

CONSIDERATION OF AKHLAKUL KARIMAH USING PANCASILA STUDENT PROFILES

Zakiyah^{1*}, Nikem Kurnia Ningsih², Uswah³, Maya Lestari⁴, Hany Arianty⁵.

University of Muhammadiyah A.R. Fachruddin, Indonesia

E-mail: zakiyah.unimar@gmail.com

Received : 20 September 2025

Published : 17 November 2025

Revised : 01 October 2025

DOI : <https://doi.org/10.54443/ijset.v5i1.1332>

Accepted : 30 October 2025

Link Publish : <https://www.ijset.org/index.php/ijset/index>

Abstract

The consideration method is a learning method that develops children's personalities into creative people with high morality. Starting when entering school age, because children are more required to have good religious values and morals when receiving education in schools, these roles include aspects of faith, worship and morals. While in the student environment there are still many children who say bad things, often fight and lack knowledge about worship. This study aims to improve the religious values and morals of early childhood and the obstacles faced by teachers in improving children's character using the independent curriculum in implementing the Pancasila student profile. This study uses a descriptive qualitative method with a type of field research. Data collection used through observation, interviews and documentation. The informants interviewed were 5 parents and 3 teachers as well as documentation from learning activities. From the results of the study based on the interview, the role of parents and teachers in improving religious values and morals in children based on the Pancasila student profile in the independent curriculum, among others, parents are very satisfied and grateful for the changes in their children after the teacher applies religious values and morals to the Pancasila student profile, as well as teachers who say that the class becomes conducive and children's bad words are no longer there, the character of children at school already reflects a very good Pancasila profile in accordance with religious values and morals with the Consideration of Morals method Using the Pancasila Student Profile at the Age of 4-5 Years at Aisyiyah Bustanul Athfal Panongan 1 Kindergarten has succeeded in improving its students to have morals.

Keywords: *Consideration, Akhlakul Karimah, Pancasila Student Profile*

INTRODUCTION

Early childhood is called the golden age where at this time it is marked by the development of the number and function of the child's brain nerve cells, therefore this golden age is very important for the intellectual, emotional and social development of children in the future by paying attention to and appreciating the uniqueness of each child. The early childhood development period really needs Islamic religious values, so that in their growth they become children with Islamic character, both in terms of faith, worship and morals. Thus parents are obliged to direct their children to something better. Early Childhood Education is one of the right steps to develop children's potential so that they can become responsible, independent, and creative adults in the future. Early childhood education activities can be carried out formally (Play Group, Kindergarten, Raudhatul Anfal, Elementary School and Madrasah) or non-formally (family). In this case, early childhood education at least carries the function of boosting all the potential intelligence of children, instilling basic values, and developing basic abilities. Judging from the phenomenon of moral conditions or ethics that exist in the nation's children as the next generation today, some have been damaged and destroyed. In the end, when they have become teenagers, many commit immoral behavior such as free sex, drinking alcohol, using drugs, and brawls between students. These bad influences also have an impact on the adolescent environment in Serdang Asri Housing, Ciakar, Panongan District, Tangerang-Banten Regency, due to the style and life of teenagers based on the development of fashion and lifestyle according to their era. One of the moral damages that has an impact on early childhood today is in terms of their communication language which is greatly influenced by the language of adults, children are still less able to filter language that is good for them. So that the languages they use seem more rude and impolite. As stated in the function of national education, namely developing abilities and forming the character and civilization of a dignified nation in order to enlighten the life of the nation, it

aims to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Dr. Diyah Puspitarini, Coordinator of the Advocacy Sub-Committee of KPAI (Indonesian Child Protection Commission) in the Webinar activity "Strengthening Nasyiah's Role in Realizing a Child-Friendly Indonesia" presented the results of monitoring, evaluation and reporting on the implementation of the SPPA Law No. 11 of 2012 concerning the Child Criminal Justice System and TPKS Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence.

Table 1. Cases of children harming themselves



Table 2. Diagram of Child Suicide in Indonesia



From the data above, it can be concluded that there are still many Indonesian children who lack understanding of their religious values and this case is clearly very contrary to the goals of national education in Indonesia, this is the main responsibility of the family, school and community environment. This is in accordance with the function and purpose of national education as stated in Law of the Republic of Indonesia Number 20 of 2003, Chapter II, Article 3 concerning the National Education System, which reads: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, and aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. From the law above, it is clear that the purpose of National Education is to produce generations of the nation into creative, active, capable generations, besides also becoming generations who have noble morals, because the morals of a nation depend on the morals of its young generation.

Efforts to strengthen religious values and morals have currently been carried out by the government, through the national character education movement which is continued by the program to strengthen religious values and morals education (Ismail et al., 2021). Then currently the strengthening of Character Education initiated by the Ministry of Education and Culture is to realize the Pancasila Student Profile. The Pancasila Student Profile has six main characteristics, namely creative, independent, cooperative, critical thinking, faith and devotion to God Almighty, noble character, and global diversity (Nur Inayah, 2021). The Pancasila Student Profile program is currently being carried out both at the elementary school level and also at universities (Azzahra & Dewi, 2021). In the process of strengthening the Pancasila Student Profile, the role of a teacher is very important in strengthening character in children. Because in addition to teaching and learning activities, teachers also act as parents of both students at school. So teachers play a very important role for students, especially teachers (Safitri & Dewi, 2021).

Based on the results of observations in Serdang Asri Housing, Ciakar, Panongan Citra Raya District, Tangerang-Banten Regency, it seems that Islamic values are no longer displayed in family and community life. The results of observations that the author has conducted so far show that there are still children aged 4-5 years who behave inappropriately for their age, such as disobeying their parents, not listening to their parents when ordered to go to school, recite the Koran and so on. Many children even play games instead of doing things that should be their obligations. Therefore, the role of teachers is important in improving children's religious values and morals in the Merdeka Curriculum.

Meanwhile, the author focuses on the aspects of religious values of faith, worship and morals of children in society towards the independent curriculum. PAUD teachers have more duties than other subject teachers. Because PAUD teachers are required and responsible for shaping students' character. So PAUD teachers must provide examples and role models and provide strong moral encouragement to students to be better (Widianti, 2014). The learning achievements and profiles of Pancasila students are very closely related to the learning achievements of religious values and morals related to the dimensions of faith, devotion to God Almighty, the learning design prepared by the researcher must be able to provide stimulation so that children can get to know their religion, worship according to their religion while still showing tolerance to adherents of other religions and can behave politely.

Preparing students in terms of morals, self-confidence, and social aspects. In the exemplary education method (*al-tarbiyah bi al-qudwah*) it is used as one of the important ways and greatly influences the education process, both Islamic education in detail or in other education systems universally. (Rudiawan & Asmaroini, 2022). Based on the description above, the researcher conducted an in-depth literature study related to the independent curriculum in Early Childhood Education with the method of considering morality using the Pancasila Student Profile at the Age of 4-5 Years at Tk Aisyiyah Bustanul Athfal Panongan 1.

Consideration Learning Method

Consideration learning was created by Peter McPhail who wanted to develop children's personalities into creative and highly moral human beings. Paul considered that moral formation is not the same as rational cognitive development. (Yani & Sofiani, 2023). Attitude learning basically helps children to develop the ability to live together harmoniously, care, and feel what others feel (Tepo Seliro, Sanjaya, 2020).

McPhail stated that students learn more than what their teachers teach. Learning from examples is the key to natural individual development. Examples are a form of education. Higher levels of moral thinking, as well as moral behavior, need to be modeled in real-life situations (Suharto, 2018). The consideration learning model is in accordance with humanistic learning theory. According to Carl Rogers, the humanistic theory of student learning refers more to the spirit during the learning process that colors the methods applied. Humanistic learning theory emphasizes the need for an attitude of mutual respect and without prejudice (between clients and therapists) in helping individuals overcome their life problems. The education he built can produce diligent and persistent people, and have the skills needed as a dignified nation, and have a love for the homeland and fellow human beings. (Ramdhani, 2018).

The concept of humanistic education is contained in the philosophy "Ing ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani" (Wardhana & Pratiwi, 2020). The philosophy created by Ki Hajar Dewantara means that education is a place for character formation and the application of life values from educators to students. This is the benchmark for the function of educators who do not act as figures ("ing ngarsa" meaning in front), but have a supporting role in the middle ("ing madya"), and also function as facilitators in the learning process. ("tut wuri" supports from behind). Based on Ki Hajar Dewantara's views, educators act as role models, as friends for exchanging ideas, as well as facilitators and motivators. If this humanistic view is applied to the educational process in the modern era, it can be concluded that students are the main subject and the understanding of the teacher's function as the only source of knowledge must be forgotten.

1. Consideration Learning Technique

a. Habitual Pattern Method

The way of learning attitudes caused by habits can be the basis for instilling attitudes towards an object. In the learning process at school, both consciously and unconsciously, teachers can instill certain attitudes in students through the habituation process. In TK Bustanul Anfal, the habituation method used, for example, is that children are accustomed to helping each other, taught to get used to giving alms to people in need. One of the efforts made by TK Bustanul Anfal is to provide a place for children to learn to give alms,

besides also instilling moral values of concern in children as a form of gratitude for the blessings that Allah SWT has given us.

b. Modeling Method

Learning a person's attitude is done through the modeling process, namely the formation of attitudes through imitation or modeling. The process of children imitating other people who are their idols or people they respect begins with a sense of admiration. One of the characteristics of students who are developing is their desire to imitate. Children are great imitators because children learn from what they see and hear. Therefore, we as adults are expected to be careful in acting in front of children. At school, teachers are one of the people who are examples for children in doing something, teachers are required to have good morals in order to provide good examples to children. In the Qur'an, Surah Al-Ahzab[33]:21, Allah SWT says (Translated Qur'an, 2022)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often..”

c. Storytelling Method

The story method is one way to provide learning experiences for children by presenting stories to children orally. Storytelling can be done with aids (media) or without the help of any tools. The story method is a method that can attract students' interest in learning something. Especially if the story is delivered in a "wow" way. The story method also functions to increase the vocabulary of early childhood. This is in accordance with the opinion of (Fitriani, 2020) who said that as a teacher, educators are required to be able to communicate democratically and use open-ended questions and be able to use creative media in the learning process. This democratic communication style will help children express themselves through language, especially with the use of question forms that invite children to give broad answers and are not limited to yes or no answers, or short answers.

In implementing consideration learning to make it more enjoyable, storytelling methods can also be applied. One example of the story of the Prophet Muhammad SAW who cared about the poor, regardless of their religion, because the person really needed help, he would help them, even though the person who was helped by the Prophet Muhammad SAW insulted him. From this story, we are not only taught to help others, but also, even if people are not nice to us, we should not respond with a bad attitude, but respond with a good attitude. Then about the exemplary behavior of the Prophets, stories about caring for others or stories written by the teacher himself. The teacher's storytelling method technique must be done in a fun way to attract children's interest in listening to the story or by using media such as hand puppets, puppets or other props.

Education Based on Good Morals

In essence, instilling good character in children needs to be done early on. Early childhood education is a fundamental thing that determines the continuity of children in forming a good personality to know their superior potential. The environment around the child quite influences the process of their growth and development. Childhood is a sensitive period with an open subconscious and very responsive acceptance. The absorption of human memory in life is most optimal during childhood. Therefore, in childhood, this is a very good opportunity to provide and instill noble morals with Islamic values. The development of a child's morals is certainly inseparable from the role of education, both formal education in schools and non-formal. Character education held by the government to help children develop core human values such as caring, honesty, diligence, tenacity and steadfastness, responsibility and mutual respect between friends (Asrina et al., 2023).

Morals can be equated with morality and manners. Ahmad Amin defines morals as good and bad habits. For example, if the habit of giving something is good, then it is called akhlakul karimah, and if the act is not good, then it is called akhlakul madzmumah. Akhlaqul karimah (Praiseworthy Morals) is interpreted as good and correct morals according to Islamic law. (Saprians & Kadir, 2022). The types of noble character are, Al-Amanah (Trusted and honest), Al-Alifah (Liked traits), Al-Afwu (Forgiving), Al-Khairuh (Doing Good), Al-Khusyu (Diligent) (Bermali, 1993). So it can be concluded that morality is a trait embedded in the human soul that gives rise to various kinds of actions. The formation of noble character is based on the aim as a complement

to worship and can also provide benefits for those who carry it out. Barnawi Umari in (Zahrudin, 2020) explains the purpose of forming morality in children, namely

- 1) able to get used to being kind, commendable and avoiding bad, disgraceful and despicable attitudes, خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (QS. Al-A'raf [7]: 199) "Take what is given freely,[1] enjoin what is good, and turn away from the ignorant."
- 2) Establishing good and harmonious relationships with Allah SWT and fellow humans
- 3) Cultivate and get children used to growing with self-confidence, optimism, love of religion and a firm grip on noble morals, being able to control emotions and also having a patient soul, يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (QS. Al-Baqarah [2]: 153) "O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient."

Early childhood education, especially kindergarten, is education that is organized with the aim of facilitating the growth and development of children as a whole or emphasizing the development of the child's entire personality as stated by Anderson (1993) in (Amini et al., 2020), "Early childhood education is based on a number of methodical didactic considerations the aim of which is to provide opportunities for the development of children's personality". Therefore, education for early childhood, especially Kindergarten, needs to provide various activities that develop various aspects of development including cognitive, language, social, emotional, physical and motor aspects.

Formation of Pancasila Student Profile Through Implementation of Independent Curriculum in Early Childhood

The formation of the Pancasila student profile through the implementation of the independent curriculum in early childhood is a process that requires cooperation between schools, teachers, parents, and the community. One step that can be taken is to integrate Pancasila values into every aspect of learning in the independent curriculum, it is hoped that our young generation can grow into individuals who have a strong awareness and practice of Pancasila values. Another step is to present good role models for children in practicing Pancasila values in everyday life to provide lectures or inspirational stories to children.

Early childhood education must involve play and exploration activities that focus on Pancasila values. For example, it can be done by holding group games that teach about mutual cooperation and tolerance. Finally, evaluation and monitoring are also needed to ensure that Pancasila values have been truly embedded in children. Evaluation can be done through observation, interviews, and assessments. The results of this evaluation can be used to identify strengths and weaknesses in the formation of Pancasila student profiles and take necessary corrective steps.

a. Profile

A profile is a brief description or overview of a person, organization, or other entity. A profile typically contains basic information about the individual or entity, such as name, age, education, work experience, interests, special skills, and related accomplishments. The goal is to provide important and useful information to an audience who wants to learn more about the subject.

b. Student

A student is someone who is involved in the learning process at an educational institution such as a school, college, or other institution. The term "student" usually refers to those who are in the school age range, from elementary school level to secondary school level or college. Students generally have the goal of gaining knowledge, skills, and broader understanding in various subjects. They follow a curriculum set by the educational institution and attend classes, do assignments, and take exams or evaluations to measure their learning progress.

c. Pancasila

Pancasila is the foundation of the Republic of Indonesia. All citizens are required to understand and practice Pancasila and make Pancasila a guide to life. In the learning process, Pancasila is not limited to the context of knowledge alone, but must be conveyed how to apply it in real life.

The profile of Pancasila in education in Indonesia is described in six dimensions as follows:

1. Have faith, be devoted to God Almighty and have noble morals
2. Independent
3. Working together
4. Global diversity
5. Critical thinking
6. Creative

The profile of Pancasila students is a graduate profile that aims to show character and competence that strengthen the noble values of Pancasila students and stakeholders. The six dimensions need to be seen as an inseparable whole and integrated into all aspects of learning so that they influence and are involved in both the behavior of children and teachers. As expressed by Ki Hajar Dewantara, learning this knowledge in real life. Examples in everyday life, for example children pray before eating, are accustomed to saying hello, dare to express their opinions, can work together, do not choose friends, are proud of themselves, are responsible for cleaning up toys after playing, like challenges and do not give up easily.

The Relationship between the Pancasila Profile Strengthening Project and Learning Achievements

The six dimensions of the Pancasila student profile, as seen in Figure 1, are not taught specifically in learning, but are used as a reference in compiling the curriculum in PAUD. Learning achievements and the Pancasila profile are very closely related. Learning achievements of religious values and morals are related to the dimensions of faith, devotion to God Almighty. To realize the profile of Pancasila students who think critically and creatively, the stimulation is more on the basic CP elements of literacy and STEAM. For more details, see the following table

Table 1. Development Achievement Instruments

	Religious values and morals	Identity	Literacy and STEAM basics
cp element	Understanding divinity, religion, tolerance, basic religious skills, good moral behavior	Self-identity, culture, understanding Pancasila, self-awareness and environment, motor skills, healthy living, social emotional, communication motivation	Literacy, critical reasoning, creativity, exploration, experimentation, observation, working, creating, constructing, basic numeracy
Pancasila student profile	Have faith in God Almighty and have noble character	Independent, globally diverse, collaborative	Reasoning critical, creative
Examples of activities	Pray before and after activities, Carrying out activities, worshiping according to one's religion, greeting elders, loving all of God's creatures, etc	Introducing local songs and dances, introducing regional specialties, getting to know and playing regional specialties her, taking care of plants and animals, consuming healthy food, working together to create a work, etc.	Measuring, measuring, long-short, high-low, exploring and experimenting with various loose materials, making simple stories or poetry, making natural dyes, gardening etc.

At the pre-school level, the achievement of the Pancasila student profile can be done through project-based learning. To ensure that the projects are in line with the objectives of building the Pancasila profile, the Ministry of Education and Culture has determined that the themes are:

- a. I love the Earth;
- b. I love Indonesia;
- c. Play and Work Together; and

d. My imagination.

METHOD

This research method is descriptive qualitative with data obtained from primary data and secondary data used to describe, explain, and answer in detail the problems studied. During the observation, the researcher only became a participant observer, the researcher only observed the subjects studied regarding the role of parents in instilling religious values and morals in children and the researcher observed the condition of students at school, then the researcher conducted in-depth interviews with informants as a form of direct search and documents in the field, then the researcher also used observation techniques as a way to complete the data that had been found. This study focuses on improving religious and moral education in the profile of Pancasila students at Bustanul Anfal Kindergarten. Teachers act as substitutes for parents, while teachers generally refer to professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students. Instilling religious and moral values in children is an absolute requirement to achieve harmonious values in living life in the world and the hereafter. These values can be used as a foundation so that they do not deviate from religious teachings.

After that, the researcher scheduled a socialization activity about the profile of Pancasila students using the method of considering good morals for both teachers and parents of students. After that, from the results of observations that had taken place for 3 weeks with 3 stages, the researcher held a session. interviews in this study to explore as much data as possible related to the role of teachers and parents in instilling religious values and morals as the application of the Pancasila student profile in TK Bustanul Anfal. Furthermore, documenting learning activities, then collecting data by describing or studying existing data first, This documentation method is a tool in efforts to obtain research data, documented data, data on archives/documents on the school environment profile, parent data, child data, and photos of activities during the implementation of research and other supporting data

Furthermore, in data collection to obtain more accurate and credible findings, researchers use data triangulation to test the validity of data such as credibility tests regarding the accuracy and truth of data, in addition to using confirmation tests, it means testing the research results that are associated with the process that has been carried out. If the research results are a function of the research process carried out, then the research has met the confirmability standard.

Meanwhile, the form of implementation of Pancasila students through the independent curriculum initiated by the Ministry of Education and Culture has an approach program for children so that they have an understanding of the material that is easily explained globally by teachers. To achieve the objectives of the Pancasila student profile approach through the independent curriculum, the form of implementation such as support from teachers in terms of assisting in working on a project or assignment in implementing Pancasila values in everyday life. Each child's form of application to Pancasila students through religious values and morals can be seen in the instrument below:

Table 4.1 Instruments for Considering Religious and Moral Values

CP Element	CP	TP	Variables
Religious values and morals	Children believe in God Almighty, begin to know and practice the main teachings in accordance with His religion and beliefs	Children know and believe in Allah through Asmaul-Husna, through His creation, the pillars of faith, the pillars of Islam and the Koran as a guide to life	1. Children know God's name through Asmaul-Husna and dhikr 2. Children can explain the symbols of their religious practices in simple terms, such as recognizing the hijaiyah letters and memorizing short letters. 3. Children participate in religious worship activities and can mention and practice the 5 daily prayers and give alms. 4. Children can mention the celebration of major Islamic holidays.
	Children actively participate in maintaining personal	Children are able to recognize the manners of daily life such as the	1. Children understand and actively participate in maintaining personal and

	cleanliness, health and safety as a form of love for themselves and gratitude to God Almighty	manners of eating, drinking, behaving, are accustomed to using polite sentences and respecting differences with friends.	environmental cleanliness, such as not littering. 2. Children understand and are willing to maintain their own health as a form of gratitude to God Almighty by understanding that toyiban food is halal 3. Children understand and begin to be willing to maintain their own safety in a simple context as a form of gratitude to God Almighty, namely by covering their intimate parts and wearing clean and modest clothes. 4. Children know and understand about unclean things and things that are harmful to their bodies.
	Children respect other human beings with their various differences and practice good behavior and noble morals.	Children are able to emulate the nature and character of the Prophet Muhammad SAW as a very good role model in community life.	1. Children know and understand the similarities and differences in their characteristics with those of other people around them. 2. Children understand and practice good behavior in their environment. 3. Children can play with children of different ethnicities, races and genders. 4. Children know the Islamic teachings from the stories of the prophet and his friends
	Children respect nature by caring for it and showing affection for living creatures which are creations of God Almighty	Children are able to maintain cleanliness for health and not damage and are kind to animals and plants.	1. Children show interest and understand how to protect the nature around them 2. Children actively participate in caring for other living things and nature, starting from the closest environment. 3. Children love living creatures by not doing anything to animals and plants. 4. Children and teachers make plant projects to apply concept maps at school

In table 4.1 sub-elements above, researchers develop examples of flows based on competencies from simple to more complex. Knowing the name of God is simpler to starting to participate in worship practices. In addition, this competency can also be developed by always involving children at each stage of learning objectives combined between sub-elements, according to the needs of the educational unit. example of determining the flow of learning objectives (TP) derived from each sub-element of Religious Values and Character.

Based on the research results that researchers found from September 9, 2024 to September 23, 2024 in 3 stages of observation, the first stage the researcher only looked at the ongoing activities at school while conducting interviews with 5 students who were about to pick up their children and 3 teachers with the results of a lack of understanding of students in reflecting the character values of akhlakul karimah. The second stage of observation, the panel provided socialization of understanding to teachers and parents regarding the instillation of akhlakul

karimah in the profile of Pancasila students with the aim of building cooperation between parents and teachers in strengthening religious values and character, so that they can become role models and instill them with fun activities such as storytelling or role playing and so on. The third stage of observation, the researcher saw the development of the learning process to shape the personality of students to care about others, be able to socialize well, work together, and live harmoniously by implementing religious values according to the achievements of the dimensions of faith, devotion to God Almighty and noble character, based on the results of the second stage interview in the third stage observation, on average, parents of students gave a positive response to the development of their children, such as when hearing the call to prayer, the child immediately realized that it was God's call to prayer, when there were buskers or beggars, the child immediately responded to give it to him, some from his pocket money or asked his parents first, then when he saw a cat in a restaurant he set aside a little of his fried chicken to give to the cat and when he saw a flower plant or flower on the street or at school his hands were not naughty to damage or pick it and his speech was polite with good language. This means that the child's self-awareness has formed a noble character in the profile of a Pancasila student.

Meanwhile, from the results of interviews with 3 teachers and documentation that researchers observed that there is a suitability in the teaching process with the learning method of considering akhlakul karimah using the Pancasila student profile. As Allah SWT says in the Al-Quran, Surah At-Tahrim: 6 About the Role of Parents in instilling Islamic religious values in children, Children's education is the obligation of parents.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones, whose guardians are angels who are rough, tough, and do not disobey Allah in what He has commanded them and always do what they have commanded. " (QS At-Tahrim: 6)

The Qur'an verse 6 at-Tahrim above reminds all believers to educate themselves and their families to the right path in order to avoid the fire of hell. The verse contains the word command to protect oneself and one's family from hell, connoting the command to educate or guide. (Quran, 2023). As explained that the role of teachers for students consists of: replacing parents at home, as educators, as facilitators; providing all the needs of children, as motivators; giving encouragement and support to children, as advice givers; being counselors and supervisors for children and teachers as influences; as role models and friends imitated by children. teachers need to provide examples and role models for children, both in telling the truth and in carrying out daily life and in society.

According to Ki Hajar Dewantara in the first part of his book, there are three educational centers that have an important role in human life. These three educations are family education, school education and youth movement natural education which is interpreted by society (Ki Hajar, 2004). Factors Influencing the Role of Parents in Instilling Islamic Religious Values in Children

1. Family Environment (Parents)
2. School Environment (TPA)
 - a. Learning methods
 - b. Relationship between teachers, students and parents
 - c. Student discipline
 - d. Study materials and time
 - e. Facilities and infrastructure
3. Community Environment
 - a. Mass Media
 - b. Friends to hang out with

CONCLUSION

1. Teachers are one of the important components in the learning process in schools. The main key to the success of schools in achieving learning objectives is in the hands of a teacher. For this reason, teachers have roles and functions in education. The functions and roles of teachers are as follows: teachers as educators, teachers as influences, as facilitators; providing all the needs of children, parents as motivators; giving encouragement, support and encouragement to children, teachers as advisors; being counselors and supervisors for children and teachers as role models; as role models and friends who are imitated by children. teachers need to provide good examples to students and this function is the Consideration Method.

2. In strengthening the Pancasila Student Profile, there are six profiles that teachers must develop to shape children's characters. First, having noble character. Here, teachers must be examples and role models in organizing students' morality, spirituality, and ethics. Second, mutual cooperation, teachers must invite students to collaborate with others and be able to work as a team. Third, global diversity, is an effort for students to love the diversity of culture, religion and race in Indonesia. Fourth, independence, namely teachers must motivate and provide encouragement to students so that they are able to improve their abilities. Fifth, critical reasoning, teachers must be able to provide interesting materials and problem-solving. All of this is related to students' cognitive abilities. Sixth, is creative, teachers must create creative and innovative learning models so that they encourage students to be creative. Based on the explanation above, it can be concluded that teachers will be responsible for educating and fostering children continuously, it needs to be developed for each parent so that the education carried out is no longer based on habits seen from parents, but has been based on modern educational theories, in accordance with the development of the times that tend to always change.

Based on the results of the study on the Consideration of Morals Using the Pancasila Student Profile at Aisyiyah Bustanul Anfal Panongan Kindergarten 1. The method of Consideration of Morals Using the Pancasila Student Profile in the first dimension is believing and being devoted to God Almighty which is very closely related to the function of educators both in the role of parents and in the role of teachers who instill religious character. Therefore, it can be concluded based on the results of observations, interviews, and documentation that the consideration model gets satisfaction from several respondents above, the researcher also interviewed several parents of students, children and community leaders regarding how important the Pancasila student profile is in community and state life, according to the statements according to the respondents that teachers at Aisyiyah Bustanul Anfal Kindergarten are trying very hard to teach Islamic religious education values to children from an early age, considering that nowadays juvenile delinquency is very dangerous, parents also become good role models for their children by forming and becoming motivators for children whatever the habits of adults at school and home will always be seen and digested by children in instilling Islamic values in their daily activities.

Acknowledgements or Notes

The author would like to thank my husband and my two children who have given support and prayers to the author, to my fellow lecturers who are willing to help the author and to all parties who have helped the author who cannot be mentioned one by one.

REFERENCES

- Amini, M., Sujiono, B., & Aisyah, S. (2020). The Nature of Motor Development and Its Development Stages. Pustaka.Ut, 1.1.<https://pustaka.ut.ac.id/lib/wp-content/uploads/pdfmk/PAUD4202-M1.pdf>
- Asrina, R., Putra, W., & Ikhlas, A. (2023). Instilling Noble Moral Values Through the Tapak Suci Pencak Silat Extracurricular Activity at the Thawalib Islamic Boarding School, Padang City. *Tambusai Education Journal*, 7(1).
- Depag, R. (2023). Al-Quran pdf translation. Al-Qur'an Translation.
- Fitriani, Dewi, Heliati Fajriah, Wirda Rahmita. (2020). Big Book Learning Media in Developing Receptive Language Skills in Early Childhood. *Obsesi Journal: Journal of Early Childhood Education*. 4(1). 237.<https://doi.org/10.31004/obsessi.v4i1.197>
- Kementrian Agama, Translated Quran, 2023,<https://tafsirweb.com/11010-surat-at-tahrim-ayat-6.html>
- Ki Hajar, D. (2004). Karya Ki Hadjar Dewantara Bagian Pertama Pendidikan. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.
- Kurnia Niken N, 2023, Implementasi Kurikulum Merdeka, Ebook
- Law Number 12 of 2022, Criminal Acts of Sexual Violence,<https://peraturan.bpk.go.id/Details/207944/uu-no-12-tahun-2022>
- Law of the Republic of Indonesia, No. 11, 2012, Juvenile Criminal Justice System,<https://bphn.go.id/data/documents/12uu011.pdf>
- Muhammad Fathurrohman & Sulistyorini. (2012), Crossing Quality Education in Islamic Education; Initiating Ideal and Quality Educators or Teachers in Islamic Education, Teras, Yogyakarta, p. 125.
- Quran, al karim. (2023). Quran pdf translation. Al-Quran Translation

- Ramdhani, SS (2018). THE EFFECT OF CONSIDERATIONAL LEADERSHIP STYLE AND INITIATION STRUCTURE ON EMPLOYEE JOB SATISFACTION AT MUHAMMADIYAH CIAMIS COLLEGE OF HEALTH SCIENCES. *Journal of Management Review*, 2(1).<https://doi.org/10.25157/jmr.v2i1.912>
- Republic of Indonesia Law Number 20 of 2003, Chapter II, Article 3 concerning the National Education System,<https://mutucertification.com/uu-no-20-tahun-2003-sistem-pendidikan/>
- Rudiawan, R., & Asmaroini, AP (2022). The Role of Pancasila and Citizenship Education Teachers in Strengthening the Profile of Pancasila Students in Schools. *Edupedia*, 6(1), 55–63.<https://doi.org/10.24269/ed.v6i1.1332>
- Saptrians, R., & Kadir, M. (2022). The Role of TPQ in the Formation of Good Morals in Children Aged 7-9 Years. *Jurnal Educandum*, 8(1), 39–49.<https://blamakassar.e-journal.id/educandum/article/view/697/398>
- Sugiyono, 2020, *Educational Research Methodology*, Bandung: CV ALFABETA
- Wardhana, I. P., S, L. A., & Pratiwi, V. U. (2020). Konsep pendidikan taman siswa sebagai dasar kebijakan pendidikan nasional merdeka belajar di Indonesia. Pada Seminar Nasional, 232–242.
- Widayati, T. (2018). The role of parents in educating girls from an Islamic education perspective. Thesis, 372(2).
- Yani, F., & Sofiani, IK (2023). Application of Consideration Type Attitude Learning Strategy in Islamic Religious Education Subject. *JLEB: Journal of Law, Education and Business*, 1(2), 695–703.<https://doi.org/10.57235/jleb.v1i2.1104>