

Integrating Pancasila Values in Islamic Education: A Learning Model Based on Azyumardi Azra's Perspective

Deddy Yusuf Yudhyarta^{1*}, Zamsiswaya², Asmal May³

¹ STAI Auliaurasyidin, Tembilahan, Indonesia; deddy.yusuf@stai-tbh.ac.id

² Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia; zamsiswaya@uin.suska.ac.id

³ Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia; asmal.may@uin.suska.ac.id

ARTICLE INFO

Keywords:

Islamic education;
Pancasila;
integration model;
Azyumardi Azra;
nationalism;
Islam *wasathiyah*

Article history:

Received 2025-03-17

Revised 2025-04-25

Accepted 2025-09-17

ABSTRACT

Indonesia, as a Muslim-majority nation founded on Pancasila, faces ongoing challenges in harmonizing Islamic values with national ideology. Tensions between religious identity and nationalism, exemplified by increasing intolerance and declining civic awareness, highlight the urgent need for integrative educational approaches. This study explores Azyumardi Azra's perspective on the alignment between Islam *wasathiyah* (moderate Islam) and Pancasila, emphasizing Islamic education as a strategic medium to cultivate both religious and national character. This research adopts a qualitative method based on library research. Primary data sources include the works of Azyumardi Azra, scholarly articles, and official documents related to Pancasila and Islamic education. Data were analyzed descriptively and thematically to construct a conceptual model for integration. The findings reveal three main insights: (1) a value integration model that aligns Islamic principles—such as justice (*adalah*), brotherhood (*ukhuwah*), and deliberation (*shura*)—with the five principles of Pancasila; (2) the use of inclusive and contextual teaching methods to foster tolerance and civic responsibility; and (3) the importance of local cultural contexts in developing educational models that are both relevant and effective. This study contributes to the discourse on Islamic education by offering a theoretical framework for integrating religious and national values. By operationalizing Azra's ideas into curriculum development and pedagogical practices, the research proposes a transformative model applicable in both formal and non-formal education. It underscores the potential of Islamic education to promote a tolerant, pluralist, and nationalist generation in contemporary Indonesia.

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Corresponding Author:

Deddy Yusuf Yudhyarta

STAI Auliaurasyidin Tembilahan, Indonesia; deddy.yusuf@stai-tbh.ac.id

1. INTRODUCTION

Indonesia, as a Muslim-majority nation founded on Pancasila, continues to grapple with tensions between religious identity and civic nationalism. While Pancasila is constitutionally recognized as the national ideology, current socio-political dynamics reveal increasing public discourse around its

compatibility with religious teachings—particularly Islam. Recent events such as the 2024 hijab controversy involving National *Paskibraka* members, in which several female participants were asked to remove their hijab during an official ceremony, have triggered public debate on the state's commitment to religious freedom and pluralism. Organizations like Muhammadiyah and the Setara Institute criticized the policy as a violation of *Bhinneka Tunggal Ika*, Indonesia's principle of unity in diversity. These developments reflect a deeper tension: the perception among certain groups that Islam and Pancasila represent competing ideologies.

This concern is further substantiated by data from the 2023 Setara Institute survey, which revealed that 83% of Indonesian students believe Pancasila can be replaced, while 33% endorse the notion of prioritizing religious defense over national unity. These figures suggest an erosion of civic awareness and national commitment among the youth—many of whom are the products of an education system that fails to meaningfully integrate religious and national values. The weakening of Pancasila's position in the collective mindset of students highlights the urgency of strengthening ideological and character education in a way that is both religiously authentic and nationally integrative.

Despite the fact that Islamic values and Pancasila share significant conceptual intersections, efforts to integrate them within educational settings have often fallen short. The state's recognition of six official religions, and its commitment to protecting each through the Ministry of Religious Affairs, affirms Indonesia's non-secular but non-theocratic status. Scholarly discourse supports the compatibility of Islamic teachings with Pancasila. For example, A'yun and Said (2019) interpret Pancasila as a form of *kalimatun sawa*—a shared platform that unites various ethnic and religious communities. Ahdori (2023) asserts that the values embedded in Pancasila, both textually and contextually, are aligned with Islamic law, while Latif (2011) emphasizes the convergence of nationalism and sharia principles in Pancasila's formulation.

Nevertheless, Islamic education in Indonesia still tends to isolate itself from national discourse, resulting in fragmented pedagogical approaches that do not adequately bridge religious devotion with national identity. A major challenge lies in the lack of a clear conceptual and methodological framework that allows educators to merge these two domains meaningfully. Some Islamic educational institutions continue to emphasize normative religious instruction without embedding civic or national values, which diminishes their role in shaping a generation that is both religiously grounded and nationally conscious.

In this context, the educational philosophy of Azyumardi Azra becomes especially relevant. As a leading Islamic scholar, Azra consistently emphasized the importance of moderate Islam (Islam Wasathiyah) as a basis for inclusive, pluralist, and democratic religious education. His ideas provide a compelling blueprint for integrating Islamic values with the principles of Pancasila. Azra argues that Islamic education should not be confined to ritualistic or dogmatic instruction but must also nurture a sense of social responsibility, tolerance, and patriotism. He identifies key Islamic values such as *'adalah* (justice), *ukhuwah* (brotherhood), and *shura* (deliberation) as essential moral foundations that resonate deeply with the five pillars of Pancasila.

Building on Azra's thought, this study seeks to develop a contextual learning model that integrates Pancasila values into Islamic education. The goal is to operationalize his vision into practical educational strategies—curriculum design, teaching methods, and assessment tools—that respond to the current socio-cultural realities in Indonesia. This approach moves beyond formal or symbolic inclusion of Pancasila in religious education, advocating instead for a transformative pedagogy that encourages students to internalize both Islamic and national values in their daily lives.

The central research question guiding this study is: How can Azyumardi Azra's perspective inform an effective model for integrating Pancasila into Islamic education in Indonesia? In addressing this question, the study offers both a theoretical and practical contribution. It provides a conceptual framework grounded in Azra's educational philosophy while also proposing applicable strategies that can be implemented in formal and non-formal learning environments.

The scientific contribution of this research lies in its effort to bridge the gap between religious education and civic nationalism through a culturally relevant integration model. It addresses key national challenges, such as rising religious intolerance, moral degradation, and ideological polarization among youth. By aligning the universal values of Islam with the foundational principles of Pancasila, this study aims to support the formation of a religious, tolerant, and nationally engaged generation—essential for sustaining Indonesia’s democratic and pluralistic society in the era of globalization.

2. METHODS

This study employs a qualitative, conceptual research design using library research and content analysis to explore and synthesize Azyumardi Azra’s educational thought regarding the integration of Pancasila values into Islamic education. In line with the philosophy of education research tradition, this approach is considered methodologically appropriate, as it focuses on constructing theoretical frameworks rather than generating empirical data (Suwardi Endraswara, 2003). The goal is to develop an initial integration model, which may serve as a basis for future empirical validation and classroom implementation.

The research is descriptive in nature, aiming to identify, explain, and analyze key concepts from existing literature related to Islamic education, national values, and the compatibility of Pancasila with Islamic teachings. The main unit of analysis is the body of work authored by or about Azyumardi Azra, particularly those discussing nationalism, pluralism, religious moderation (*wasathiyah*), and educational reform in Indonesia.

Data sources were selected using strict inclusion criteria to ensure relevance and validity. These included books, journal articles, and official documents by or about Azra that directly address the relationship between Islamic education and national ideology. Sources published between 2000 and the present were prioritized to capture the most recent development of his ideas. However, earlier seminal works were also considered when necessary to provide historical context. Excluded were sources lacking academic rigor, such as opinion pieces or materials without peer review.

Data collection was conducted through systematic searches across multiple academic databases, including Google Scholar, Scopus, DOAJ, Garuda (Indonesia’s national academic repository), and the digital libraries of major Indonesian universities. Keywords used in the search included: “Azyumardi Azra Islamic Education,” “Pancasila and Islamic Education,” “Integration of Islamic Values and Nationalism,” and “Islam Wasathiyah in Indonesia.” Keyword variations and synonyms were employed to ensure comprehensive coverage.

The collected data were analyzed through thematic content analysis, supported by manual coding of relevant concepts. Each text was examined for recurring themes related to (1) universal Islamic values; (2) Pancasila principles; and (3) integration strategies in education. Themes were assigned codes to facilitate comparison and synthesis. The following major thematic categories emerged from the analysis:

1. The alignment of Islamic ethical values (e.g., *’adalah*, *ukhuwah*, *shura*) with Pancasila
2. Strategies for contextualizing civic education within religious instruction
3. The role of inclusive pedagogy in fostering religious tolerance and national unity

These themes will be presented in tabular form in the Findings section to improve clarity and accessibility of results.

To enhance validity and reliability, triangulation techniques were used. This involved cross-verifying findings through multiple analytical approaches (e.g., descriptive analysis, comparative interpretation, and contextual linkage). Additionally, methodological rigor was ensured through a transparent selection process of sources and repeated cross-checks between coded data and theoretical interpretations.

This study ultimately offers a conceptual contribution grounded in authoritative literature and relevant to the Indonesian educational context. While it does not aim to test hypotheses empirically, it

builds a foundational framework that can inform curriculum design and future action research within Islamic educational institutions.

3. FINDINGS AND DISCUSSION

The integration of science in education refers to the synthesis of religious and secular knowledge into a unified and coherent framework. This concept is central to the Islamization of knowledge movement, which seeks to harmonize Islamic values with the various branches of modern science. Yunus (1960) emphasized that such integration must be approached systematically to overcome the disciplinary fragmentation introduced by modernity. Within the Islamic intellectual tradition, knowledge has historically been categorized into *'aqli* (rational) and *naqli* (revealed) sciences, reflecting an epistemological diversity that, when properly integrated, can enrich both intellectual and spiritual dimensions of education.

Rather than positioning science and religion as conflicting domains, Muslim scholars have long argued that they are complementary avenues for understanding reality. The integration of these knowledge systems aims to produce individuals who are both spiritually grounded and intellectually competent—capable of addressing contemporary challenges with ethical awareness and critical insight. However, this effort is not without philosophical challenges. The empiricism of modern science often contrasts with the normative foundations of religious knowledge, requiring careful epistemological negotiation.

In the educational context, integration extends beyond cognitive development to encompass moral, spiritual, and civic dimensions. An integrated curriculum balances the pursuit of academic excellence with character formation and social responsibility. Education is thus reconceptualized as a transformative process that cultivates ethical leadership and holistic human development.

Supriadi and Darmawan (2012) emphasize that effective teaching requires the deliberate alignment of instructional methods with learner needs and societal expectations. In this model, educators serve as facilitators who foster inclusive and engaging learning environments. Rusman (2012) further asserts that the moral condition of learners is a core indicator of educational success, reinforcing the importance of values-based education. Integrating religious and national values within the curriculum becomes essential for developing morally resilient, civically engaged citizens—capable of contributing meaningfully to a pluralistic and just society.

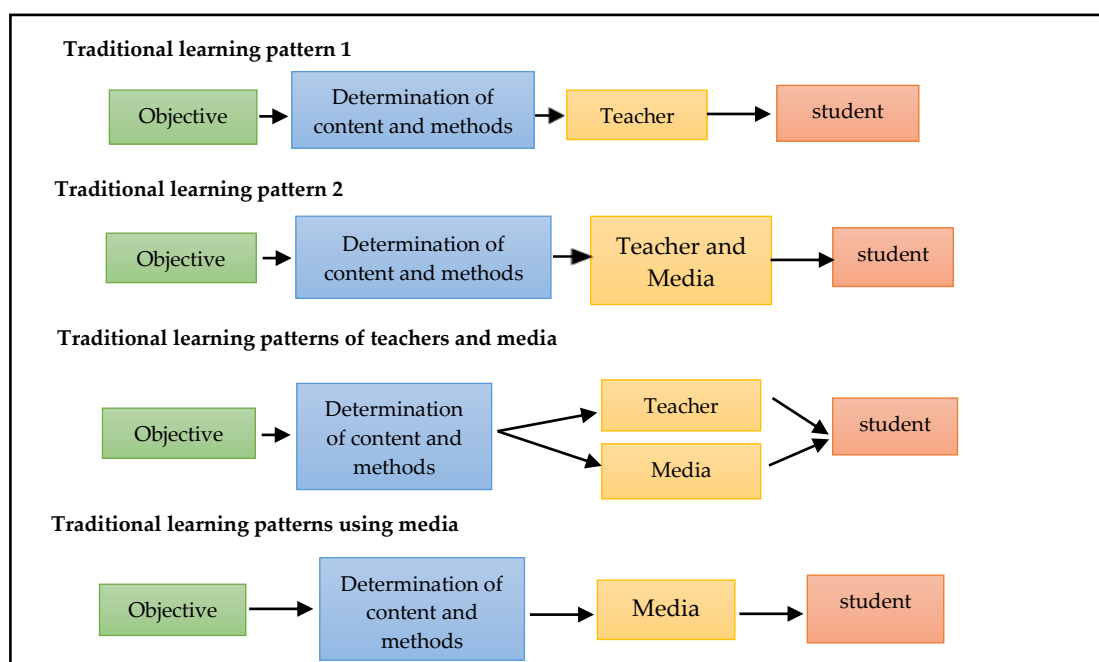


Figure 1. Learning Patterns

The rapid advancement of learning media has significantly enhanced the ability of teachers to deliver information effectively. In today's classrooms, teachers are no longer the sole source of knowledge; instead, they act as facilitators who creatively integrate diverse media to support student engagement. This shift requires teachers to adapt their instructional strategies to ensure that media use aligns with pedagogical goals.

Learning is understood as a complex system involving both instructional design and active student participation. As Komalasari (2011) notes, teaching must be structured to stimulate the development of knowledge, skills, and character. The learning process should be carefully planned, with clear inputs, processes, and expected outcomes in the form of student competencies.

According to Rusman (2012), effective learning models are developed through structured procedures tailored to specific objectives. In the context of Pancasila education, this means applying integrated and holistic models that promote both cognitive understanding and value internalization. Soekamto et al. (in Trianto, 2009) emphasize that learning models serve as conceptual frameworks to organize experiences systematically, enabling teachers to design purposeful and outcome-driven instruction.

Information-based learning approaches—such as inductive thinking, inquiry training, and concept discovery—help students process knowledge by organizing data, solving problems, and applying symbols. These methods support critical thinking while making room for character formation.

Character education, as Sudrajat (2011) emphasizes, must be assessed continuously. Tools such as anecdotal records, situational tasks, and observations help teachers evaluate students' moral development. These assessments provide qualitative insights into student behavior using indicators developed by Balitbang Puskur (2010), ranging from "Not Yet Visible" (BT) to "Cultivating" (MK).

Ultimately, character formation is a collective responsibility involving not just schools, but also families and communities. It requires a structured and sustained process. As Hasanah (2013) states, character is not innate but shaped by environmental influences, particularly through the synergistic roles of parents and educators. In this context, schools must develop meaningful strategies for assessing student development using clear indicators, while fostering environments that nurture ethical, civic-minded learners.

3.1. Islamic Education in the Context of Pancasila Integration

Religious and cultural values are fundamental components of national development and social harmony. These values are not limited to ceremonial or ritualistic practices but must be internalized and applied in daily life to foster unity, justice, prosperity, and peace. In the context of Indonesian society, particularly within the field of education, religious values function as an ethical and moral compass that supports social justice, community welfare, and the moral development of citizens.

During the New Order period in the 1970s, Islamic educational institutions—especially pesantren (Islamic boarding schools)—experienced significant growth. This development aligned with broader government development programs and was fueled by strong parental support for religious education. As noted by Rahim (2001), this enthusiasm was instrumental in expanding the reach and influence of Islamic educational institutions across Indonesia.

Moral development remains a core objective of Islamic education. It emphasizes behavior formation in accordance with Islamic teachings, as reflected in the Qur'anic verse: "Indeed, in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah often" (Qur'an 33:21). This verse illustrates the prophetic model as the foundation for character development in Islamic education.

Foundational principles of Islamic education serve as the philosophical basis for its implementation. Maksum (1990) identifies several core tenets, including its function as part of Allah's divine nurturing (rububiyah), its aim to develop a holistic human personality, and its openness to intellectual growth. Zulkifli et al. (1993) further emphasize the values of compassion, balance, and

integrity, positioning Islamic education as a system that harmonizes spiritual and intellectual development.

The overarching goal of Islamic education is the formation of character in line with Islamic ethics and values (Azra, 1999). In addition to this core objective, Islamic education must also address practical and operational goals, achieved through a dual strategy. This strategy consists of a short-term, situational approach to address immediate societal challenges, and a long-term, conceptual approach aimed at ideological and character formation.

Islamic education in Indonesia has evolved through both idealistic and pragmatic frameworks. Bin Sahnun (1990) notes that the idealistic model views Islamic education as an independent system grounded in Islamic theology, while the pragmatic model integrates Islamic education into the national education system. Salim and Kurniawan (2012) support this dual perspective, pointing to the influence of Arabic texts and Islamic scholarship in shaping both traditional and modern curricula.

According to Baharuddin et al. (2011), Islamic education has developed into two dominant paradigms: a traditional model grounded in classical Islamic thought, and a modernist model influenced by Western educational methodologies. While the former emphasizes doctrinal purity, the latter incorporates rationalism but risks detachment from spiritual roots.

Azra (2002) highlights the continuing impact of globalization on Islamic education in Indonesia. Historically influenced by Middle Eastern Islamic thought, contemporary Islamic education must now contend with Western ideologies. In this context, Pancasila—as Indonesia’s foundational philosophy—plays a vital role in promoting values such as divinity, humanity, unity, democracy, and justice. Integrating Pancasila into Islamic education helps reconcile national ideology with religious teachings, contributing to a unified and ethically grounded educational system.

Table 1. Integration of Pancasila Principles with Islamic Values

Pancasila Principle	Parallel in Islam	Qur’anic Reference / Concept
Belief in One God	Tauhid	QS. Al-Baqarah:163; QS. Al-Ikhlās
Just and Civilized Humanity	Al-’Adl (Justice), <i>Hablum min al-Nas</i>	QS. Al-Maidah:8
Unity of Indonesia	<i>Ukhuwwah Wathaniyah & Ukhuwwah Insaniyah</i>	QS. Ali Imran:103
Democracy Guided by Wisdom	Shura (Deliberation)	QS. Ali Imran:159
Social Justice for All	<i>Ihsan</i> , Zakat, Fair Distribution	QS. An-Nahl:90

This alignment illustrates that each principle of *Pancasila* corresponds closely with core Islamic teachings. The first principle, belief in the Almighty God (*Ketuhanan Yang Maha Esa*), reflects the Islamic doctrine of *tawhīd*, which serves as the foundation of religious life (Madjid, 1992). The second principle, just and civilized humanity (*Kemanusiaan yang adil dan beradab*), aligns with the Qur’anic imperative to uphold justice (*al-’adl*) and compassion in human relations (Abdurrahman, 1995). The third principle, the unity of Indonesia (*Persatuan Indonesia*), is reinforced by the Islamic value of *ukhuwwah* (social cohesion and brotherhood), which is emphasized in the Qur’an (Azra, 2007). The fourth principle, democracy guided by inner wisdom (*Kerakyatan yang dipimpin oleh hikmat kebijaksanaan*), resonates with the Islamic practice of *shūrā* (mutual consultation in decision-making) as a foundational element of governance (Rahman, 1982). Lastly, the fifth principle, social justice for all Indonesians (*Keadilan sosial bagi seluruh rakyat Indonesia*), echoes the Islamic commitment to *ihsān* (excellence in conduct) and distributive justice (Chapra, 1992).

In the educational context, these conceptual parallels can be operationalized through curriculum development and character education (Tilaar, 2004; Lickona, 1991). For instance, the second principle may be integrated into classroom activities that promote tolerance, empathy, and fairness, while the fifth principle can be emphasized through student involvement in community service and social justice

initiatives. However, in practice, the integration of *Pancasila* and Islamic values in education is often superficial—limited to formalistic or symbolic content rather than embedded in transformative pedagogy. A more contextual, reflective, and critical pedagogical approach is therefore necessary to ensure that these values meaningfully shape students' moral reasoning and civic engagement.

3.2. Azyumardi Azra's Thoughts About Pancasila

Azyumardi Azra (1999) emphasized the importance of integrating Pancasila values into Islamic education as a means of fostering coherence between religious teachings and the ideological foundation of the Indonesian state. He argued that Islamic education must be both inclusive and contextual—capable of equipping students to face the complexities of globalization while maintaining a strong Islamic identity within the framework of the Indonesian nation-state. To this end, Azra proposed a dual-strategy approach: a situational, short-term strategy to address immediate social and educational challenges, and a conceptual, long-term strategy aimed at cultivating a robust ideological and moral foundation for future generations.

Azra's integration framework offers a systematic set of steps for aligning Islamic educational content with the principles of Pancasila. This framework serves as a guide for educators and policymakers to embed national values within religious instruction without undermining theological authenticity. By bridging the gap between religious and civic education, this approach seeks to promote a holistic educational model that supports both national unity and religious commitment.

Table 2. The Framework for Integrating Pancasila Values in Islamic Education

Integration Process Stages	Description
Identification of Values	Linking the values of Pancasila with Islamic principles, such as the principle of Belief in God, with the concept of monotheism.
Curriculum Development	Integrating Pancasila value-based material into learning about faith, morals, and jurisprudence.
Teacher Training	Providing training to teachers to understand and be able to implement Pancasila values in teaching.
Evaluation and Revision	Conducting evaluations of the effectiveness of integration and making improvements for enhancement.

According to Rahim (2001), the table presents a systematic framework for implementing the integration of *Pancasila* values into Islamic education. This framework outlines a series of strategic steps designed to harmonize religious teachings with the state ideology, thereby fostering a balanced approach to character education. Through this integration, the framework aims to strengthen students' sense of national identity while simultaneously cultivating their spiritual and moral values.

- a. Thematic Learning Based on the Story of the Prophet Muhammad SAW: In the subject of Islamic Religious Education, teachers teach the value of "Indonesian Unity" by connecting the story of the Prophet Muhammad SAW who built brotherhood between the Muhajirin and Anshar. This approach helps students understand the importance of cooperation and tolerance in community life.
- b. Use of Special Modules that Integrate Pancasila and Islamic Values: Teachers can develop learning modules that connect the first principle of Pancasila (Belief in the One Almighty God) with the principle of monotheism in Islam. This module is equipped with verses of the Qur'an such as QS. Al-Ikhlas (112): 1-4 to explore the concept of the oneness of God, as well as discussions about how these values are relevant to students' daily lives.
- c. Social Projects Based on Social Justice Values: As part of active learning, students can be invited to design social projects that reflect the fifth principle of Pancasila, such as helping underprivileged communities in their environment. This project not only internalizes the value of social justice, but also practices the principle of *ihsan* in Islam.

- d. Group Discussion on Harmony and Pluralism: Teachers can facilitate group discussions in class to explore how Pancasila, especially the third principle (Unity of Indonesia), can be a foundation for maintaining diversity amidst a pluralistic society. This activity strengthens students' national insight while encouraging their understanding of Islamic values that support diversity.

Azyumardi Azra (1999) proposed a comprehensive approach to integrating Pancasila values into Islamic education, with the primary aim of promoting harmony between religious teachings and the state ideology. His model emphasizes inclusivity, national consciousness, and pluralism, grounded in democratic principles that respect Indonesia's cultural, ethnic, and religious diversity. Azra viewed Pancasila not merely as a political ideology, but as a national consensus and a "supra-identity" that transcends local, regional, and even global affiliations. In his perspective, the integration of Pancasila into Islamic education is essential for nurturing a generation that is tolerant, democratic, and nationally committed.

To operationalize this integration, Azra introduced a dual-strategy framework. The Situational Short-Term Approach is designed to address immediate national challenges such as religious intolerance and ethnic conflict. In contrast, the Conceptual Long-Term Approach focuses on building a strong ideological and national foundation through a comprehensive education system, aimed at shaping future generations with a deep sense of national identity and civic responsibility.

Azra's integrative approach may be contrasted with the perspectives of other prominent Islamic scholars. For instance, Nurcholish Madjid (1995), a leading figure in Islamic reform, emphasized pluralism and the modernization of Islamic education. He argued that Islam should remain inclusive, embrace diversity, and be responsive to contemporary developments. His famous slogan "Islam Yes, Islamic Party No" reflects his conviction that Islam should not be politicized, but rather serve as a moral and ethical compass for building a harmonious society. Madjid advocated for education that promotes universal values such as justice, humanity, and freedom through a progressive and contextual approach. However, he did not explicitly incorporate Pancasila values into the Islamic education framework. While his approach strongly supports interfaith dialogue and cultural inclusivity, it lacks a direct emphasis on national insight and ideological integration with Pancasila.

In contrast, Abuddin Nata (2003) focuses on developing an Islamic education curriculum rooted in normative and doctrinal principles. He emphasizes the transcendental dimensions of education—such as *tawhīd* (monotheism), moral development, and spiritual connection with God—as the core objectives of Islamic pedagogy. Nata's approach excels in shaping individual piety and ethical character, yet it pays limited attention to the sociopolitical context of Indonesia, particularly the importance of national ideology and pluralism. Unlike Azra, Nata does not explicitly address the integration of Pancasila or the cultivation of national insight within Islamic education, making his framework less responsive to Indonesia's pluralistic and multicultural realities.

Azyumardi Azra's approach has advantages in terms of balancing religious values and national insight. He understands the importance of Pancasila as a national consensus that is able to unite the diversity of religions, cultures, and ethnicities in Indonesia. Azra's approach is comprehensive because it includes aspects of spiritual, moral, and ideological education within the framework of democracy and pluralism.

In contrast, Nurcholish Madjid is superior in the approach of interfaith pluralism and modernization, but places less emphasis on the national aspect needed in the Indonesian context. His views are more suitable for stimulating interfaith dialogue and cooperation in a pluralistic society.

Abuddin Nata, on the other hand, stands out in strengthening the spiritual and moral dimensions of individuals through Islamic education, but his approach is more internal and does not explicitly target the integration of Pancasila ideology. The education he proposes tends to be oriented towards developing religious individuals without building the nationalistic character needed in a pluralistic society.

3.3. Analysis of the Integration of the Pancasila Education Learning Model in Islamic Education from Azyumardi Azra's Perspective

The integration of Pancasila values into Islamic education represents a strategic educational reform aimed at harmonizing religious teachings with national ideology. Azyumardi Azra (1999) argues that

this integration is essential for building a generation of Indonesians who are not only morally upright and religiously devout but also possess a strong sense of nationalism. In his view, Pancasila—as the foundational ideology of the Indonesian state—is not in conflict with Islamic teachings; rather, both share overlapping moral and ethical values that can enrich the nation’s educational framework. Azra emphasizes that this synergy can foster the development of a young generation that is morally grounded, socially responsible, and spiritually resilient.

Azra (1999) posits that Pancasila encapsulates values that are deeply aligned with the principles of Islamic moral and character education. Core elements such as social justice, civilized humanity, and national unity resonate strongly with Islamic values like al-’adl (justice), ukhuwah (brotherhood), and tawhīd (monotheism). As such, the integration of Pancasila into Islamic education is not only compatible but also mutually reinforcing. This can be actualized through deliberate curricular strategies, such as embedding Pancasila principles into Islamic studies, developing thematic lesson plans, and adopting experiential learning methods that bridge national values and religious ethics.

For instance, the principle of "Just and Civilized Humanity" (Kemanusiaan yang adil dan beradab) can be contextualized through the Islamic concept of al-’adl, which refers to comprehensive justice that encompasses individual, social, and spiritual dimensions. Teachers play a pivotal role in embodying these values, serving as role models whose behavior is observed and often emulated by students. This is supported by Bandura’s (2006) social learning theory, which asserts that learning is largely shaped by observing the behavior of others. In this context, educators must consistently demonstrate ethical behavior that reflects both Islamic teachings and the moral foundations of Pancasila.

Additionally, character education strategies rooted in positive reinforcement theory are essential in this integrative model. As Komalasari (2011) notes, rewarding students for demonstrating values such as tolerance, cooperation, and honesty can enhance internal motivation and deepen moral commitment. Such reinforcement—through verbal praise or tangible rewards—not only affirms desirable behavior but also strengthens internalized values aligned with both Islamic teachings and Pancasila principles.

Moreover, humanistic education theory, particularly the ideas of Rogers (1983), emphasizes the importance of nurturing individual potential and self-actualization. Integrating Pancasila in Islamic education through a humanistic lens allows students to personally engage with moral values and apply them within their cultural and religious contexts. This approach ensures that education remains relevant and transformative, promoting holistic growth rather than rote learning of ideological content.

In his later works, Azra (2002, 2007) introduced thematic and contextual learning as effective strategies for integrating Pancasila into Islamic education. Thematic learning involves exploring central ideas such as justice, unity, or democracy across both religious and civic dimensions. For example, lessons on justice may incorporate both Islamic jurisprudence and the fifth principle of Pancasila ("Social Justice for All Indonesians"). Contextual learning, on the other hand, involves connecting these abstract values to students’ lived experiences—such as organizing community service, environmental clean-up projects, or social campaigns that foster empathy and national solidarity (Sudrajat, 2011).

In terms of curriculum design, Azra (2002) emphasized that Islamic education must not only nurture moral and spiritual values but also equip students with scientific knowledge and skills necessary for national development. A well-rounded education—grounded in both Islamic values and Pancasila principles—can produce individuals who are ethically grounded and intellectually capable of responding to modern challenges.

The legal framework supporting the integration of Islamic education into the national system is also robust. According to Arifin (2007), the MPRS Decree No. 27/1966 and MPR Decree No. 2/1988 establish the foundations for religious education and confirm Pancasila as the sole state ideology. These policies legitimize the incorporation of Islamic education institutions—such as madrasahs and pesantrens—into the national education system. Further legal reinforcement came with Law No. 2/1989 and its successor, Law No. 20/2003, which formally recognized Islamic education as an integral component of Indonesia’s national education system (Hasbullah, 1996). These legislative instruments

emphasize the critical role of Islamic education in shaping national character while preserving religious identity.

Despite these progressive frameworks, challenges remain. As Azra (in Madjid, 1997) observed, many Islamic education institutions approach modernization cautiously. While there is openness to innovation, there is often reluctance to implement systemic change. This caution stems from the diverse philosophical and sociological backgrounds of these institutions, necessitating a gradual and context-sensitive approach to reform. Educational transformation must respect traditional values while embracing national goals.

One example of policy implementation is the Decree of the Director General of Higher Education No. 43/DIKTI/Kep/2006, which provides guidelines for personality development courses in universities. These courses are intended to cultivate national character and moral integrity, and Islamic education has a strategic role in this process. However, as Arif (2008) notes, Islamic education often oscillates between idealism—rooted in classical Islamic thought—and pragmatism, driven by contemporary global influences. This tension highlights the importance of finding a balance between preserving spiritual authenticity and adapting to modern educational needs.

The integration of Pancasila into Islamic education is also reflected in efforts to develop national identity through religious teachings. According to Azra (2002), this integration should focus on five key aspects:

1. **Theological Foundation:** The first principle of Pancasila, "Belief in One Almighty God," aligns with the Islamic doctrine of *tawḥīd*. This foundational belief underpins both spiritual development and national unity.
2. **Humanity and Tolerance:** The second principle promotes respect for human rights and dignity, resonating with Islamic ethics that emphasize compassion and justice.
3. **National Unity:** The third principle, "Unity of Indonesia," can be supported through the Islamic concept of *ukhuwah wathaniyah* (national brotherhood), fostering patriotism and national solidarity.
4. **Deliberation and Democracy:** The fourth principle emphasizes democratic values, which correspond with the Islamic practice of *shūrā* (consultation), encouraging participatory governance and mutual respect.
5. **Social Justice:** The fifth principle is deeply embedded in Islamic teachings on economic justice and communal responsibility, encouraging students to develop a sense of social concern and equity.

The relevance of moral education to national development was underscored by John Gardner, as quoted by Latif (2011), who stated: "No nation can achieve greatness without believing in something, and if what it believes in does not have a strong moral dimension." This statement reinforces the idea that a morally grounded educational system—especially one that integrates religious values with national ideology—is critical for building a resilient and united nation.

In conclusion, the integration of Pancasila into Islamic education, as articulated by Azyumardi Azra and supported by various legal, theoretical, and pedagogical frameworks, offers a viable path for nurturing a generation that is spiritually devout, morally upright, and nationally conscious. While challenges persist, especially in balancing traditional Islamic education with modern demands, the integrative approach provides a foundation for sustainable character education that supports both religious commitment and civic responsibility in Indonesia.

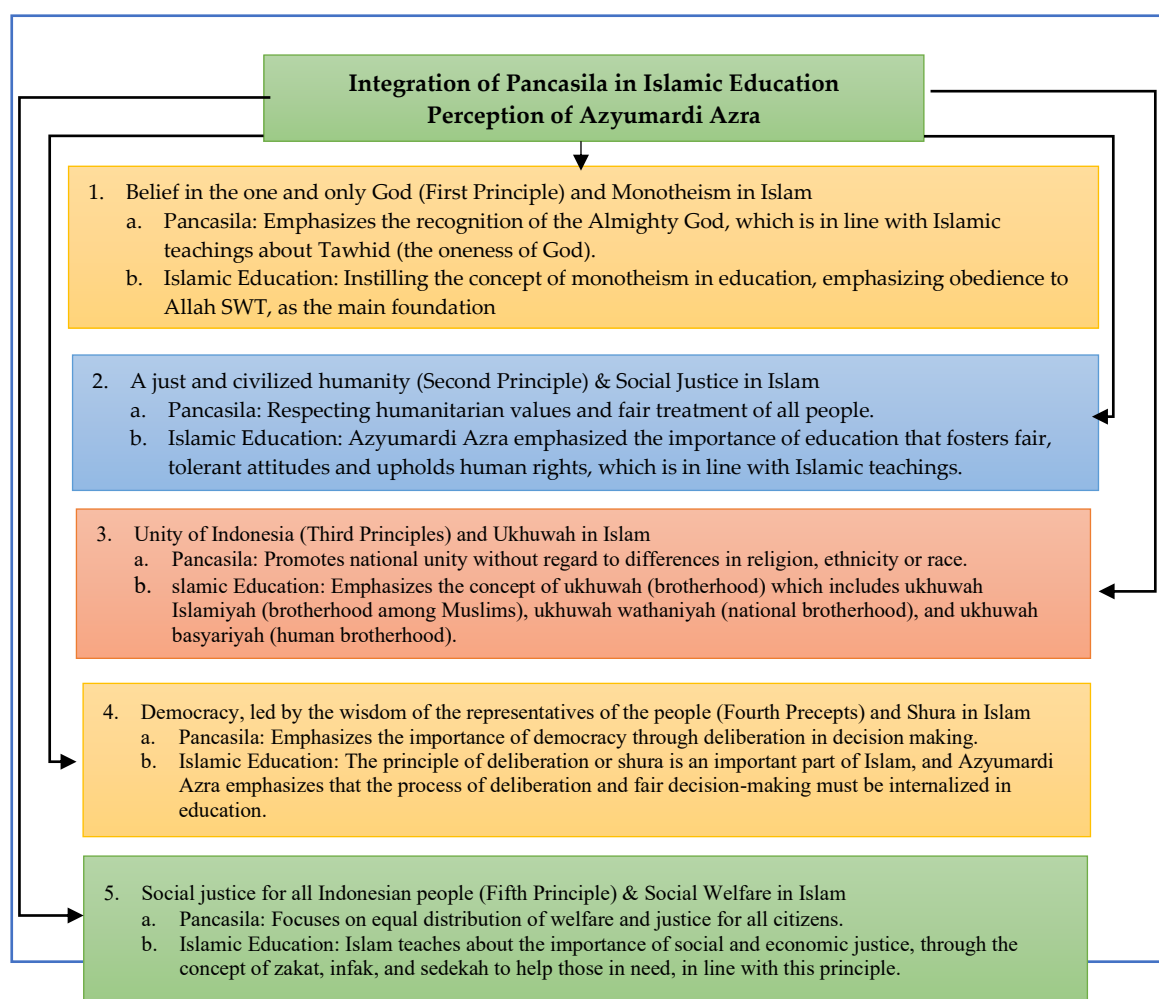


Figure 2. Integration of Pancasila in Islamic Education Perception of Azyumardi Azra

4. CONCLUSION

The findings of this study indicate that the *Pancasila Education* learning model, developed through a holistic and integrative approach, demonstrates strong potential in internalizing *Pancasila* values among students, both conceptually and practically. By utilizing thematic, collaborative, and project-based learning strategies, the model not only enhances students' comprehension of *Pancasila's* core principles but also fosters essential 21st-century competencies such as critical thinking, teamwork, creativity, and problem-solving—skills crucial for real-life application. Furthermore, the integration of *Pancasila* values within Islamic education through cultural and religious approaches contributes to the formation of students who are religiously grounded, nationally conscious, and socially responsible. These outcomes underscore the importance of applying interdisciplinary and contextual learning methods in curriculum design and classroom practice. However, this research remains primarily conceptual, relying on literature-based analysis rather than empirical classroom data. Consequently, the effectiveness of the proposed model has yet to be validated through direct implementation. Future research should therefore focus on empirical studies—such as classroom experiments, case studies, or action research—to test the practical impact and scalability of this model. Such studies would not only strengthen the evidence base for its effectiveness but also support the ongoing refinement and adaptation of *Pancasila*-integrated Islamic education models in response to contemporary educational challenges and societal needs.

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