in God Almighty with the name Sang Hyang Tunggal or Sang Hyang Kersa, Belief in the spirits of ancestors or ancestors called Pitara, Respect for nature and the environment, because nature is considered a home for ancestral spirits, the implementation of traditional ceremonies such as the Sea Alms Ceremony, the Mapag Panganten Ceremony, the Seren Taun Ceremony, and the implementation of fasting or Nyepi which is called Sadranan or Ngarot, as a form of spiritual improvement and self-awareness.[14], [15] In the context of the Free Learning spirit proclaimed by the Ministry of Education and Culture, one of the outcomes it aspires to is the Pancasila Student Profile. The Pancasila Student Profile itself is nothing but a set of essential competencies and characters that can be learned through cross-disciplines. The Pancasila Student Profile is contained in 6 dimensions, each of which has several elements that can describe the competence and character.[16], [17] In general, the six dimensions of the Pancasila Student Profile are 1. Faithful, fearful of God Almighty, and have a noble character, 2. Global diversity, 3. Working together, 4. Independent, 5. Reasoning critically, and 6. Creative. How and to what extent does religion education in Tri Mulya Junior High School, the privilege secondary school of this indigenous community have impacts on the formation of these dimensions of the Pancasila Student Profile is the core question this research intends to answer.

The implementation of religion education is a compulsory curriculum subject that must be implemented in every educational unit as stated in the 2007 National Education System Law. Religion education is expected to produce young people who have noble character, faith and become strong human beings in facing challenges and obstacles as well as changes that arise in social interaction. Religion Education is education to foster students' physical and spiritual as well as the formation of students' personalities. He concluded that Religion Education is a complete process carried out in order to realize a complete human being who believes and fears to God Almighty [6]. From this formulation there are noble values in the form of spiritual values, humanity, personality, so that all of them prepare students to become good human beings and have moral values that are embraced in their lives in society. So, Religion Education also serves as a barrier in students doing bad things in their lives.

By holding the Religion Education at Junior High School, Cigugur, Kuningan, West Java, Indonesia which is packaged in Sundanese Wiwitan Religion, it is intended that students are helped in building their spirituality. Thus, it is also hoped that through Religion Education, students are expected to truly appreciate the substance of their religion and do not fall into a religious appreciation that

emphasizes mere formality, but truly believes and religious, such as appreciate the believe in One God, human being, and universe as the substance of Sundanese Wiwitan religion. By them students religious morality becomes a form of their faith, such as *welas asih* (affection), *undak usuk* (social ladder), *tata krama* (etiquette), *budi daya budi bahasa* (essence of etiquette), and *wiwaha yuda nagara* (control over senses and mind). *Welas asih* is a specific trade mark of human. Humanity always contains affection because human are the noblest God's created things. *Unda usuk* is representation of human life which always has an order of family members, such as father, mother, child, elder brother/sister, grandmother, grandfather, etc. It all indicate hierarchical differentiation among them. Consciousness upon this merely exists within human world. *Tata krama* is etiquette as the consequence aspect of *unda usuk*. *Tata* means code; *krama* means intercourse. So, *tata krama* is a normative basis for producing peaceful life within family, society, and nation through mutual respect among human beings. *Budi daya budi bahasa* can be interpreted as a spirit or inner energy of etiquette which originates from human inborn nobleness. So, by *budi daya budi bahasa*, it becomes possible for human to do self-control and do adapt themselves to etiquette codes. *Wiwaha yuda nagara*. *Wiwaha* itself means deliberation. *Yuda* means war. *Nagara* is selfishness. So, generally it means that as the creature of destined nobleness, human can neutralize his mind and senses when both are preoccupied by forces and qualities beyond humanity.

Definition of The Pancasila Student Profile is a number of characters and competencies that are expected to be achieved by students, which are based on the noble values of Pancasila. This is also in line with the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education & Culture. More explicitly, the use of the establishment of the Pancasila Student Profile by the Ministry of Education and Culture of the Republic of Indonesia is (1) as translation of the goals and vision of education into a format that is more easily understood by all education stakeholders, (2) as a compass for Indonesian educators and students, and (3) as the ultimate goal of all learning, programs and activities in educational units. The Dimensions and Elements of the Pancasila Student Profile are (1) Have faith, fear God Almighty, and have a noble character, (2) Global diversity, (3) Independent, (4) teamwork, (5) Critical thinking, and (6) Creative.

Have faith, fear God Almighty, and have a noble character mean that Pancasila students believe in and practice the values and teachings of their religion/belief. This is manifested in good morals towards oneself, fellow human beings, nature and the Indonesian state (nationalism).

Global diversity means that Pancasila students know and love their culture and country (nationalism), respect other cultures, and are able to communicate and interact between cultures. They also reflect on their experiences of diversity, so they can harmonize cultural differences to create an inclusive, just and sustainable society.

Independent means that Pancasila students must have an understanding of themselves and the situation they face, as well as self-regulation to achieve their goals and improve their quality of life.

Teamwork means that Pancasila students carry out collaborations that are built on the basis of humanity and concern for the nation and state, so they can share with others.

Critical thinking means that Pancasila students who think critically analyze and evaluate all information and ideas well obtained. They are also able to evaluate and reflect on their own reasoning and thinking.

Creative means that Pancasila students are students who can produce original ideas, works, and actions. They also have the flexibility of thinking in finding alternative solutions to problems.

So, it can be mentioned several reasons for the importance of realizing the Pancasila Student Profile in this 21st century learning era which tends to apply a hybrid learning system or online and onsite learning:

1. The students have a strong mentality and character that are not easy falling into negative things;
2. Facilitate students to compete and adapt to changes that are fast and dynamic;
3. Preserving and passing on the noble values of Pancasila;
4. The way of thinking becomes more open and willing to accept any differences;
5. Familiarize students to have independent, critical and creative characters;
6. Have global abilities and skills, but still have character according to local values;
7. Preserving the spirit of *gotong royong* (team work), mutual respect and deep cooperation

In every learning activity.

2 Method

This study used a simple quantitative method using 35 students as respondents with simple random sampling. The 35 respondents were asked to fill out a questionnaire regarding the three variables, namely Pancasila Education, Religion Education, and the Pancasila Student Profile. Questionnaire about the three variables. using a Likert scale with options such as (1) Strongly disagree; (2) disagree; (3) Slightly disagree; (4) Agree; (5) Strongly Agree. The questionnaire for the first variable, namely Pancasila Education consists 29 questions as the research instruments which are divided into 5 major parts of the Pancasila precepts. Religion Education as the second variable consists of 33 questions, which become a research instrument that represents the 3 main elements in Sundanese Religious Education. The third variable is the Pancasila Student Profile as the dependent variable consists of 24 questions, which become a research instrument that represents the 6 main elements in the Pancasila Student Profile.

After the data was collected, the data were analyzed using path analysis with SPSS 22 software to determine the significance influence of Pancasila Education X_1 and

Religion Education (X_2) on the Pancasila Student Profile (X_3).

3 Result and Discussion

Table 1. Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
VAR00001	35	31.00	109.00	140.00	126.9714	8.74974	76.558
VAR00002	35	35.00	127.00	162.00	146.0286	9.98082	99.617
VAR00003	35	23.00	93.00	116.00	104.8571	5.94159	35.303
Valid N (listwise)	35						

Based on the table 1 descriptive statistics above, it is known that the minimum score of X_1 variable (Pancasila Education) is 109.00 the maximum score is 140.00 the mean is 126.9714, the standard deviation is 8.74974, and the variance is 76.558; the minimum score of X_2 variable (Religion Education) is 127.00 the maximum score is 162.00 the mean is 146.0286 the standard deviation is 9.98082, and the variance is 99.617; meanwhile minimum score X_3 variable (Pancasila Student Profile) is 93, maximum score is 116, Mean is 104.8571, Standard deviation = 5.94159, and variance = 35.303.

To ensure that the results of this study have met the requirements for conducting path analysis, namely that the data are normally distributed, linear regression, and significant regression, the following showed the fulfillment of these three conditions:

Table 2. Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
VAR00001	0.073	35	0.200*	0.965	35	0.324
VAR00002	0.070	35	0.200*	0.969	35	0.422
VAR00003	0.052	35	0.200*	0.985	35	0.908

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

There is provision that if the significance value is above 0.05, the data distribution is declared to meet the assumption of normality, otherwise if the significance value is below 0.05, it is interpreted that the data distribution is not normal.

From the normality test table 2 above, it is known that all the variables are 0.200, so normally distributed, because the significance value in the Kolmogorov-Smirnov column is greater (>) than 0.050.

Table 3. ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
VAR00003	Between Groups	(Combined) Linearity	1196.619	27	44.319	84.609	0.000
*			1185.778	1	1185.778	2263.759	0.000
VAR00001		Deviation from Linearity	10.841	26	0.417	0.796	0.690
Within Groups			3.667	7	0.524		
Total			1200.286	34			

There is information, if the value of Deviation from Linearity Sig > 0.05, there is a significant linear relationship between the independent variable and the dependent variable. Vice versa, if the value of Deviation from Linearity Sig < 0.05, then there is no significant linear relationship between the independent variable and the dependent variable.

From the table 3 above, the Deviation from Linearity Sig value is obtained. of 0.690 is greater than 0.05. So, it can be concluded that there is a significant linear relationship between variable X_1 (Pancasila Education) and variable X_3 (Pancasila Student Profile).

Table 4. ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
VAR00003	Between Groups	(Combined) Linearity	1198.786	30	39.960	106.559	0.000
*			1188.262	1	1188.262	3168.698	0.000
VAR00002		Deviation from Linearity	10.524	29	0.363	0.968	0.593
Within Groups			1.500	4	0.375		
Total			1200.286	34			

There is information, if the value of Deviation from Linearity Sig > 0.05, there is a significant linear relationship between the independent variable and the dependent variable. Vice versa, if the value of Deviation from Linearity Sig < 0.05, then there is no significant linear relationship between the independent variable and the dependent variable.

From the table 4 above, the Deviation from Linearity Sig value is obtained. of 0.593 is greater than 0.05. So, it can be concluded that there is a significant linear relationship between variable X_2 (Religion Education) and variable X_3 (Pancasila Student Profile).

Table 5. ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1189.431	2	594.715	1753.231	0.000 ^b
	Residual	10.855	32	0.339		
	Total	1200.286	34			

a. Dependent Variable: VAR00003

b. Predictors: (Constant), VAR00002, VAR00001

There is information, if the significance value (Sig) is smaller (<) than the 0.05 probability, it means that there is an influence of X_1 and X_2 on X_3 . On the other hand, if the significance value (Sig) is greater (>) than the probability of 0.05, it means that there is no influence of X_1 and X_2 on X_3 .

From the table 5 above, it is known that the significance value (Sig) of 0.000 is smaller than the probability of 0.05, so it can be concluded that there is a significant influence of variable X_1 and variable X_2 on variable X_3 .

Table 6. Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	18.500	1.467		12.615	0.000
VAR00001	0.244	0.132	0.360	1.856	0.043
VAR00002	0.379	0.115	0.636	3.281	0.002

a. Dependent Variable: VAR00003

From the table 6 above, it is known that the significance of X_1 and X_2 are 0.043 and 0.002. The two variables are smaller than ($<$) α (0.05). It means that there is a positive direct influence of Pancasila Education (X_1) and Religion Education (X_2) on the Pancasila Student Profile (X_3) with a coefficient of 0.360 and 0.636.

It means that Pancasila Education and Religion Education variable influenced 99.6% on the formation of the Pancasila Student Profile, while the remaining 0.4% is influenced by other variables which are not discussed in this study.

From the results of the data processing, it was revealed that Pancasila Education and Religion Education had a significant influence on the formation of the Pancasila student profile. These results are understandable considering that Pancasila Education is oriented towards the experience and application of noble values, such as Godhead, Humanity, Unity, Democracy, and Justice. These values are closely related to the dimensions of the Pancasila student profile, such as (1) Have faith, fear God Almighty, and have a noble character, (2) Global diversity, (3) Independent, (4) Team Work, (5) Critical thinking, and (6) Creative.

The noble character that characterizes the profile of Pancasila students is also strongly emphasized in Pancasila Education, so that through lesson planning that focuses on establishing Pancasila values, Pancasila Education teachers can provide reinforcement in forming Pancasila student profile because in this way Pancasila Education teachers not only transfer knowledge but also provide motivation and become the role model in forming Pancasila student profile.[13]

These results are also understandable considering that religion education, in this case the Sundanese Wiwitan religion, is oriented towards the experience and application of noble values, such as silihassih, silihassah, and silihassuh. As disclosed by Iwamony, R., silihassih means loving and loving one another. Silihassah means mutually meaningful giving input for progress. And, silihassuh means protecting each other.[14] In addition, Nurul Hidayah added that the value of respect is also very strongly instilled in every follower of the Sundanese Wiwitan religion.[11] This is shown by the fact that every year the Karuhun Urang Sundanese Wiwitan Indigenous People hold the Seren Taun Traditional Ceremony in August-September. This traditional ceremony was held in order to continue to maintain unity in the diversity of

society and respect the traditions and culture of Sundanese Wiwitan. Ashri Fikri in his research also revealed that Sundanese Wiwitan religion education basically invites every adherent to maintain harmonious relations with God, others and the natural environment [15]. These values are closely related to the dimensions of the Pancasila student profile, such as (1) Have faith, fear God Almighty, and have a noble character, (2) Global diversity, (3) Independent, (4) Team Work, (5) Critical thinking, and (6) Creative.

The noble character that characterizes the profile of Pancasila students is also strongly emphasized in Sundanese Wiwitan religion education, so that as said by Iwamony that values that are contrary to the belief system and traditions of Sundanese Wiwitan are rejected, such as discrimination, intolerance and violence. In fact, Subijantoro also emphasized that in the performance of the Pwahaci dance in the ritualistic procedures of Sundanese Wiwitan it is a symbolization and visualization of human values, such as nationality, truth, goodness and beauty.[16], [18] This represents that the ritualistic practices of the Sundanese Wiwitan beliefs are maintained and guaranteed to continue in order to show good, true and beautiful values.

It should also be added that the Seren Taun Ceremony among followers of the Sundanese Wiwitan religion is a tradition for the people to remember and live up to the noble values of the Karuhun Urang Sundanese Wiwitan Indigenous People that Sanjan is sewang-sewaringan, but teu ewang-ewangan which means "understanding even though you don't share a confession", as disclosed by Ashri (2022).[19] This is because the Seren Taun celebration is celebrated in a spiritual chant ritual attended by Muslims, Protestant Christians, Catholics and Sundanese Wiwitan adherents themselves, so that there is a strong impression of tolerance in differences.

According to Sunarto & Hartono (2006), this fact is closely related to developments or changes that showed the way a person behaves and interacts with his environment. The interaction he meant involves behavioral responses that depend on stimuli in the environment. Considering that human development starts from preadolescence then adolescence and continues until the adult stage, that is what can cause changes in student interest in Religion Education, because at every stage of human development there are moral values that underlie every behavior. Therefore, Religion Education must be a process of developing the potential of students in the context of realizing human beings who believe and fear God, so that their behavior is always based on certain moral values according to the religion education he received. He is expected to be a human with noble character, independent and responsible for himself, the nation and the state.[20]

Based on his research Mohamad Dzofir (2020) concluded that there were changes and progress in students' religious behavior, such as in terms of students' religious commitment, growing social concern for others and obedience in maintaining social ethics, able to internalize the values of Religion Education that they believe in, so that the motivation appears to practice them in real life.[21]

From the results of his research, Muzakkir (2016) concluded that the application of character development in instilling religious values has a good impact on students. Thus, it can be concluded that character building can be done through inculcating religious The Influence of Religion Education on the Pancasila Student Profile (Case Study: at Tri Mulya Junior High School at Kuningan, West Java, Indonesia). Values in students, such as honesty, respect for older people; be grateful for what is; don't hurt other people's feelings.

Meanwhile, Viktorias Res, Sarah Emanuel and Rina Wijayanti (2021) concluded that online faith-building activities have a positive effect on children's religious and moral values education.[10] With the results of this study, it also confirmed what Jubba (2021) found that the Sundanese Wiwitan indigenous people remain open and participate in rapid mobilization but still maintain their existence as indigenous peoples.[10],[22]

4 Conclusions

From the results of the research above it can be concluded that Pancasila Education and Religion Education, in this case is Sundanese Wiwitan Religion Education at Tri Mulya Junior High School have significance influence on the formation of The Pancasila Student Profile as shown from the results of research data processing. Although there are other factors that also influence it, but it was very little influence. Therefore, apart from going through formal Pancasila Education and Religion Education in schools, the values in Pancasila Education and Religion Education as well as those contained in the Pancasila student profile need to be further developed in everyday life as informal and non-formal education.

Hopefully this conclusion triggers the world of education to accelerate changes in innovation and creativity in terms of systems, methods, and learning content, so that the Pancasila Student Profile continues to be built among the students, especially through Pancasila Education and Religion Education without excluding the informal or non-formal education factors.

Based on the conclusions above, some recommendations can be conveyed as follows:

First, it is recommended for students to increase their awareness of Pancasila Student Profile by drawing inspiration from the values of Pancasila Education and the beliefs of Religion Education that are accepted or learned.

Second, it is also recommended for the students to be more concerned about students' awareness of Pancasila Student Profile, especially values that they have learned from Pancasila Education and Religion Education, so that the students can improve not only their understanding but also their implementation in their life.

Third, for the researchers this result can be used as an opportunity to develop this research related to, for example, are there other variable which have a significant influence to the formation of Pancasila Student Profile today.

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