

Profile of Pancasila Students in Al-Farabi's Educational Philosophy

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ABSTRAK

Salah satu filosof muslim yang terkenal di kalangan umat Islam adalah al-Farabi yang hidup pada Abad Pertengahan. Al-Farabi menulis banyak karya yang berjumlah ratusan. Melalui berbagai pemikiran dan buah karyanya yang kemudian diikuti dan terus dipelajari oleh generasi selanjutnya hingga saat ini. Namun tidak banyak karyanya yang ditemukan secara utuh, dari ratusan karya yang dihasilkan, hanya beberapa saja yang masih bertahan dan dapat dipelajari hingga saat ini. Sejumlah karyanya telah diterjemahkan ulang ke dalam beberapa bahasa dunia, sehingga pemikirannya tersebar luas ke seluruh dunia karena dipelajari oleh banyak kalangan. Uraian dalam tulisan ini membahas tentang berbagai teori al-Farabi yang berkaitan dengan filsafat pendidikan Islam, mulai dari pemikiran tentang Tuhan, manusia, akal, hakikat pendidikan, materi atau kurikulum pendidikan, dan juga pembahasan tentang filsafat pendidikan al-Farabi. pemikiran. Penelitian ini termasuk dalam penelitian kepustakaan. Data dari penelitian ini berasal dari buku, jurnal dan berbagai artikel yang berhubungan dengan tema penelitian. Analisis data dalam penelitian ini menggunakan analisis isi. Hasil kajian ini adalah bahwa dalam memandang pendidikan Islam, al-Farabi harus mengintegrasikan ilmu teoritis dan mengimplementasikan nilai-nilai pendidikan pada tataran praktis. Keberhasilan manusia dalam mencapai kebahagiaan di dunia dan akhirat ditentukan oleh keduanya, yaitu integrasi ilmu dan akhlak mulia. Al-Farabi jika dilihat dari perspektif filsafat pendidikan Islam adalah sosok yang beraliran al-diniy al-'aqlaniy atau rasional-religius. Pemikiran Al-Farabi juga berkorelasi dengan nilai-nilai dalam profil santri Pancasila, yaitu aspek keimanan dan ketakwaan kepada Tuhan Yang Maha Esa dan akhlak mulia, serta aspek berpikir kritis.

KEYWORDS

al-Farabi
Islamic Education

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One of the famous Muslim philosophers among Muslims is al-Farabi who lived in the Middle Ages. Al-Farabi wrote many works numbering in the hundreds. Through various thoughts and the fruits of his work which were then followed and continued to be studied by subsequent generations to the present. However, not many of his works have been found in their entirety, of the hundreds of works produced, only a few have been preserved and can be studied to this day. A number of his works have been re-translated into several world languages, therefore his thoughts are widely spread throughout the world because they are studied by many groups. The description in this paper is to discuss al-Farabi's various theories related to Islamic educational philosophy, starting from thoughts about God, human

beings, reason, the nature of education, educational material or curriculum, and also a discussion of al-Farabi's educational philosophy of thought. This research is included in the research library research. The data from this study came from books, journals and various articles related to the research theme. Data analysis in this study uses content analysis. The result of this study is that in viewing Islamic education, al-Farabi must integrate theoretical knowledge and implement educational values at a practical level. Human success in achieving happiness in the world and the hereafter is determined by both, namely the integration of knowledge and noble morality. Al-Farabi when viewed from the perspective of Islamic educational philosophy, he is a figure with the al-diniy al-'aqlaniy or religious-rational wing. Al-Farabi's thoughts also correlate with the values in the profile of Pancasila students, namely the aspects of faith and fear of God Almighty and noble character, as well as aspects of critical thinking.

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Introduction

There are many Muslim philosophers who have been recorded in Islamic history with such great scientific contributions and works, so that current scientific journeys and discourses are still influenced by the works of the minds of figures in the past. In the Middle Ages, there were many written works in the form of books originating from ancient Greece and at that time they were translated into Arabic, until then many Muslims studied and studied various written works from ancient Greece. Starting from al-Kindi, continuing to al-Farabi, he was also influenced by Greek philosophers, whose work was enjoyed by many groups. There are several thoughts of al-Farabi that can be said to have adopted from Greek philosophical thought, such as the theory of emanation which talks about God and his radiance which then created many creatures or creations. The theory comes from Plato which was later resurrected by al-Farabi. Other ancient Greek philosophical theories which were later adopted were with regard to the form of the State, social order and human philosophy, al-Farabi developed the theory previously put forward by Aristotle.

Al-Farabi produced many written works that numbered hundreds of books. However, not all of the works were found, many were even lost. Al-Farabi's thoughts were very popular and were later studied by many people, so that the work was eventually translated into various languages. That is a sign of al-Farabi's greatness that has been recognized by the general public. Al-Farabi mastered many science fans other than philosophy as evidenced by his multidisciplinary scientific works, such as logic, language and literature, aqidah, politics and

so on.

Research methods

This research is included in library research. The data collected comes from various articles related to the figure under study, namely al-Farabi's Islamic thought. The thought of al-Farabi studied is related to his thoughts on the philosophy of Islamic education. Methods of data analysis in this study, using content analysis. This method is used to analyze existing data in al-Farabi's thoughts related to Islamic education. Sources of data in this study are divided into two, namely primary and secondary. The primary data in this study are various books by al-Farabi and there are also secondary sources derived from books and scientific journals as comparisons.

Results and Discussion

1. Biography and Works of Al Farabi

Al-Farabi's full name is Muhammad Ibn Tarkhan Abu Nasr al-Farabi was born in the Tansoxiana area, the city of Farab. Born at the end of the 9th century, namely in 259 H/872 AD, about a year before the death of al-Kindi in the city of Baghdad. His father was a Persian captain of Turkish descent. This popular philosopher with systematic thought and the founder of Neoplatism began his studies in Damascus. During his life in Damascus, al-Farabi read a lot of philosophy books late at night and worked as a gardener during the day. The first teacher who taught him in the city of Baghdad was a Christian, namely Yuhanna ibn Haylam. While living his life in the city of Baghdad, al-Farabi learned a lot of knowledge from nahwu, sharf, logic (logic), philosophy, mathematics, music, and science. It can be based on his work, which asserts that al-Farabi understood and mastered the Turkish and Persian languages. Al-Farabi is a Muslim scientist with a multidisciplinary scientific capacity to produce many works. Thanks to that excellence he was later referred to as the "second teacher" (Gunaldi Ahmad, 2022).

Al-Farabi moved from the city of Baghdad in 330 H/941 AD, then headed to the city of Aleppo. There, he was given various kinds of adequate facilities by the sultan who was in power at that time, namely Sultan Saif al-Dawla al-Hamdani who came from the Shia dynasty that was in power at that time. al-Farabi went on his scientific adventure from Aleppo to Cairo and at the age of 80 in the month of Rajab al-Farabi died in the city of Damascus to coincide with the year 339 H/950 AD. After that he was buried in that city as well. Saif al-Dawla had many courtiers in his kingdom, but he was the one who presided over al-Farabi's funeral due to being a scholar and a well-known member of Saif Al-Dawla's circle (Henry

Corbin, 1962).

Al-Farabi was a great philosopher in Islamic history who produced a great legacy in the form of monumental works which are still referred to today. Al-Farabi's work is classified as a multidisciplinary science which is widespread in several branches of science which were popular in the Middle Ages, with the exception of the medical or health fields. Experts say that the achievements of al-Farabi's works are more than 100 works, and most of them are still well preserved and original. Al-Farabi's numerous essays are all in Arabic, some of the lost works have been rediscovered and have been translated into Latin and Hebrew. The existing work was born and written while still living in his hometown of Baghdad and the city where he studied, namely Damascus. If this calculation is correct, of the hundreds of works produced by al-Farabi, until now there are only a few works remaining from the total of his works that have existed to date. This means that many of his works have yet to be discovered.

Many of al-Farabi's works have just appeared in modern editions, as a result of not being maintained by later generations who have not been able to maintain or document the works produced by al-Farabi so that those that appear and are published today contain interpretations that can differ between al-Farabi with someone who rewrote the original work. The main scientific concern of al-Farabi is with regard to philosophy and logic whose theory continues to be developed today and becomes a study and ideas with later theories. Al-Farabi's character is very famous among Muslim scientists, he became one of the great scientists who emerged in the Middle Ages and it was based on his logical sharpness. Because of the well-established logic he had, he was nicknamed the "second teacher" (al-mu'allim ats-sani) after Aristotle (Osman Bakar, 1992).

Of the more than 100 works produced by al-Farabi, only a few of them are well documented and can be studied until now. There are many works whose manuscripts have not been found until now due to the severing of the scientific chain from the generation after him which was caused by the limitations at that time so that not all of al-Farabi's works were recorded. The following are some of al-Farabi's works in the field of philosophy: (Aziza Aryati, 2015) *Ta'allumi al-falsafah*, *Maqalat fi ma'ani al-aql*, *Risalah al-aql*, *Al-masa'il al-falsafiyah wa al-ajwibah 'anha*. In the social field and the concept of statehood are the books of *Ara' ahl al-madinah al-fadhilah*, *Al-siyasah al-madaniyah* and so on.

During his lifetime, Ahmad ibn Ishaq al-Ruwandi and Abu Bakr Muhammad ibn Zakariya al-Razi (865-925 AD) denied the existence of the Prophet, this made al-Farabi's emotions spark. This denial of thought is influenced by the attitude of the two of them who think of the absolutism of reason. According to him, humans do not need a Prophet because humans have

reason that can reach everything, understand good and bad things, right and wrong and with that mind can also know God. This opinion was later rejected by al-Farabi, because humans will definitely still need a prophet, because God's revelations and sayings can only be received by a holy soul and mind like those of the Prophets, and the Prophets are also in charge of conveying God's teachings. so that reason will not be able to walk alone without the guidance of revelation received by the Prophet (Qosim Nursheha Dzulhadi, 2014).

2. Al-Farabi's Philosophical Thoughts

a. Thoughts about Man

Al-Farabi absorbed a theory that came from Plato, namely the theory of emanations. The theory states that everything that exists comes from the one (first mind). Meanwhile the soul man as well as the material comes from from tenth sense. Thoughts on the theory of the emanations inspired too the previous great Islamic philosophers namely al-Kindi. Al-Farabi's version of human thinking divides soul man which has five powers strength. *First*, eating power is source one used for survive and grow in living life and life and of course can provide power so that it can develop according to its time. *Second*, sense power i.e. strength produced from the senses outside (physical or bodily) that could know Lots good things see, listen, feel, and so on and with this power humans can also receive stimuli from outside that are received by the senses they have. *Third*, imagination power is strength which men five domination senses and record results from activity human senses. Through this force, humans will still have an effect on what has been done even though it is in the past. *Fourth*, intellect is strength for can think, identify, and evaluate. With this thinking power, humans can also understand various meanings and can also distinguish them. *Fifth*, the sense that makes people find the results of everything they experience (Al-Farabi, 1959).

All humans in their lives definitely want happiness, and the concept of happiness in al-Farabi's perspective is when the soul of each individual human being processes and changes to become perfect so that its existence can be maintained, so that the perfection of the soul can still exist even though it is lacking in material things. In al-Farabi's view, education must collaborate between theoretical knowledge from the learning process and be able to apply it at a practical level in life. So that human perfection is determined by the soul and mind that guide a person so that in his life practice he remains on the path of truth. The perfection of humans as creatures lies in the actualization of attitudes and behavior in accordance with the theory or knowledge that has been obtained. Knowledge does not mean anything unless the

science and knowledge can be implemented in the reality of life in society because humans must carry out their role as social beings. It can be said, that knowledge that is not the basis of attitude and action can be categorized as knowledge that is not useful.

Many of al-Farabi's great thoughts and ideas have become scholarly references in both the West and the East, and educational theories that have sprung up recently have not been spared from al-Farabi's theory, which is used as a basis and source of inspiration. In the context of the concept of Islamic education in Indonesia, al-Farabi's ideas are very relevant to Islamic boarding school education today. Because Islamic boarding school education is unique, traditional but sacred, all forms of student activity are learning, both activities in the form of direct learning such as knowledge transformation or recitation with various models of methods used, as well as other activities that are indirect in nature, such as simplicity, independence, tenacity, Istiqomah and so forth. It is a form of scientific practice and it is this kind of model that is able to provide answers according to the thoughts conveyed by al-Farabi (Lutfi Hakim, 2021).

Islam greatly glorifies the power of the human mind because it has the power of thinking which always develops in tandem with accompanying initiatives, ideas and intelligence which are also included in it. This, of course, relates to the theory of neuroscience which is a theory to determine the function of the human mind. The human ability to think deeply as a basis for understanding, thinking, being aware, being creative, and reasoning is also a part that influences the selection of sensory activities. Islamic philosophers agree that the power of the mind (reason) is in the highest position for every individual human being. Furthermore, al-Farabi also classifies the functions of the human body into several abilities, namely, the ability to move, care for the body and grow as part of life. The ability to know is used to cultivate a person to be a creative human being. Thinking power is able to turn on both theoretical and practical reasoning.

Theoretical ability is divided into 3 levels, namely the power of thinking that comes from the individual human personality and is used as a tool to generate ideas for meaning and build a frame of mind from the subject. The second is the actual power, the intellect which is capable of being detached from the first power which is in the form of an idea from the human person, and that view or idea has a part in the aql system, but this ability is not only in the form of interpretation of ideas, but has been realized in the realm of factual real. Third, the mustafad mind, the mind that is positioned as an absorber of facts or reality that occurs, and does not only connect to individual humans, but the next stage is to have the ability and power to realize a series of understanding processes and send them to the tenth mind power.

Based on the tenth sense, the mind or brain possessed by humans with all their abilities can be connected to God (Ruri Afria Nursa et.al, 2020).

b. Thoughts on God and the theory of emanations

Part of al-Farabi's popular form of thought across generations is his thoughts on the philosophical theory of emanation. This theory adopts a theory that has been raised by ancient Greek thinkers, namely Plato. According to al-Farabi in explaining the theory of emanation that God is the most perfect essence, it is impossible for God to need nature because he is a created being and natural life is not eternal or eternal. Allah is sufficient to think, then produce an emission from Him in the form of powerful energy as a result of this process and that is what is called the first sense. The process of emanation from the first mind produces the second mind and creates the first sky. The emission from the second mind produces a third mind and stars are created. The third, fourth, and fifth minds all think about God producing the planets (Saturn, Jupiter and Mars). Furthermore, the sixth, seventh and eighth minds think about God producing the sun, the planets Venus and Mercury. From the ninth mind which emits the ninth mind and thinks about Allah it produces an emission in the form of the tenth mind then emits the moon. The tenth mind, because the power of the mind is weak, and unable to radiate the same kind of mind and is only able to produce the earth, spirit and the first matter, namely water, air, fire and earth as the most important element or part in human life (Al-Farabi, 1905).

One can use two methods of dealing with 'mind fa'al (active mind) namely: reflection Imagination and intuition (inspiration). The first method is only able to be carried out by humans chosen by God to reach the divine light and open the veil. The second can only be done by prophets sent by God. 'The mind is active its original meaning is interpreted as Gabriel, he was the only one who was in direct contact with the Prophet and everyone could not reach him to be in direct contact' mind that verb. In other words, a prophet is also a philosopher, and a philosopher is not a prophet (Hasyimsyah Nasution, 1999).

Al-Farabi stated that something that exists is not at the same level, but is arranged in something which is called "Existence Hierarchy" (Marothib al-Maujudat). Al-Farabi divides existence into four levels which are sequentially explained as follows. First, God is the first cause of the existence and creation of all other beings (created beings). Second, Angels who are immaterial beings. Third, Celestial objects such as the moon, stars, sun or other celestial objects and fourth are all objects (matter) on earth (A. Khudori Sholih, 2016).

3. Thoughts on education

a. The essence of education according to al-Farabi

Al-Farabi's perspective, education is a process carried out in order to get value, knowledge, and skills for humans in a certain time. The ultimate goal is to direct humans to reach the level of perfect human beings. Because, humans are sent in this life to process in a better direction so that they have a noble degree in the sight of God. Happiness is the attainment of the highest perfect level. According to him, humans who achieve the title of being perfect human beings are theoretically understanding all kinds of goodness and applying them in the form of life at all times (Agung Setiawan, 2016). Science and knowledge must be the basis of attitude and action for every human being so that they can lead him to a happy life, and that is the highest perfection that must be achieved by every human being as part of carrying out his duties as God's creation equipped with perfect tools, especially reason and conscience.

Education in al-Farabi's perspective must be based on the integration of theoretical understanding and knowledge and the realm of action (practice) as a continuation of the knowledge one already has. A human who achieves a perfect degree is someone who is able to act correctly and in accordance with the knowledge or theory he has mastered. Knowledge will not be meaningful or valuable if it only stops at the level of understanding. Therefore, humans must always use the knowledge they understand as material and foundation at a practical level in real life in society. In short, said Al Farabi, a person can be categorized as a perfect human being (perfect person) if they are able to practice their knowledge and understanding at a practical level in social life.

Through his opinions and ideas, al-Farabi emphasized in the world of education to be able to realize things of perfection, namely a thorough integration between the intellectual side of understanding and the embodiment of noble character (Sarwadi, 2023). The purpose of education according to Al Farabi is to achieve justice in the state as part of the embodiment of the main state which he initiated under the leadership of a wise leader. The criterion for a wise leader according to him is someone who is able to carry out tasks based on reason and good deeds which are the embodiment of happiness. Thus, life in social society should not be separated from education. Education must be setting and the goal is directed to create justice and prosperity in society (Abdul Majid, 2014).

Al-Farabi's educational philosophy focuses on reason. Enlightenment can be obtained by the human person if he can optimize the power of his mind, with existing enlightenment it can direct humans to think about the existing realities of life. Al-Farabi's thoughts in the philosophy of education do not only lead to reason alone, but must be integrated, united together with moral ethics and faith as the basis. Knowledge will not be able to stand alone,

denying the existence of participation from the aspect of morality and religion is certainly not justified.

Many new ideas emerged, many of which were rooted in al-Farabi's ideas which had actually emerged since the Middle Ages. The characteristics of al-Farabi point to the aspect of morality, knowledge is not the only thing that is the main focus, but the end result is to create a happy and perfect life. Al-Farabi's idea in education is that a person must always develop perfectly by optimizing the role of the existing mind as a power to open the horizons of life so that he can reveal the knowledge that has been laid out and provided by Allah in this universe by utilizing the mind he has. Optimizing the role of reason must always be integrated with faith in the heart, not overriding the role of the spiritual in the soul. So that a person's soul is not dry and void of religious values, with spiritual strengthening it can become a strong basis for a person to carry out the active role of the mind. The end result is the birth of superior and complete human beings, both in faith and science (Muhammad Akbar Nurmuhyi, 2016).

b. Education curriculum

The educational curriculum in al-Farabi's perspective as found in his famous book, *ihsha' al-ulum*. The educational curriculum, according to him, must include various kinds of scientific knowledge, such as in the religious knowledge family which includes fiqh, kalam, hadith, interpretation and others. There is also literature and language which includes the science of logic. The applied curriculum also includes science such as mathematics, physics, astronomy, mechanics and others. There are also those related to political science and statehood as well as philosophy and psychology (psychology) (Muhammad Sholikhin, 2018).

c. Learners in al-Farabi's view

Al-Farabi argued that there are at least four main components that must be mastered by every individual human being in order to gain enlightenment and live happily. This means that these four main characteristics must be possessed by every learner so that in undergoing the educational process they can achieve maximum results according to what they aspire to.

- 1) The primacy of thought and knowledge, optimizing the power of reason (way of thinking) in exploring and analyzing science so that we can compete with other nations. Humans are required to be able to maximize the power of thought through reason bestowed by God. The thought process must be carried out actively to achieve positive things and become a superior human being who can compete globally.
- 2) The primacy in determining something of value, namely the ability to sort and choose something on the basis of its function and use. The principle of expediency must be the main value for every student so that they are able to use their study period well and of course can improve their competence.

- 3) Moral virtues in acting and thinking, namely ethical-moral virtues that uphold human moral and social values. Al-Farabi places great emphasis on moral education for every individual human being, knowledge must not only enter into the realm of cognition but must also be implemented into noble moral values in real life.
- 4) The primacy of skills and ways of processing in education, so as to give birth to competitive individuals, especially at the skill level (Al-Farabi, 1982). So that the emphasis on education should not override psychomotor aspects that can make students skilled and able to compete in the world of work.

Al-Farabi's offer of the concept of morality becomes an important discussion in most of the works he wrote, especially related to his work which talks about psychology and human relations in the world of politics and the state. The four main characteristics emphasized by al-Farabi are used as a tool to achieve the goal of life, namely a happy life for every individual and citizen (nation) as contained in the book *Tahsil al-sa'adah* and *Risalah fi al-Tanabih ala subul al-sa'adah* namely, the primacy of theoretical mastery, optimization of intellect (mind), implementation of morals, and practical practices (Muhammad Ali Abu Rayyan, 1967). Al-Farabi's thoughts regarding social life are that every individual positions himself in the direction of moderation (Nashihin et al., 2020), does not go beyond the limits or exaggerates which results in the destruction of the soul and life order of the established society. Every individual must be able to behave in his life by adjusting the local place and culture so that his life goals can be achieved.

d. Educational Flow and Paragima

Talking about schools or schools of thought in education, there are three currents or paradigms in Islamic education (Kholish, 2022), one of which is the conservative school (*al-muhafidz*), religious-rational school (*al-Dini al-Aqlani*), and pragmatic flow (Muhammad Jawari Ridha, 1980). First, a conservative educational stream (*al-muhafidz*), whose main concern in this school is prioritizing the teaching of the Koran as the basic foundation in understanding religion. Of course, one must also study the science of interpretation and other tools as a framework for understanding and interpreting verses. For the *al-Muhafidz* school, the Qur'an is the mother and main source of all knowledge, and only then other scientific groups emerge as supporters, such as *hadith* and *ulumul hadith*, *qawaid al-fiqh* and *ushul fiqh*, *aqidah*, and various other sciences which is used in order to understand the Qur'an. The division of knowledge according to this flow is divided into two, *fardhu 'ain* and *fardhu kifayah*. *Fardhu 'ain* means that knowledge must be studied and owned by every Muslim as a provision to carry out the obligations of individual Muslims, while *fardhu kifayah* science is

knowledge that is obligatory for existing groups of Muslims.

Second, religious-rational flow (al-Dini al-'Aqlany). This flow concentrates on knowledge as an application that must be implemented. A science can be said to be knowledge, if there is power to implement what it understands. That power or strength lies in the mind and soul which function as the main controllers for humans (Muhammad Jawari Ridha, 1980).

Third, pragmatic flow. This flow assumes that education is a tool that is useful for forming human beings who have noble character (Husna Nashihin, 2017) and avoid immoral acts (Nashihin, 2017). One of the figures in this school of educational philosophy is Ibn Khaldun who prioritizes practical, implementative aspects. According to him, knowledge should not only be based on substantive values, but should be more focused on aspects of its purpose and function.

Based on the features of the three schools of Islamic education paradigm, al-Farabi is a figure belonging to the religious-rational school (al-Dini al-Aqlani). This is based on the theory of happiness he popularized. The perfect life is the achievement of the happiness of life. In addition, al-Farabi also emphasized that knowledge must arrive at a practical level, not just theoretical. Humans must be able to optimize the role of reason as a medium for thinking in order to create a happy life (Muhammad 'Utsman Najati, 2002).

4. Profile of Pancasila Students in Al-Farabi's Educational Philosophy Survey

The profile of Pancasila students is a new direction in describing the output or graduates of education in Indonesia after the publication of the new curriculum, namely the independent curriculum. The description of Pancasila students must reflect children with characteristics that match the content and values of Pancasila points. There are six main characteristics that must be realized by Indonesian students in order to equip themselves with various competencies for global competition and also as principles of behavior so that they are in accordance with Pancasila values, among the six main characteristics are faith, piety to God Almighty, and have a noble character, global diversity, mutual cooperation, independent, critical reasoning, and creative. There are at least two things out of the six main characteristics that have relevance to al-Farabi's thought, namely students who believe, fear God Almighty and have noble character and critical reasoning.

- a. Education must produce students who believe, fearing God YME and having noble character

The curriculum that is applied must contain and direct the process to produce Pancasila student output, of course it is not just theoretical but must be emphasized at the implementative level. Strengthening the first profile, for example, fearing God Almighty and

having a noble character, so that character must appear in each student as evidenced by his practice, so that the attitude that becomes habituation can lead students to have a strong character (Suci Setiyaningsih, et.al., 2022). In the learning process, students must be given clear and concrete reinforcement about the goals of the Pancasila student profile. Teaching materials must contain elements of values that become concrete examples in terms of practice using effective learning methods, media and approaches (Muhammad Holqi Rizki Azhari, 2022). This is relevant to al-Farabi's thought, that a human being will achieve maqam(position) of a perfect human being, when he is able to be a human being who understands the meaning and value of goodness in life and realizes it in the form of real actions (Agung Setiawan, 2016).

Content and learning materials must be directed to the formation of character in accordance with the profile of Pancasila students, of course by aligning the learning process carried out with the goals to be achieved. So that every material studied really directs students to have a character that is in accordance with the content and values of Pancasila points (Ravyansah,et.al, 2021). For example, towards a new paradigm in competition to realize the output of Pancasila students, it is also necessary to develop the local wisdom values of the existing community as one of maintaining cultural customs that have been firmly rooted as cultural identity, so that each individual can have noble values that come from the culture of the community itself (Iis Nurasiah et al, 2022).

One of the foundations of the Indonesian State is Pancasila, which contains five values that must be realized by every citizen. From that Pancasila which later became the basic philosophy for the policy of forming a Pancasila student profile in the currently implemented independent curriculum. This policy is also part of preparing the nation's generation to be able to compete and be proficient in facing challenges in the 21st century. One strategy that can be carried out is to carry out projects on learning by integrating intra-curricular, co-curricular and extra-curricular content (Nashihin, 2019). It is hoped that this strategy can help and facilitate schools in terms of producing students with character according to Pancasila values (Dini Irawati et al, 2022). In the six main values of the Pancasila profile, the first is the integration between the values of monotheism (aqidah) beliefs and morals. This value is in accordance with the idea put forward by al-Farabi as a great philosopher, that education must be directed at the overall unification between the intellectual side of knowledge and noble character as a form of its implementation. Armed with integration between the sides of faith and noble character, one can achieve the degree of happiness as a core part of life's goals (Abdul Majid, 2014).

Forming a Pancasila student profile can be achieved one way by implementing project-based learning. Each material studied in the next stage selects the project to be carried out by adjusting the existing material. Furthermore, assessment is also carried out in order to see the process or performance of students, results, and follow-up of projects that have been carried out (Nugraheni Rachmawati et al, 2022). The current implementation of the independent curriculum is a good opportunity to further optimize character education with its output, namely the profile of Pancasila students. Learning is carried out in project-based schools, meaning that each student will be directed to be active in solving problems in learning. The end result is that students will have character values that are firmly rooted and can become provisions for their lives in society (Andriani Safitri et al, 2022). The projects carried out must bring out the cognitive, affective and psychomotor aspects in an integrated manner, with the hope that students can develop their potential and competencies, making it easier to achieve the learning objectives as planned.

The modeling of a teacher is the most important thing in the process of forming the output of a Pancasila student profile. Because with the role model and examples from the teacher, it will make students imitate what the teacher has done. During the learning process a teacher can also carry out two strategies that can be carried out, namely learning that focuses on social-emotional competence and differentiated learning (Imas Kurniawaty et.al, 2022). The realm of faith and morals as the main point is the center and focus in producing students who have character according to the content and values of Pancasila. An educator has a big duty as a role model who must show a noble personality and be an example in the life of every student. Therefore, the modeling of a teacher becomes urgent, as the spearhead in the success of education to produce human beings who are faithful, pious and have noble character as stated in the formulation of the main values of Pancasila students.

b. Education produces students who think critically

Humans have been given a great gift in the form of reason which should be a big capital in carrying out life on earth. The mind must always be empowered so that it can understand the contents of life properly. In today's era, the use of reason demonstrated by critical reasoning is a major requirement and a key competency to be competitive in global life. Critical reasoning must be built and strengthened in every human being as a basis for understanding the core of life as al-Farabi's thought emphasized mastery of understanding, and optimizing the role of reason (reason) (Muhammad Ali Abu Rayyan, 1967). Students' critical reasoning can be formed through strengthening literacy and numeracy. With these two things, students' reasoning power will become sharper and have a strong foundation for self-development in undergoing the next educational process in accordance with the substance of

Permendikbudristek No. 5 of 2022 (Nicomse Nicomse, 2022).

The current industrial era 4.0 is marked by technological advances in all lines of people's lives, and this is a big opportunity as well as a challenge for the world of education. The task of educational institutions must focus on equipping students to have superior competence so that they can be competitive in an increasingly competitive life. Every student must be equipped with mastery of the latest technology (Robbaniyah, 2022) and balanced with the cultivation of strong character for each student (Herman Emanuel Nggano, et.al, 2022). Technological advances have had such a big impact on change, if in the past we learned conventionally by opening books, dictates, and other manual reference sources. However, for now, digital literacy has become a new thing that most students are more interested in, so mastery of technology as a tool for finding sources of knowledge is absolutely necessary as part of efforts to create students who think critically.

There are several functions of critical reasoning that can be obtained, including: first, reducing existing social problems, because you can understand the problem solving. Second, being able to realize new things as part of problem solving. Third, get out of rigid understanding, feel self-righteous, and so on (A. Muzamil, 2022). As al-Farabi thinks that critical reasoning functions as a means of change for the better. Optimization of intellect must be carried out actively because the problems faced will continue to change (dynamic), so that the utilization of active intellect can be used as the foundation for giving birth to superior and competitive human beings (Al-Farabi, 1982).

At present, the use of digital media and technology will greatly assist students in developing the knowledge that will be obtained. Children's creativity will grow and develop and the child's critical reasoning will increase as well as an attitude of independence that can be honed through the use of technology in learning. Because, as time goes by, existing technology will grow rapidly as a media tool for humans to make it easier to carry out their life activities (Ade Bagus Permana Putra, 2022).

In line with the goals of education in Indonesia in realizing the Pancasila student profile, the use of information technology and digitalization is a must that must be implemented. Because with that, it can make the learning process more adaptive and can also be a tool to help adjust the characteristics of different children. Today's artificial intelligence is artificial intelligence (AI) and it really helps the existing education system to be more adaptive and give individual instruction to each student (Relita Buatone et.al, 2022). The existence of technological advances that make it easier must be a medium and a tool for students to be able to optimize the role of their minds so that their critical reasoning will be increasingly

honed. Of course happiness can be achieved one of them with the active utilization of critical reasoning (Muhammad 'Utsman Najati, 2002).

Provision of electronic teaching materials is also an urgent matter in the world of education today. Educators and students must become individuals who are capable of operating all forms of technological output, in order to obtain more in-depth information and knowledge. The use of electronic teaching materials can be an effective tool to improve students' thinking power and direct them to be able to develop their critical thinking (Yesi Anita et al, 2022). The role of intellect and reason cannot walk alone and must also be integrated with spiritual values (aqidah). It becomes a necessity so that one's (spiritual) soul does not dry up with religious values, in the end a human being is born who has the degree of perfect human being whose faith is strong and masters knowledge (Muhammad Akbar Nurmuhyi, 2016).

Conclusion

Humans must always maximize the potential of reason that has been given by God in this life. Humans will become a noble person if they are able to live a good life. According to al-Farabi the peak of life is the happiness of the world and the hereafter. The path to happiness can be achieved by actively utilizing the potential of reason and making good morality the basis for action. Education must be oriented towards the formation of perfect human beings who have broad and deep knowledge (reasoning power) and are able to actualize what they have understood. So that every attitude and action taken will always be based on knowledge. Al-Farabi's thoughts are still very relevant today, it is proven that his thoughts have a correlation with the values that exist in the profile of Pancasila students in the independent curriculum, namely at the level of aspects of faith and piety to God almighty and with noble character.

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