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Reflecting the Dimensions of Faith, Piety, and Noble Character in the Profile of Pancasila Students in the Light of "Summa Theologica" Thomas Aquinas

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Abstract

Character education is a big part of the Independent Learning Curriculum, especially regarding the Pancasila Student Profile. It focuses on developing faith, respect for God, and optimistic character, all essential to making the Pancasila student profile. This article examines this aspect in Thomas Aquinas's Summa Theologica. A deep understanding of Aquinas' ideas can provide valuable insights into the development of students' character and spirituality. This study utilizes an analytical descriptive methodology, conducting a literature review to examine Aquinas's theological concepts related to faith, piety, and virtuous character. We collected the data by conducting an extensive analysis of the Summa Theologica and other works by Aquinas. The results demonstrate that Summa Theologica provides a strong foundation for fostering faith, piety, and virtuous character in Pancasila students. Aquinas emphasized the importance of faith as the fundamental foundation for moral existence, while piety denotes a sincere inclination that guides individuals to conform their lives to divine purpose.

Furthermore, the principles of justice, love, and simplicity expressed in Aquinas' writings have become a foundational basis

for developing a virtuous character. A study of faith, piety, and good character in Summa Theologica shows that theology greatly impacted how the Pancasila student profile came to be. A curriculum incorporating spirituality and morality can cultivate students into more virtuous individuals, augmenting their ability to contribute meaningfully to society.

Keywords: *Faith, Piety, and Noble Character, Pancasila Student Profile, "Summa Theologica"*

INTRODUCTION

Indonesia is a nation abundant in religious and cultural diversity. The Indonesian populace, including adherents of Islam, Christianity, Hinduism, Buddhism, Confucianism, and other indigenous faiths, encompasses a multitude of religions and belief systems. Indonesia's diversity renders it one of the most heterogeneous nations globally regarding religion and culture. (Yanti, 2021). Educational initiatives are essential for preserving diversity in Indonesia. This seeks to facilitate harmonious coexistence and mutual respect among the Indonesian populace, irrespective of divergent beliefs and cultures. Consequently, religious and moral education is integral to the educational system in Indonesia. The significance of religious and moral education in Indonesia is indisputable, as it is crucial in shaping an individual's character and personality. (Karima et al., 2022) Comprehensive religious and moral education can enhance an individual's character and augment faith, as well as spiritual attitudes and behaviors. Through spiritual and moral education, students will develop into ethical and responsible individuals and comprehend the significance of respect in social and spiritual contexts. (Gimri et al., 2023). Every individual who adheres to their beliefs or religion exhibits commonalities in their approach to life and the attainment of personal goals.

The Independent Learning Curriculum, in the co-curricular activities of the Pancasila Student Profile, has guided the shaping of the character of quality students. Some important dimensions in the Pancasila student profile are faith, piety to God Almighty, and noble character. This dimension is critical in shaping the character of students who have integrity and are responsible in social life (Octavia & Winarto, 2023). Building faith and piety in God Almighty is the initial basis for shaping the character of quality students. This is based on the principle that every human being is a creature created by God who has duties and responsibilities in maintaining the survival of humans and the surrounding natural environment. In the Pancasila Student Profile, students are taught to have strong faith and piety in God Almighty. Of course, this faith and piety are theoretical and must be realized as concrete practice in daily life (Sovian et al., 2023). Through the dimension of faith and piety to God Almighty, students are taught to be able to pay attention to every aspect of their lives, including an understanding of the religious values they adhere to and the correct worship procedures.

In addition to faith and piety, noble character is an important part of the Pancasila student profile. Noble character means having good behavior and attitudes in daily life, such as honesty, discipline, responsibility, and always respecting others. This creates harmonious relationships in the social environment that can positively impact community life. (Ariska et al., 2020). In education, the Pancasila Student Profile is taught to have a noble character, such as diligent study, a desire to continue learning and building oneself, being open, willing to accept criticism and suggestions, and being principled. (Ula & Hidayati, 2024). This is done to foster students' courage and knowledge in making responsible and wise decisions in each of their lives.

In order to build the character of quality students, the

types and materials of moral and religious education are important to be carried out to form students with noble character and a strong belief in God Almighty. This education also benefits students who face various challenges in daily life so that they become more responsible and can contribute positively to their social lives. As Pancasila citizens, of course, we must support the implementation of the Pancasila Student profile to create a quality and responsible generation. (Eka Saputra et al., 2020) We must also actively foster mutual respect, tolerance, and love for the homeland to unite differences and realize a harmonious and peaceful Indonesia.

One of the great ideas that can be a reference in shaping the character of faith and morality of students in terms of faith, fear of God Almighty, and noble character is his thinking in the work "Summa Theologica" (1265–1274) Saint Thomas Aquinas (1225–1274) (Setiawan et al., 2022). In this work, Aquinas deeply discusses the moral and faith dimensions, which, when reflected critically, are related to the dimensions of faith, fear of God Almighty, and noble character in the Pancasila Student Profile, Independent Learning Curriculum. Its reflective relevance is seen in several ways, such as the emphasis on obedience to divine law, where Aquinas emphasizes recognizing and respecting divine law as the foundation of morality. (Dimock, 1999). In the context of Pancasila, this can be interpreted as the importance of understanding and practicing moral and spiritual values reflected in the first precept, the One Godhead. A Pancasila student must understand that adherence to divine principles is the foundation for ethical behavior and fear of God.

In addition, Aquinas combined ratio and faith in his work. For him, common sense and faith do not contradict each other; Instead, they can complement each other.

(Taufik, 2020). In the context of the Pancasila Student Profile, this reflects the importance of combining rational wisdom with trust in God to strengthen the dimension of faith and piety. A Pancasila student is not only expected to have rational knowledge but also dare to practice faith and respect religious values. Therefore, Aquinas affirmed that truth and morality are closely intertwined. (Stephanie, 2018). He believes knowledge of the truth is a prerequisite for correct moral action. In the context of Pancasila, this highlights the importance of students in fighting for truth and justice in their actions. Pancasila students are expected to become agents of change committed to morality and justice in all aspects of life.

Therefore, Aquinas emphasized the importance of deep learning and understanding of faith. For him, knowledge of divine truth must be sought through careful study and deep reflection. In the context of the Pancasila Student Profile, this shows that education is about acquiring knowledge and developing a deep understanding of the moral and spiritual values that underlie Pancasila. A Pancasila student needs to continue learning and developing his understanding of the principles of truth and morality.

LITERATURE REVIEW

Saint Thomas Aquinas was a prominent Catholic theologian and philosopher who lived in the 13th century. His tremendous and main work (opus Magnus) is "Summa Theologica." The work was published in the mid-13th century, between 1265 and 1274 (Green, 2013). The concise content of the work and its relationship with character education is the core value of the Pancasila Student Profile in the Independent Learning Curriculum. *First*, in terms of structure and content. "Summa Theologica" is a monumental work of articles discussing various aspects of

Christian theology. The work is divided into three main parts: a) it speaks of God and His essence; b) talking about morality and human deeds; and c) it talks about Christology and the sacraments. (Santin & Oliveira, 2022)—second rationality approach.

Aquinas used a rational approach to understanding the Christian faith. He integrated religious teachings with classical Greek philosophy, especially Aristotle's thought. This strengthened his theological arguments with the foundations of logic and rationality, so "Summa Theologica" became a prominent work in the scholastic theological tradition. (Setiawan et al., 2022)—third character education. Although "Summa Theologica" does not explicitly discuss character education, its moral principles can be used as a guideline in character education. Aquinas emphasized the importance of virtue in achieving a good and happy life. He identified the four cardinal virtues: wisdom, courage, justice, and simplicity, and the three theological virtues: faith, hope, and love. These principles can be the foundation for developing good character in education (Andreas & Kurniadi, 2021)—fourth Holistic approach. Aquinas saw a close relationship between faith and reason and theology and ethics. For him, character education cannot be separated from intellectual and spiritual education. Therefore, "Summa Theologica" offers a holistic approach to character formation that includes intellectual, moral, and spiritual aspects (Alif, 2021).

In the context of character education, "Summa Theologica" contributes by offering a strong theological and philosophical framework for understanding moral and spiritual virtues. This work teaches values such as honesty, justice, love, and simplicity, which are the main cornerstones of character education. (Rahmadon, 2020). Character education can become more substantial and sustainable by understanding and internalizing the moral

principles of the "Summa Theologica." *Magnus opus* Aquinas' "Summa Theologica" offers various theological concepts and principles that can be directly related to character formation in the profile of Pancasila students, especially in the dimension of faith, fear of God Almighty, and noble character. (Ozolins, 2013).

Here is an overview of the relationship. *First* is the dimension of faith. "Summa Theologica" provides a strong theological basis for developing the dimension of faith. Aquinas strengthened his understanding of God's existence, justice, and wisdom through a structured, rational approach. Concepts such as God's existence, divine attributes, and His plan for humanity provide a solid foundation for Pancasila students to understand and strengthen their belief in God Almighty. "Summa Theologica" reinforces the importance of faith as a moral and spiritual foundation. For Pancasila students, faith includes belief in the principles of truth that come from religious beliefs. (Carpenter, 2011). This involves acknowledging the existence of God Almighty as the source of all wisdom and justice. Pancasila students with a strong dimension of faith will understand that moral values are universal and inseparable from the existence of God.

Second, fear God Almighty. "Summa Theologica" highlights the importance of piety and devotion to God as an integral part of the spiritual life. Aquinas taught that piety allows individuals to live according to God's will. (Roszak, 2021) Understanding the values of piety can help Pancasila students develop an attitude of obedience and respect for God and carry out their religious obligations with complete seriousness. Thomas Aquinas emphasized the importance of piety as a form of devotion and obedience to God. (Akbaş, 2010) In the context of Pancasila, piety involves respect and devotion to God Almighty and the practice of moral values by the teachings of their respective religions. Pious Pancasila students will uphold religious values and

carry out their religious beliefs with complete seriousness.

Third, have a noble character. Aquinas emphasized the importance of virtue in achieving a good and happy life. "Summa Theologica" identifies a variety of moral and theological virtues that individuals must develop. The moral principles in "Summa Theologica," such as honesty, justice, love, and simplicity, can be the foundation for developing sound and noble character for Pancasila students. (Viktorahadi et al., 2021). The concept of noble character in "Summa Theologica" can be interpreted as moral perfection achieved through good character development. Pancasila students are expected to have noble morals reflected in honest, fair, and responsible behavior. (Wicaksono, 2021). Students will practice the values of Pancasila in daily life, such as cooperation, respecting differences, and fighting for social justice.

Thus, the relationship between the content of the work "Summa Theologica" and the formation of the character of the Pancasila Student Profile about the dimensions of faith, fear of God Almighty, and noble character provides a deep view of how theological principles can be applied in the context of character education based on Pancasila values. By understanding and internalizing these concepts, learners can become agents of positive societal change with strong moral and spiritual integrity.

In addition to the "Summa Theologica, Thomas Aquinas" also produced several contemporary works, such as: "Summa Contra Gentiles" (1265-1268). "Summa Contra Gentiles" addresses topics about religion, predominantly Christian views on Islam and other religions. Aquinas spends most of his time in this book explaining his arguments for the existence of God and defending the Christian faith. This book is considered a paradigmatic example of the same problem-solving methods and

application of logic in response to philosophical and theological problems. (Gogliuti, 2013) "De Regno" (1259-1265). "De Regno" deals with politics and government. In this book, Aquinas discusses the sources of government authority, the division of power, human rights, and the role of the people in government. He also discusses that a good government prioritizes justice for its people. (Wyllie, 2018)"Summa Contra Gentiles II" (1270-1274). This work continues "Summa Contra Gentiles" and discusses Aquinas's views on the Jews. In it, Aquinas interprets the Bible and tries to quell the conflict between Jews and Christians. "Commentaries on Aristotle". In this work, Aquinas wrote several commentaries on Aristotle's works and attempted to combine Aristotelian philosophy with Christian theology, outlining how philosophy and faith can support each other. (Ashworth, 2000).

Some famous philosophers in the first century who reflected the dimension of faith, fear of God Almighty, and noble character include Socrates (469 BC-399 BC). Socrates was a classical Greek philosopher who was considered the pioneer of Western philosophy. Although he was not a Christian, his thinking had much in common with Christian teachings. Socrates considered virtue the basis of a meaningful life and that a pious person would achieve true happiness. (Wang et al., 2008)Plato (428/427 BC—348/347 BC) was a disciple of Socrates and one of the most famous philosophers in the history of Western philosophy. In his Dialogues, Plato created the character of Socrates, who pondered topics such as truth, goodness, and beauty. Plato also wrote about the idea of God's existence in his work *Timaeus*. (Bigger, 2004). Aristotle (384 BC – 322 BC). Aristotle was a disciple of Plato and is considered one of the most influential philosophers in the history of Western philosophy. He wrote works on metaphysics, logic, theology, and ethics. In his work, "Nicomachean Ethics," he discusses ethics and identifies virtues, such as wisdom, courage, and justice, as the keys to achieving happiness. (Aristotle &

Crisp, 2018). Saint Augustine (354-430). Saint Augustine was a Christian theologian and philosopher who lived in the 4th and 5th centuries. He wrote "Confessions" and "City of God". His famous work, "Confessions," deals with sin, human error, and how one can achieve happiness by repenting to God. (Heath, 2020).

In their works, several philosophers reflected the dimension of faith, fear of God Almighty, and noble character in the middle and modern centuries. Immanuel Kant (1724- 1804). In his famous work, "Kritik der reinen Vernunft" (Critique of Pure Reason) (1781), Kant discussed the limitations and ability of the human intellect to understand reality. He also put forward his moral concepts in works such as "Grundlegung zur Metaphysik der Sitten" (Fundamentals of Moral Metaphysics) (Kuntjoro, 2019). Søren Kierkegaard (1813-1855).

Kierkegaard put forward his philosophical and theological thoughts in works such as "Enten- Eller" (Or-Or) (1843), "Frygt og Bæven" (Fear and Shaking) (1843), and "Kjerlighedens Gjerninger" (The Act of Love) (1847) (Roberts, 2022). Martin Buber (1878-1965). Buber is best known for his work "Ich und Du" (Me and You) (1923), in which he developed a dialogical concept of man's relationship with God and his neighbor. He also wrote about theology and philosophy in works such as "Glauben und Gesetz" (Faith and Law) (1923) and "Zwiesprache" (Dialogue) (1949) (Guilherme & Morgan, 2009). Rabindranath Tagore (1861-1941). Tagore, a Bengali philosopher and poet, explored the spiritual and moral dimensions in works such as "Gitanjali" (Hymn of Praise) (1910) and "Sadhana" (Self) (1913). He proposed the concept of religious life and man's relationship with nature and God (Mondal, 2018).

Meanwhile, several schools of philosophy and theology emphasize faith, fear of God Almighty, and noble character. Here are some of them and their supporting figures, namely, *Kristianism*. The supporting figure, Saint Augustine

of Hippo, a famous Christian church father, emphasized the importance of strong faith, fear of God, and noble character in the life of a Christian. His works, such as "Confessions" and "The City of God," elaborate on his profound theological thinking. (Mahoney, 2011) Sunni Islam. A supporting figure, Imam Al-Ghazali, a prominent Islamic theologian and philosopher, emphasized the importance of firm faith, fear of Allah, and the development of noble morals in Islam. His famous works, such as "Ihya Ulum al-Din" (Revival of Religious Sciences), deal with Islam's spiritual dimension and morality. (Saeed, 2017)(Saeed, 2017). *Sufisme*. Supporting figures, Jalaluddin Rumi, a well-known poet and Sufis, depicted an intimate personal relationship with God in his meaningful works, such as "Mathnawi" and "Divan-e Shams-e Tabrizi." Rumi emphasized the importance of love (sahabah) to God and piety in achieving unity with the One. (Saari, 1999). *Hinduisme Advaita Vedanta*. Supporting figures. Adi Shankaracharya, a prominent Hindu philosopher, emphasized the singular existence of Brahman and the revelation of actual reality through the path of knowledge (jnana) and bhakti (love of God). His famous works, such as "Vivekachudamani" and "Bhaja Govindam," emphasized the importance of fearing God and having a noble character. (Kumar, 2022). *Taoism*. Supporting figure Laozi, the author of Tao Te Ching, emphasized the need for simplicity, solitude, and wisdom. Although the concept of Taoism does not explicitly focus on the One God Almighty, its teachings encourage individuals to live in harmony with the universe. (Ding & Luo, 2024).

RESEARCH METHODS

The research method for producing this article is a

literature review. (Lasanthik Sajiani, 2021) The researcher identifies sources that are relevant, valid, accurate, and representative academically. (Ramdhani et al., 2014), Especially the literature of "Summa Theologica" by Thomas Aquinas and literature on Pancasila, education, and character formation, which is a reference in reflecting the dimensions of faith, fear of God Almighty, and noble character in the profile of Pancasila students. The researcher analyzes the selected texts carefully, looks for the relationship between Thomas Aquinas' thoughts in "Summa Theologica" and the concepts that he wants to highlight in the formation of Pancasila student profiles, connects findings from literature with the context of Pancasila values, and looks for similarities or linkages between the concepts discussed in "Summa Theologica" and Pancasila values. Furthermore, the researcher synthesizes information from various sources and interprets the analysis results to produce conclusions supported by the research objectives. Based on the analysis and interpretation of the literature, the researcher compiled conclusions that summarized the key findings and implications for the formation of the Pancasila Student Profile.

FINDINGS AND DISCUSSION

In the Merdeka Learning curriculum scheme, the implementation of the Pancasila student profile strengthening project is contained in the formulation of the Ministry of Education and Culture No.56/M/2022. Of the six dimensions of the Pancasila Student Profile, the dimensions of Faith, Fear of God Almighty, and Noble Character are the first and animate the other five dimensions: Mutual Cooperation, Independence, Global Diversity, Critical Reasoning, and Creative. The essence of

this dimension is the formation of Indonesian students who have faith, fear God Almighty, and have a noble character, where they can understand the teachings of religion and their beliefs and apply this understanding in their daily lives. There are five key elements of faith, fear of God Almighty, and noble character: (a) religious morality, (b) personal character, (c) morality to human beings, (d) morality to nature, and (e) national morals. (Irawati et al., 2022).

First, religious morals. In this element, Pancasila students are expected to be able to recognize God's attributes and appreciate that the essence of His nature is love and affection. He is also aware that he is a creature who has received a mandate from God as a leader on earth who has a responsibility to love and cherish himself, fellow humans, and nature, as well as carry out His commands and stay away from His prohibitions. (Khimzatun, 2021). Pancasila students always live and reflect these divine attributes in their daily behavior. Appreciating these attributes of God is also the basis for implementing worship rituals or lifelong prayers. (Putri et al., 2024). Pancasila students also actively participate in religious events, and they continue to explore and deeply understand the teachings, symbols, sacredness, religious structures, history, important figures in religion and their beliefs, and the contribution of these things to world civilization. (Aryanti et al., 2017).

Second, personal morals. Noble morals are embodied in the student's affection and attention to himself. He realizes that maintaining his well-being while caring for others and the surrounding environment is important. (Rusnaini et al., 2021). Affection, care, respect, and self-respect manifest in an attitude of integrity, displaying actions consistent with what is said and thought. Because they maintain their honor, Pancasila students are honest,

fair, and humble and behave respectfully. (Bessie et al., 2023) He always tries to develop and self-reflect to become a better person daily. As a form of caring for themselves, Pancasila students also maintain their physical, mental, and spiritual health through sports, social activities, and worship activities according to their respective religions and beliefs. (Jamaludin et al., 2022). Because of this character, he became a person who could always be trusted in words, actions, and deeds and was committed to his religious teachings, beliefs, and human values.

Third, morals to humans. As members of society, Pancasila Students realize that all human beings are equal before God. His noble character is reflected in his affection for himself and his virtue for his fellow human beings. (Said et al., 2023). Thus, he prioritizes equality and humanity above differences and appreciates the differences that exist with others. Pancasila students identify similarities and make them unifiers during a debate or conflict. He also listens well to opinions that differ from his own, respects them, and analyzes them critically without imposing his own opinions. (Ernawati & Rahmawati, 2022). Pancasila students are moderate students in religion. He avoids exclusive and extreme religious understandings and beliefs, so he rejects prejudice, discrimination, intolerance, and violence against fellow human beings because of differences in race, belief, and religion. (Fajariyah & Sholehuddin, 2023). Pancasila students are moral, tolerant, and respectful of other religions and beliefs adherents. He maintains the harmony of life among fellow religious believers, respects the freedom to carry out worship by their respective religions and beliefs, does not give negative labels to adherents of other religions and beliefs in any form, and does not impose their religion and beliefs on others. (Purba et al., 2023). Pancasila students are always empathetic, caring, generous, and compassionate to others, incredibly weak or oppressed.

Thus, he always tries to actively help people in need and find the best solution to support the sustainability of his life. (Dalman et al., 2022). Pancasila students also always appreciate the strengths of others and support the development of their strengths and potential.

Fourth, morality to nature. As part of the environment, Pancasila students embody their noble morals in responsibility, affection, and care for the surrounding natural environment. (Sari & Kurniawan, 2023). Pancasila students realize that they are one of the parts of the earth's ecosystem that influence each other. He also realized that as a human being, he must protect and preserve nature as God's creation. (Setiadi et al., 2023). This made him realize the importance of caring for the surrounding environment to keep nature habitable for all living things now and future generations. (Alanur et al., 2023). It does not damage or abuse the natural environment and stops destructive and abusive behavior of the natural environment. (Astuti, 2023). Pancasila students also always reflect, think, and build awareness about the consequences or impacts of their behavior on the natural environment. This awareness is the basis for getting used to implementing an environmentally conscious lifestyle so that he actively contributes to preserving the environment. (Karim, 2018).

Fifth state morals. Pancasila students understand and fulfill their rights and obligations as good citizens and know their role as citizens. It places humanity, unity, interests, and the safety of the nation and state as common interests above personal interests. (Gunawan & Suniasih, 2022). His morals encourage Pancasila students to care for and help others and work together. He also prioritizes deliberation in making decisions for the common good as it impacts his morals and his morals toward others. (Octavia & Winarto, 2023). His faith and piety also encourage him to actively present social justice for all Indonesian people as a form of

love he has for the country.

The five key elements of faith, fear of God, and noble character relate to Thomas Aquinas' thoughts in his masterpiece, "Summa Theologica." Thomas Aquinas emphasized the importance of trust and knowledge of the One God, providing a better understanding of God, morality, and faith. He views humans as creatures who naturally seek the highest happiness or goodness, which will only be found in God. According to Aquinas, man can obtain the highest happiness and goodness only through knowledge and trust in God (Dimock, 1999). Furthermore, Aquinas's view of morality focused on man's nature and purpose as a creature created by God, which was relevant for forming students' moral attitudes in schools. (Neonnub, 2023). In his view, human beings have the essence of being social and rational beings, which God gave them to obtain happiness in their lives. Therefore, humans cannot achieve happiness without considering the existence of others and their social environment.

Aquinas' thinking is very relevant to the school environment, where students face various social situations that require a good understanding of morals and ethics in interaction with others. For students, morality is also inseparable from the role of religion and God's teachings. This shows that Aquinas' thinking shows that belief and morality are indeed very interrelated. Furthermore, Aquinas taught about the priceless virtues of morality, such as kindness, honesty, love, loyalty, and justice. (Kaczor & Sherman, 2020) This thinking can help shape students' character in school, making them understanding, responsible, and morally upright.

Aquinas emphasized the importance of common sense as a tool in knowing the truth of faith. This view is relevant to forming students' religious attitudes in schools.

(Nurrahman & Irawan, 2020). Aquinas saw that using common sense to understand and acquire knowledge about faith can lead a person to a firm belief. Because students in schools are generally still in the extensive age range, their beliefs and spiritual experiences will be very diverse. (Jalwis, 2023)Therefore, teaching a wide range of understandings of faith based on common sense can lead students to be more open, appreciate the diversity of faith, and help strengthen their own beliefs. (Nurbaiti et al., 2020).

Some of the important relevance and implications of Aquinas' thinking that impact students in schools are: *first*, ethical foundation. "Summa Theologica" offers a strong philosophical foundation for Christian ethics. Concepts such as natural law, virtue, and God's law are the foundation for understanding moral action. Through Aquinas' work, students can learn why honesty, compassion, and justice are important in everyday life. (Islamiyah, 2018)—a second understanding of God. One of Aquinas's main focuses was understanding God through natural theology. Through his arguments about God's existence and attributes, students can develop a deeper understanding of his beliefs and how those beliefs shape his or her view of the world and moral action (Syamsudin, 2018)—third, the development of critical thinking skills. Aquinas encouraged the use of reason and rational thinking in understanding faith. It can help students develop critical thinking skills in considering their moral and theological principles. Students are invited to ask questions and seek deeper understanding, not just accept beliefs without consideration (Annam et al., 2023)—fourth, respect for religious authority. Although encouraging critical thinking, Aquinas also emphasized the importance of religious authority in guiding the people. This can help students understand the value of authority in the context of religion

and the general public and the importance of respecting and obeying authority (Suppose & Noorhayati, 2022)—fifth, development of moral awareness. Discussing sin, virtue, and the hereafter, "Summa Theologica" can help students understand the moral implications of their actions. This can promote better moral awareness and help students understand the ethical consequences of their choices.

The position of the dimension of faith, fear of God Almighty, and noble character in the profile of Pancasila students is critical in the context of the Independent Learning Curriculum. Here are some reasons why this dimension is important in the curriculum: *First, it builds* character and ethics. Aspects of faith, piety, and noble character form strong character and ethics in students. In the Independent Learning Curriculum context, character education is the main focus in forming a generation with integrity, honesty, and empathy. (Candra Dewi et al., 2023). These three aspects help to give birth to individuals with a solid moral foundation. *Second*, tolerance and respect for diversity should be fostered. By including the dimension of faith and fear of God Almighty in the curriculum, students are taught to appreciate and respect the diversity of religious beliefs. This is important in creating an inclusive and tolerant educational environment where each individual is respected for his or her beliefs and beliefs. (Mahmudah et al., 2023)*Third*, forming spiritual independence. The dimension of faith strengthens the learner's spiritual independence, helping them develop a personal relationship with God. This gives students strength and inspiration to face life's challenges and strengthens their mental and emotional resilience. (Lathifa & AMP; Khotamir Rusli, 2019)*Fourth*, integrating Pancasila values into daily life. Faith, piety, and noble character are integral to Pancasila's values. A curriculum that integrates these three dimensions teaches students to apply Pancasila values in

daily life, such as cooperation, respect for differences, and fair behavior. (Nurohmah et al., 2021). *Fifth*, forming quality leaders. Students who have a strong dimension of faith, piety, and noble character tend to become quality leaders. (Basir & Ramadan, 2017). They have the integrity, honesty, and empathy necessary to lead wisely and change society positively.

Some examples of good practices in implementing the dimensions of faith, fear of God Almighty, and noble character in classroom learning and educational activities at school are:

1) Prayer and Reflection. Teachers can begin each learning session with a brief prayer or a moment of reflection that asks for blessings, wisdom, and guidance from God. This activity helps students realize God's presence in their academic activities. (Pranayat, 2014). 2) Religious thematic learning. Teachers can insert lessons or topics that allow students to learn about religious values and beliefs in the context of learning. For example, in a history lesson, discuss the role of religion in historical events. Discuss literary works exploring religious themes in literature lessons (Munib, 2017). 3) Ethical case approach. Teachers can use case studies or scenarios to discuss situations where students face moral choices. Teachers direct students to discuss how religious values can guide decisions and influence their actions (Mutiani et al., 2021). 4) Social and caring projects. Teachers and students design and create social projects and caring activities in schools based on religious values, such as fundraising for charity, assistance to people experiencing poverty, or environmental awareness campaigns (Karyasa et al., 2010). 5) Collaborative and empathetic learning. Teachers teach students to respect different religious views and beliefs by encouraging cross-cultural cooperation and understanding. Students discuss

how tolerance and respect for differences are part of noble character (Ys, 2020). 6) Model ethical behavior by teachers. Teachers must be good examples in applying religious values and noble character in daily life. They must demonstrate integrity, honesty, compassion, and a responsible attitude in interactions with students and colleagues (Lestari, 2021). 7) Building a value-based community. Teachers and students build a school culture based on religious and moral values. This can be done through routine activities such as the announcement of moral values, rewards for those who behave well, or the development of character education programs (Divorce, 2019). 8) Involve parents and the community. Schools involve parents and the community in educating religious and moral values. Religious education becomes more consistent and impactful by involving the community in school activities and supporting students in implementing these values at home (Anggraini & Nurhasanah, 2024).

Although implementing the dimensions of faith, fear of God Almighty and noble character in education is a noble goal; there are several challenges that schools may face in this process: *first*, the plurality of religions and beliefs. Schools often have students from a variety of religious backgrounds and beliefs. The challenge is to create an inclusive and respectful environment for all faiths without emphasizing the dominance of one particular religion. (Cardoso, 2023). Some solutions offered include organizing multicultural and interfaith programs that promote dialogue, understanding, and cooperation between students from various backgrounds—providing space for reflection and respect for different religious beliefs and traditions. (Pramudya, 2005).

Second, curriculum suitability. Aligning the academic curriculum with religious values can be challenging.

Teachers must find the right balance between academic material and learning spiritual or moral values. (Kusno & Marsigit, 2018). The solution offered is aligning the curriculum with religious values by integrating these values into existing subjects, such as history, literature, and language. This can be done by providing special time in the schedule for learning religious or moral values, for example, through extracurricular activities or special programs. (Rukiati, 2018).

Third, busyness and academic pressure. Schools are often pressured to achieve specific academic targets, making it difficult to pay enough attention to developing students' spiritual and moral dimensions. (Miranda & Uyun, 2023). The solution is to integrate religious and moral values into existing academic activities so that students are not seen as separate and introduce learning techniques that allow reflection and application of spiritual values in academic contexts, such as group discussions or research projects. (Deb et al., 2014).

Fourth, teacher training and empowerment. Not all teachers have a background or training in teaching religious or moral values. A lack of understanding or skills in this area can hinder the implementation of the dimensions of faith and noble character. (Pratiwi et al., 2020). The solution is that schools need to provide training and professional development related to teaching religious and moral values, encourage collaboration between teachers, and share good practices in integrating the dimensions of faith and morality into learning. (Siraj et al., 2022).

Fifth response of parents and the community. Some parents or community members may have different views on how religion and morals should be taught in schools. They can influence or oppose the school's efforts to integrate these values into education. (C

et al., 2021). The solution is for schools to involve parents and the community in developing programs focusing on faith and noble character. In addition, schools need to communicate openly with parents and the community about the goals and benefits of teaching religious and moral values in schools. (Nurhayati et al., 2024).

Sixth, limited resources. Sometimes, schools face limited resources regarding time, money, or personnel. This can make implementing programs that support the faith and moral dimension difficult. (Kurniasih et al., 2021). The solution is that schools need to find additional resources through cooperation with religious institutions, foundations, or charities and optimize internal resources by creating transparent and efficient strategic plans using time, money, and labor. (Fadila et al., 2020).

The seventh challenge of the digital generation is that the influence of social media and pop culture can complicate a school's efforts to build students' character and morals. Often, messages contrary to religious and moral values can be easily accessed by students outside the school environment. (Sagala et al., 2024). The solution is to systematically integrate education on media literacy and religious/moral values into the curriculum, promote critical thinking in interpreting online content, and strengthen open communication between schools, students, and parents about the wise use of social media. (Wulandari et al., 2023).

Eighth, evaluation and measurement. Another challenge is evaluating and measuring the effectiveness of programs that focus on faith and noble character. How to measure spiritual and moral development objectively and meaningfully can be a problem in itself. (Rahmavati, 2023). The solution is to use a clear evaluation framework, which includes measurable and relevant indicators for the

dimensions of faith and noble character and involves various stakeholders, such as students, teachers, parents, and school leaders, in the assessment process. (Krismanto, 2019) Methods such as surveys, observations, and interviews can be used to understand students' spiritual and moral development comprehensively.

CONCLUSION

Reflective thinking in integrating religious values and classical philosophy, exemplified by Thomas Aquinas' "Summa Theologica," is essential for studying the development of the Pancasila Student Profile. The Independent Learning Curriculum underscores the importance of integrating spiritual and moral dimensions into holistic education. This reflective study may contribute to the enhancement of faith and reverence for God in educational contexts. This can be achieved by thoroughly studying religious and philosophical values and implementing various practices within the educational setting. Understanding and applying concepts such as honesty, loyalty, and empathy from "Summa Theologica" enables students to develop strong moral character and embody the values of Pancasila. This study can promote the growth and development of thoughts and attitudes of tolerance and acceptance of diversity within the framework of the Independent Learning Curriculum. Students can coexist harmoniously in a multicultural society by understanding and respecting diverse religious values and philosophies. To ensure the sustainability of tolerance and multicultural practices in schools, it is essential to implement holistic educational activities. A comprehensive education that emphasizes both academic achievement and the development of moral and spiritual values. The Independent Learning Curriculum underscores the

necessity of expanding educational frameworks to incorporate character development and moral principles aligned with Pancasila teachings. Applying this article to the Independent Learning Curriculum establishes a robust foundation for developing a Pancasila Student Profile characterized by integrity and a positive contribution to the broader community.

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