

Integrating Pancasila Student Profile and Rahmatan lil 'Alamin Values for Strengthening Character Education in Contemporary Indonesia: A Philosophical Perspective

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Article history

Submitted: 2026/05/01; Revised: 2026/06/11; Accepted: 2026/08/28

Abstract

The rapid advancement of digital technology has transformed educational practices while generating challenges related to moral degradation, social responsibility, and weakening student character. This study aims to analyze the philosophical foundations, similarities, differences, and educational relevance of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile in strengthening character education in contemporary Indonesian education. This study employed qualitative library research using a descriptive-analytical and philosophical approach. Data were obtained from government policy documents, books, classical Islamic literature, and recent scholarly publications concerning character education, educational philosophy, and Islamic education. The findings reveal that both profiles share core values, including faith, moral integrity, social responsibility, tolerance, independence, critical thinking, creativity, and respect for diversity. However, the Rahmatan lil 'Alamin Student Profile emphasizes Islamic ethics, moderation, spiritual refinement, and adab, whereas the Pancasila Student Profile prioritizes citizenship, global competence, and democratic values. The study proposes an integrative model synthesizing these complementary perspectives through the ideas of Lickona, Ahmad Amin, Ibn Miskawayh, Az-Zarnuji, Maslow, and Maragustam to strengthen holistic character education for morally grounded, intellectually competent, socially responsible, and globally competitive Indonesian students.

Keywords

Character Education; Pancasila Student Profile; Rahmatan lil 'Alamin Student Profile; Islamic Education; Educational Philosophy



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INTRODUCTION

The rapid advancement of digital technology has transformed educational systems worldwide and reshaped how students learn, communicate, and construct knowledge. While digital transformation has expanded access to information and learning opportunities, it has simultaneously generated new educational challenges, including cyberbullying, misinformation, declining social responsibility, intolerance, and the weakening of students'

moral character. These challenges indicate that educational success should no longer be measured solely by academic achievement but must also encompass the development of ethical values, social responsibility, and character competencies that enable students to navigate complex global societies (UNESCO, 2023; OECD, 2023).

Character education has therefore become one of the major priorities in educational reform across many countries. Previous studies demonstrate that effective character education contributes significantly to students' moral reasoning, empathy, civic engagement, collaborative competence, and responsible decision-making while simultaneously improving academic achievement and social well-being (Lickona, 1991; Berkowitz & Bier, 2014; Kristjánsson, 2020). In response to these global challenges, numerous educational systems have developed national character education frameworks designed to integrate cognitive, affective, and behavioral dimensions into holistic educational practices (Nucci et al., 2021).

In Indonesia, strengthening character education has become a strategic agenda within the national education system. The implementation of the Merdeka Curriculum introduced the Pancasila Student Profile as the primary framework for cultivating learners who are faithful, morally responsible, globally minded, collaborative, independent, critical thinkers, and creative innovators. Rather than functioning merely as curriculum outcomes, these six dimensions represent the embodiment of Pancasila values intended to prepare Indonesian students for responsible participation in national and global communities (Sufyadi et al., 2021; Rusnaini et al., 2023). This policy reflects Indonesia's commitment to developing educational practices that balance academic excellence with character formation.

Alongside the national educational framework, the Ministry of Religious Affairs has developed the Rahmatan lil 'Alamin Student Profile as a complementary model for strengthening Islamic character education. This framework emphasizes moderation (*wasatiyyah*), justice (*'adl*), balance (*tawazun*), tolerance (*tasamuh*), compassion (*rahmah*), exemplary conduct (*qudwah*), and social responsibility. These values are deeply rooted in the Islamic educational philosophy of Ahmad Amin, Ibn Miskawayh, and Az-Zarnuji, who consistently argue that the primary objective of education is the cultivation of *akhlaq* and *adab* through continuous moral habituation and spiritual refinement (Maragustam, 2020). Consequently, education is viewed not merely as knowledge transmission but as a holistic process integrating intellectual, spiritual, emotional, and social development.

Previous studies have investigated the implementation of the Pancasila Student Profile in relation to curriculum development, project-based learning, citizenship education, and twenty-first-century competencies (Irawati et al., 2022; Rusnaini et al., 2023; Suriadi et al., 2024). Similarly, research concerning the Rahmatan lil 'Alamin Student Profile has primarily focused on religious moderation, multicultural Islamic education, and the internalization of Islamic values within madrasahs and Islamic higher education institutions (Kementerian Agama RI, 2022; Mufid, 2023; Hidayat et al., 2024). Other scholars have explored character education through the philosophical perspectives of Thomas Lickona, Ahmad Amin, Ibn Miskawayh, Az-Zarnuji, Abraham Maslow, and Maragustam, highlighting the importance of

integrating moral knowledge, moral feelings, and moral actions into educational practice (Lickona, 1991; Maslow, 1968; Maragustam, 2018). Nevertheless, these studies generally examine each framework separately and provide limited discussion regarding their philosophical compatibility and conceptual integration.

This condition reveals an important research gap. Existing literature has not sufficiently examined how the philosophical foundations of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile can be integrated into a unified character education framework capable of responding to contemporary educational challenges. Most previous studies remain descriptive, emphasizing implementation within particular educational contexts without constructing a comprehensive philosophical synthesis that combines national ideology with Islamic educational values. Consequently, educational practitioners still lack an integrative conceptual framework that simultaneously promotes citizenship, moral integrity, religious moderation, and global competence.

Therefore, this study aims to analyze the philosophical foundations, conceptual similarities, differences, and educational relevance of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile through a qualitative library research approach. Furthermore, this study proposes an integrative conceptual framework that synthesizes national character education and Islamic educational philosophy through the perspectives of Thomas Lickona, Ahmad Amin, Ibn Miskawayh, Az-Zarnuji, Abraham Maslow, and Maragustam. The novelty of this research lies in the development of a philosophical integration model that positions the two educational frameworks as complementary foundations for strengthening holistic character education in Indonesia. This proposed framework is expected to contribute to educational theory, curriculum development, and public policy while supporting the realization of Indonesia's Golden Generation 2045.

METHODS

This study employed a qualitative library research design to examine the philosophical foundations, conceptual dimensions, and educational relevance of the **Pancasila Student Profile** and the Rahmatan lil 'Alamin Student Profile in strengthening character education within contemporary Indonesian education. Library research is widely employed to develop conceptual understanding through the systematic analysis and interpretation of scholarly literature, policy documents, and theoretical works rather than empirical field observations (Snyder, 2019). In line with qualitative inquiry, this study adopted philosophical and descriptive-analytical approaches to explore the convergence and divergence between the two educational frameworks and to formulate an integrated conceptual model for character education (Creswell & Creswell, 2018).

The study utilized both primary and secondary sources of data. Primary data consisted of official policy documents, including Law Number 20 of 2003 concerning the National Education System, the Pancasila Student Profile published by the Ministry of Education, Culture, Research, and Technology, and the Rahmatan lil 'Alamin Student Profile issued by the Ministry of Religious Affairs. Secondary data comprised peer-reviewed journal articles,

scholarly books, classical Islamic educational literature, and previous studies discussing character education, educational philosophy, Islamic education, and moral development. The inclusion of both classical and contemporary literature enabled the study to integrate foundational philosophical perspectives with recent developments in character education research.

Data collection was conducted using systematic documentation techniques involving the identification, selection, classification, and critical review of literature relevant to the research objectives. Following the procedures commonly applied in qualitative conceptual research, literature was selected based on three inclusion criteria: (1) direct relevance to character education, the Pancasila Student Profile, or the Rahmatan lil 'Alamin Student Profile; (2) publication in peer-reviewed academic sources; and (3) conceptual contribution to educational philosophy and character development. Recent journal articles published between 2021 and 2026 were prioritized to ensure that the discussion reflected current scholarly developments, while seminal theoretical works were retained as the philosophical foundation of the study (Snyder, 2019).

Data analysis employed qualitative content analysis, complemented by comparative analysis and philosophical interpretation. Content analysis was conducted to identify key concepts, educational values, and philosophical principles contained in the selected literature. These concepts were subsequently categorized into thematic groups representing the philosophical foundations, conceptual characteristics, implementation strategies, and educational implications of both educational frameworks. Comparative analysis was then performed to identify conceptual similarities, differences, complementarities, and potential areas of integration between the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile. Finally, philosophical interpretation was undertaken to synthesize the findings into an integrated conceptual framework capable of strengthening holistic character education in Indonesia (Krippendorff, 2019). To enhance the credibility and trustworthiness of the findings, this study applied source triangulation by comparing information derived from government regulations, classical educational literature, contemporary scholarly publications, and peer-reviewed journal articles. The triangulation process ensured conceptual consistency and minimized interpretative bias during the synthesis of educational philosophies. Similar validation procedures are frequently employed in qualitative and conceptual studies to strengthen the reliability of theoretical interpretations and research conclusions (Creswell & Creswell, 2018).

FINDINGS AND DISCUSSION

Philosophical Foundation of Character Education

Character education has become one of the most influential paradigms in contemporary educational reform due to its emphasis on developing learners' moral integrity, social responsibility, and ethical decision-making. Contemporary education no longer focuses exclusively on cognitive achievement but increasingly recognizes the importance of integrating moral, emotional, spiritual, and social competencies into the

educational process. This holistic perspective is consistent with international educational policies emphasizing that sustainable education should prepare students not only for employment but also for responsible citizenship and ethical participation in society (UNESCO, 2023; OECD, 2023).

Within educational philosophy, character education is generally understood as a systematic process through which learners develop moral understanding, moral commitment, and moral behaviour. Lickona (1991) conceptualizes effective character education through three interrelated components, namely moral knowing, moral feeling, and moral action. These dimensions suggest that educational success cannot be achieved merely by teaching ethical concepts but requires continuous habituation that transforms moral knowledge into consistent behaviour. Similar findings have also been reported in recent studies demonstrating that character education positively influences students' empathy, civic responsibility, and social engagement (Kristjánsson, 2020; Berkowitz & Bier, 2014).

From the perspective of Islamic educational philosophy, character education is fundamentally associated with the cultivation of *akhlaq* and *adab*. Ahmad Amin argues that moral character develops through repeated habituation until virtuous behaviour becomes an integral aspect of an individual's personality. Likewise, Ibn Miskawayh explains that education aims to cultivate virtuous souls capable of balancing reason, desire, and emotion through continuous moral discipline. Az-Zarnuji further emphasizes that knowledge without *adab* loses its educational value because intellectual excellence should always be accompanied by ethical conduct and spiritual refinement (Maragustam, 2020). These philosophical perspectives indicate that Islamic education regards character formation as the central objective of educational practice rather than merely an additional learning outcome.

Despite originating from different philosophical traditions, both Western and Islamic perspectives demonstrate substantial conceptual convergence. Lickona emphasizes moral competence through cognitive, affective, and behavioural development, whereas Ahmad Amin, Ibn Miskawayh, and Az-Zarnuji prioritize the internalization of ethical values through habituation, spiritual purification, and exemplary conduct. Although the conceptual terminology differs, both traditions share the common objective of producing individuals capable of demonstrating ethical responsibility in everyday life. This convergence strengthens the argument that character education should integrate cognitive, emotional, spiritual, and behavioural dimensions into a holistic educational framework.

Furthermore, humanistic educational philosophy complements both perspectives through Maslow's theory of self-actualization. Maslow proposes that individuals achieve optimal personal development after fulfilling hierarchical psychological needs, culminating in self-actualization characterized by responsibility, creativity, integrity, and social contribution (Maslow, 1968). In educational contexts, self-actualization cannot be separated

from moral maturity because intellectual competence alone is insufficient for achieving meaningful human development. Consequently, integrating moral education with humanistic psychology provides a broader philosophical foundation for developing students who are academically competent, spiritually mature, emotionally balanced, and socially responsible.

Based on this philosophical synthesis, character education should be understood as a multidimensional educational process integrating moral knowledge, ethical behaviour, spiritual values, emotional intelligence, and civic responsibility. Rather than positioning national values and religious values as separate educational domains, this study argues that both perspectives are philosophically complementary and mutually reinforcing. This synthesis becomes the conceptual foundation for integrating the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile into a comprehensive framework for strengthening character education in contemporary Indonesia.

Philosophical Dimensions of the Pancasila Student Profile

The Pancasila Student Profile represents a philosophical foundation of Indonesia's educational transformation under the *Merdeka Curriculum*. Rather than functioning merely as a set of graduate competencies, it provides a holistic vision for developing learners who demonstrate intellectual excellence, moral integrity, social responsibility, and global competence. The framework consists of six interconnected dimensions: faith in and devotion to God Almighty with noble character, global diversity, mutual cooperation (*gotong royong*), independence, critical reasoning, and creativity (Sufyadi et al., 2021). The first dimension, faith, piety, and noble character, serves as the ethical foundation of the framework. Students are expected not only to understand religious teachings but also to demonstrate honesty, integrity, empathy, respect, and responsibility in daily interactions. This orientation is consistent with holistic character education, which integrates moral knowledge, emotional development, and ethical behavior (Lickona, 1991; UNESCO, 2023).

The second dimension, global diversity, emphasizes respect for cultural differences, intercultural competence, empathy, and peaceful coexistence. It prepares students to participate constructively in multicultural societies while maintaining their Indonesian identity (OECD, 2023; Irawati et al., 2022). The third dimension, mutual cooperation (*gotong royong*), reflects collective responsibility, solidarity, collaboration, and social participation. Through collaborative learning and community engagement, students develop interpersonal competence and civic responsibility (Rusnaini et al., 2023). The remaining dimensions independence, critical reasoning, and creativity strengthen students' self-regulation, problem-solving abilities, ethical decision-making, adaptability, and innovation. These competencies correspond with twenty-first-century educational demands while remaining grounded in Pancasila values (OECD, 2023; UNESCO, 2023).

Philosophically, the six dimensions integrate moral education, democratic citizenship, humanistic development, and competency-based learning. This perspective corresponds with Lickona's concepts of moral knowing, moral feeling, and moral action (Lickona, 1991).

Nevertheless, the framework gives comparatively less emphasis to *adab*, spiritual refinement, and systematic moral habituation from an Islamic educational perspective. Therefore, integration with the Rahmatan lil 'Alamin Student Profile can strengthen its spiritual and ethical dimensions while preserving its national, democratic, and multicultural orientation.

Table 2. Philosophical Dimensions of the Pancasila Student Profile

Dimension	Philosophical Orientation	Character Values	Educational Implication
Faith and Noble Character	Religious Humanism	Integrity, honesty, responsibility	Moral and spiritual development
Global Diversity	Multicultural Education	Respect, tolerance, inclusiveness	Global citizenship
Mutual Cooperation	Social Constructivism	Collaboration, empathy, solidarity	Collaborative learning
Independence	Humanistic Education	Self-regulation, responsibility	Lifelong learning
Critical Reasoning	Critical Pedagogy	Analytical thinking, ethical judgment	Evidence-based decision making
Creativity	Transformative Learning	Innovation, adaptability	Problem solving and innovation

Source: Developed by the authors based on Sufyadi et al. (2021), Lickona (1991), UNESCO (2023), and OECD (2023).

Philosophical Dimensions of the Rahmatan lil 'Alamin Student Profile

The Rahmatan lil 'Alamin Student Profile represents the Islamic educational framework developed by the Ministry of Religious Affairs of Indonesia to strengthen character education through the principles of Islamic moderation (*wasatiyyah*). Unlike competency-oriented educational models, this framework emphasizes the formation of learners who embody spiritual maturity, moral integrity, social responsibility, and national commitment while maintaining openness toward cultural diversity and global civilization. The philosophical foundation of this framework originates from the Qur'anic concept of *rahmatan lil 'alamin*, which positions Islam as a source of mercy, justice, peace, and human dignity for all creation (Kementerian Agama RI, 2022).

The framework is operationalized through ten interrelated character values: *tawassut* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musyawarah* (consultation), *qudwah* (exemplary conduct), *işlah* (constructive reform), *muwāṭanah* (citizenship), *taḥawwur wa ibtikar* (innovation), and *taḥaddud* (civilization). Collectively, these values portray Islamic education as a process of nurturing individuals who possess intellectual competence while simultaneously demonstrating ethical responsibility, social harmony, and civic engagement (Kementerian Agama RI, 2022). Rather than functioning as

isolated moral principles, these values constitute an integrated educational philosophy that seeks to balance individual spirituality with social transformation.

Among these dimensions, *tawassuṭ*, *tawāzun*, and *i'tidāl* form the philosophical core of Islamic moderation. *Tawassuṭ* encourages learners to avoid extremism by adopting balanced and proportional attitudes toward religious, social, and cultural differences. *Tawāzun* emphasizes harmony between spiritual and worldly responsibilities, whereas *i'tidāl* promotes justice, objectivity, and ethical consistency in personal and social life. Previous studies indicate that these principles contribute significantly to strengthening religious moderation, preventing radicalism, and fostering peaceful coexistence in multicultural societies (Kementerian Agama RI, 2022; Maragustam, 2020).

The dimensions of *tasamuh*, *musyawarah*, and *qudwah* further reinforce interpersonal and democratic values within Islamic education. *Tasamuh* encourages respect for diversity and peaceful coexistence among individuals from different religious, cultural, and social backgrounds. *Musyawarah* develops participatory decision-making through dialogue, deliberation, and mutual respect, while *qudwah* emphasizes that educators and learners should become moral exemplars whose behaviour reflects the ethical values they promote. These principles correspond closely with contemporary educational theories emphasizing collaborative learning, democratic participation, and social responsibility as essential elements of effective character education (Lickona, 1991; UNESCO, 2023).

The remaining dimensions *iṣlah*, *muwāṭanah*, *taṭawwur wa ibtikar*, and *taḥaddud* demonstrate that Islamic character education is not limited to personal piety but also addresses societal development and global civilization. *Iṣlah* encourages continuous improvement and constructive social transformation, *muwāṭanah* cultivates responsible citizenship and national commitment, *taṭawwur wa ibtikar* promotes innovation and lifelong learning, while *taḥaddud* emphasizes the development of civilized societies grounded in ethical values and scientific advancement. These dimensions illustrate that Islamic education seeks to develop graduates who are spiritually grounded, intellectually productive, socially responsible, and capable of contributing positively to national development and global civilization (Kementerian Agama RI, 2022; OECD, 2023).

From a philosophical perspective, the *Rahmatan lil 'Alamin* Student Profile extends beyond conventional religious instruction by integrating spiritual education, ethical cultivation, civic responsibility, and social transformation into a unified educational framework. This perspective resonates with the educational philosophies of Ahmad Amin, Ibn Miskawayh, and Az-Zarnuji, all of whom regard *akhlaq* and *adab* as the ultimate objectives of education. Ahmad Amin emphasizes moral habituation as the foundation of virtuous character, Ibn Miskawayh highlights the cultivation of balanced virtues through rational self-discipline, and Az-Zarnuji stresses that knowledge acquires educational value only when accompanied by proper conduct and sincere intention (Maragustam, 2020).

Consequently, the Rahmatan lil 'Alamin framework strengthens the ethical and spiritual dimensions that complement contemporary character education.

The findings of this study indicate that the Rahmatan lil 'Alamin Student Profile provides a comprehensive ethical framework capable of enriching national character education. While the Pancasila Student Profile emphasizes citizenship, democratic participation, critical thinking, and global competence, the Rahmatan lil 'Alamin framework contributes deeper dimensions of spiritual refinement, moral habituation, and Islamic ethical values. Rather than representing competing educational paradigms, both frameworks demonstrate substantial philosophical compatibility and possess considerable potential for conceptual integration in strengthening holistic character education in Indonesia.

Table 3. Philosophical Dimensions of the Rahmatan lil 'Alamin Student Profile

Core Value	Philosophical Meaning	Educational Orientation	Contribution to Character Education
Tawassuṭ	Moderation	Religious moderation	Anti-extremism and balanced attitudes
Tawāzun	Balance	Holistic development	Spiritual and intellectual harmony
I'tidāl	Justice	Ethical responsibility	Integrity and fairness
Tasāmuḥ	Tolerance	Multicultural education	Respect for diversity
Musyāwara	Deliberation	Democratic participation	Collaborative decision-making
Qudwah	Exemplary conduct	Moral leadership	Character through role modelling
Iṣlāḥ	Constructive reform	Social transformation	Continuous improvement
Muwāṭana	Citizenship	National commitment	Civic responsibility
Taṭawwur wa Ibtikār	Innovation	Lifelong learning	Creativity and adaptability
Taḥaddud	Civilization	Human development	Ethical and civilized society

Source: Developed by the authors based on the Rahmatan lil 'Alamin Student Profile (Ministry of Religious Affairs of the Republic of Indonesia) and the philosophical synthesis conducted in this study.

Comparative Analysis of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile

The findings indicate that the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile share a common educational vision centered on the development of learners with strong moral character, social responsibility, and intellectual competence. Although both frameworks originate from different philosophical traditions national ideology and Islamic educational philosophy they demonstrate substantial conceptual convergence in promoting holistic human development. This convergence supports the argument that national values and religious values should not be viewed as competing paradigms but rather as complementary foundations for strengthening character education in Indonesia (Maragustam, 2020; UNESCO, 2023).

One of the most significant similarities between the two frameworks is their emphasis on moral integrity as the foundation of educational practice. The Pancasila Student Profile begins with the dimension of faith in God Almighty and noble character, while the Rahmatan lil 'Alamin Student Profile emphasizes akhlaq, adab, moderation, and compassion as the core objectives of education. Both frameworks therefore position ethical behavior as an inseparable component of intellectual development. This finding supports Lickona's proposition that effective character education integrates moral knowing, moral feeling, and moral action into a unified educational process (Lickona, 1991).

The analysis further reveals that both frameworks promote social responsibility through different conceptual approaches. The Pancasila Student Profile develops collaborative citizenship through mutual cooperation, global diversity, and democratic participation. Conversely, the Rahmatan lil 'Alamin Student Profile emphasizes *tasamuh* (tolerance), *musyawarah* (consultation), *muwāṭanah* (citizenship), and *iṣlah* (constructive social reform) as mechanisms for strengthening harmonious social relationships. Although the terminology differs, both frameworks encourage learners to become active contributors to peaceful, inclusive, and socially responsible communities (OECD, 2023; UNESCO, 2023).

Nevertheless, the comparative analysis also identifies several philosophical distinctions. The Pancasila Student Profile primarily reflects civic education, democratic values, global competence, and twenty-first-century skills, whereas the Rahmatan lil 'Alamin Student Profile places greater emphasis on spiritual refinement, Islamic ethics, and moral habituation grounded in the Qur'anic concept of *rahmatan lil 'alamin*. Consequently, the former provides a stronger orientation toward citizenship and global engagement, while the latter contributes deeper ethical and spiritual dimensions. Rather than representing conceptual contradictions, these distinctions illustrate complementary educational orientations capable of enriching one another.

The comparative findings further demonstrate that both frameworks share similar educational outcomes despite employing different philosophical vocabularies. For instance, the dimensions of critical reasoning and creativity within the Pancasila Student Profile

correspond conceptually with *taṭawwur wa ibtikar*, which encourages innovation and continuous intellectual development. Likewise, global diversity aligns closely with *tasamuḥ* in fostering respect for diversity and intercultural understanding. Similarly, mutual cooperation reflects principles comparable to *musyawarah*, emphasizing dialogue, collaboration, and collective responsibility. These conceptual correspondences indicate that the two educational frameworks are mutually reinforcing rather than mutually exclusive.

Table 4. Comparative Analysis of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile

Educational Dimension	Pancasila Student Profile	Rahmatan lil 'Alamin Student Profile	Integrated Character Orientation
Spiritual Foundation	Faith and noble character	Akhlaq, Adab, Rahmah	Spiritual integrity
Moral Development	Moral responsibility	Ethical habituation	Moral excellence
Citizenship	Global diversity	Muwāṭanah	Responsible citizenship
Social Competence	Mutual cooperation	Musyāwarah, Tasāmuḥ	Collaborative society
Critical Thinking	Critical reasoning	Taṭawwur wa Ibtikār	Reflective thinking
Creativity	Creativity	Innovation	Adaptive innovation
Leadership	Independence	Qudwah	Ethical leadership
Social Transformation	Civic engagement	Iṣlāḥ	Sustainable social change

Source: Developed by the authors through comparative philosophical analysis based on the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile.

The comparative analysis also reveals an important conceptual implication. Existing studies generally discuss the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile independently, emphasizing implementation within specific educational contexts (Sufyadi et al., 2021; Kementerian Agama RI, 2022). In contrast, the present study demonstrates that both frameworks possess complementary philosophical foundations capable of being integrated into a comprehensive model of character education. This integrative perspective extends previous scholarship by positioning national ideology and Islamic educational philosophy as mutually reinforcing rather than separate educational paradigms.

Accordingly, this study argues that strengthening character education in Indonesia requires an integrated approach that combines civic values, democratic participation, global competence, spiritual maturity, ethical refinement, and social responsibility. Such integration

provides a more comprehensive philosophical foundation for preparing students who are intellectually competent, morally responsible, spiritually grounded, and capable of contributing constructively to national development and global society. This synthesis forms the conceptual basis for the Integrated Character Education Framework, which is proposed in the following section as the principal theoretical contribution of this study.

Proposed Integrated Character Education Framework

The comparative analysis demonstrates that the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile possess complementary philosophical foundations that can be integrated into a holistic character education framework. Rather than representing separate educational paradigms, both frameworks share a common objective of developing learners who demonstrate moral integrity, intellectual competence, social responsibility, and national commitment. The findings indicate that integrating these frameworks provides a more comprehensive educational model capable of responding to the complex challenges of contemporary education than implementing either framework independently.

The proposed framework developed in this study is referred to as the Integrated Character Education Framework (ICEF). The framework synthesizes national educational values represented by the Pancasila Student Profile with Islamic ethical values embedded in the Rahmatan lil 'Alamin Student Profile. This synthesis positions character education as a multidimensional process integrating spiritual, intellectual, emotional, social, and civic development within a single educational system. Such an approach aligns with contemporary perspectives that advocate holistic education as the foundation for sustainable human development (UNESCO, 2023; OECD, 2023).

Unlike previous studies that primarily describe the implementation of either educational framework separately (Sufyadi et al., 2021; Kementerian Agama RI, 2022), the present study proposes a conceptual integration emphasizing the complementary relationship between national ideology and Islamic educational philosophy. Within this framework, the Pancasila Student Profile contributes competencies related to democratic citizenship, global diversity, critical thinking, creativity, collaboration, and independent learning. Meanwhile, the Rahmatan lil 'Alamin Student Profile strengthens these competencies through spiritual refinement, moral habituation, religious moderation, ethical leadership, and social compassion. Consequently, both frameworks operate as mutually reinforcing educational systems rather than parallel or competing approaches.

The proposed framework further identifies five integrated domains that collectively represent holistic character education. The first domain, spiritual integrity, combines faith, piety, *akhlaq*, and *adab* as the ethical foundation of learners' personal development. The second domain, ethical intelligence, integrates critical reasoning with justice, moderation, honesty, and responsible decision-making. The third domain, social citizenship, combines mutual cooperation, tolerance, consultation, and citizenship to strengthen democratic

participation and social cohesion. The fourth domain, innovative leadership, integrates creativity, independence, innovation, and exemplary conduct to prepare learners capable of leading constructive social transformation. Finally, the fifth domain, global responsibility, combines global diversity with compassion, peaceful coexistence, and sustainable development to prepare students for participation in an interconnected world. These five domains collectively establish a holistic educational orientation that extends beyond traditional competency-based education. Rather than separating cognitive achievement from moral development, the proposed framework emphasizes that intellectual excellence should emerge together with ethical responsibility, spiritual maturity, and civic engagement. This integrated perspective supports the development of learners who are academically competent, emotionally resilient, socially responsible, and spiritually grounded.

Figure 1. Proposed Integrated Character Education Framework (ICEF)



Source: Developed by the authors.

The Integrated Character Education Framework proposed in this study offers several theoretical and practical contributions. Theoretically, the framework expands existing discussions on character education by integrating national educational philosophy and Islamic educational philosophy into a unified conceptual model. Previous studies have generally focused on describing the implementation of the Pancasila Student Profile or the Rahmatan lil 'Alamin Student Profile separately, whereas this study demonstrates their philosophical compatibility and proposes a comprehensive synthesis. Practically, the framework may serve as a reference for curriculum developers, educational policymakers, school leaders, and teachers in designing learning activities that simultaneously strengthen

civic values, religious moderation, ethical leadership, critical thinking, creativity, and social responsibility. Furthermore, the proposed model contributes to achieving Indonesia's vision of the Golden Generation 2045 by emphasizing that future educational success depends not only on academic excellence but also on the balanced development of spiritual maturity, moral integrity, democratic citizenship, and global competence. Through this integrated perspective, character education becomes a strategic instrument for preparing learners capable of addressing national and global challenges while preserving Indonesia's cultural and religious identity.

Educational Implications of the Integrated Character Education Framework

The findings of this study suggest that the integration of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile provides a comprehensive philosophical foundation for strengthening character education in Indonesia. Rather than functioning as two independent educational frameworks, both profiles demonstrate complementary values that collectively promote holistic learner development encompassing spiritual maturity, ethical integrity, civic responsibility, critical thinking, creativity, and global competence. Consequently, the proposed Integrated Character Education Framework (ICEF) offers important implications for curriculum development, instructional practices, educational leadership, and national education policy.

From the perspective of curriculum development, the proposed framework encourages educational institutions to move beyond competency-based learning toward value-integrated education. The findings indicate that curriculum design should not merely emphasize cognitive achievement but also facilitate the systematic development of moral reasoning, ethical behavior, spiritual awareness, and responsible citizenship. Such integration is consistent with current educational reforms promoting holistic learning and competency development for sustainable societies (UNESCO, 2023; OECD, 2023). Accordingly, curriculum documents should explicitly integrate national values derived from the Pancasila Student Profile with Islamic ethical values represented in the Rahmatan lil 'Alamin Student Profile, thereby creating coherent learning experiences across subjects and educational levels.

The findings also have significant implications for classroom instruction. Character education should no longer be treated as a separate subject but should be integrated into daily teaching and learning activities through student-centered pedagogies, collaborative learning, project-based learning, reflective dialogue, and authentic assessment. Previous studies have demonstrated that character values are more effectively internalized when learners actively participate in meaningful social interactions and reflective learning experiences rather than receiving moral instruction through conventional lectures alone (Lickona, 1991; Berkowitz & Bier, 2014). Within the proposed framework, teachers function not only as facilitators of knowledge acquisition but also as ethical role models who cultivate moral habits through consistent practice and exemplary conduct.

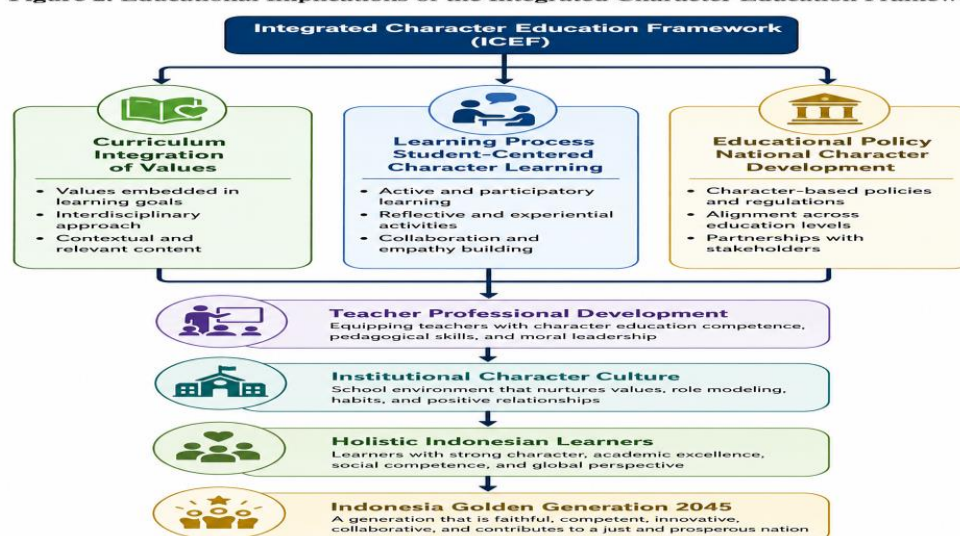
Teacher professional development represents another important implication of the proposed framework. The integration of national and Islamic educational philosophies requires teachers to possess competencies extending beyond subject-matter expertise. Educators should be capable of facilitating ethical discussions, promoting religious moderation, encouraging intercultural dialogue, and fostering democratic participation within diverse classroom environments. Professional development programs should therefore incorporate training on character education, values-based pedagogy, reflective teaching, conflict resolution, and multicultural education to strengthen teachers' capacity for implementing integrated character education effectively (OECD, 2023).

At the institutional level, the findings suggest that schools and higher education institutions should establish organizational cultures that consistently reinforce character values through both academic and non-academic activities. Educational leadership plays a critical role in translating philosophical principles into institutional policies, learning environments, extracurricular programs, community engagement, and student support services. A supportive institutional culture enables character education to become an integral component of educational governance rather than merely an instructional objective.

The proposed framework also contributes to educational policymaking. Current educational policies in Indonesia often treat the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile as separate policy initiatives administered by different ministries. The findings of this study indicate that both frameworks possess substantial philosophical compatibility and therefore should be viewed as complementary rather than competing approaches. Greater policy coordination between the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs may facilitate the development of integrated character education policies applicable across public schools, madrasahs, and higher education institutions.

Beyond the national context, the Integrated Character Education Framework offers broader implications for countries seeking to integrate civic education, religious values, and global competencies within multicultural societies. Many contemporary education systems face similar challenges related to declining moral responsibility, increasing social polarization, digital ethics, and intercultural conflict. The proposed framework demonstrates that national identity and religious values can coexist within a coherent educational philosophy capable of promoting inclusive citizenship while preserving cultural and religious diversity. Therefore, this framework contributes not only to Indonesian educational discourse but also to broader international discussions concerning holistic and values-based education.

Figure 2. Educational Implications of the Integrated Character Education Framework



Source: Developed by the authors.

The overall findings demonstrate that the philosophical integration of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile extends current discussions on character education by proposing a unified framework that combines civic values, democratic participation, Islamic ethics, spiritual maturity, and global competence. Unlike previous studies that primarily describe either framework independently, this study provides an integrative conceptual model that positions both educational philosophies as mutually reinforcing foundations for holistic character education. The proposed Integrated Character Education Framework (ICEF) therefore represents the principal theoretical contribution of this research and offers practical guidance for curriculum developers, educational institutions, teachers, and policymakers in designing future-oriented character education.

CONCLUSION

This study concludes that the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile possess substantial philosophical compatibility and can function as complementary frameworks for strengthening character education in contemporary Indonesian education. Although they emerge from different philosophical traditions, both emphasize the development of learners who demonstrate moral integrity, intellectual competence, social responsibility, spiritual maturity, and respect for diversity. The Pancasila Student Profile provides a strong foundation for civic responsibility, democratic participation, critical thinking, creativity, collaboration, and global competence, while the Rahmatan lil 'Alamin Student Profile strengthens these dimensions through Islamic ethics, akhlaq, adab, moderation, compassion, and moral habituation.

The main contribution of this study is the Integrated Character Education Framework (ICEF), which synthesizes national and Islamic educational philosophies into five interconnected domains: spiritual integrity, ethical intelligence, social citizenship, innovative leadership, and global responsibility. This framework offers a holistic perspective that

integrates cognitive, affective, spiritual, social, and civic development. Theoretically, ICEF contributes to character education discourse by bridging civic and Islamic educational perspectives. Practically, it may guide curriculum development, educational leadership, teaching practices, and policy formulation. However, because the framework is derived from library research, empirical validation is still required. Future studies should test ICEF across diverse educational contexts using qualitative, mixed-methods, and quantitative approaches.

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