HADITH *TARBAWI* LEARNING MODEL IN FORMING STUDENTS' PANCASILA CHARACTER

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Abstract: This study aims to understand the role of character education in higher education in forming students' identity, independence, and responsibility, as well as integrating Pancasila values to enhance the quality of human resources. This study employs a field research design with a grounded theory approach. The participants in this study are lecturers from the Islamic Education program (PAI) at the Faculty of Education/*Tarbiyah* at IAIN Curup. The primary data sources are lecturers teaching Hadith *Tarbawi* and students from the PAI program, while secondary data includes lesson plans (RPS), books, and other written materials related to the research. Data collection techniques include observation, interviews, documentation, and literature study. Data analysis techniques involve open coding, axial coding, selective coding, and memoing. The results of this study indicate that the "Hadith *Tarbawi* Learning Model" is designed to integrate Islamic teachings with Pancasila values, aiming to shape character. This model emphasizes the use of hadith, the sayings and actions of the Prophet Muhammad SAW, as a source of moral and ethical guidance in education. By focusing on character development, this model seeks to instill values such as honesty, justice, cooperation, and wisdom, which align with Pancasila principles. This approach involves various collaborative and interactive learning methods, such as problem-based learning, discussions, and group activities, to foster a deep understanding and internalization of these values among students. This educational approach not only enhances academic abilities but also strives to cultivate graduates who are ethically grounded and capable of positively impacting society.

Keywords: learning models; Hadith *Tarbawi*, Pancasila character

Abstrak: Tujuan penelitian ini adalah untuk mengetahui peran pendidikan karakter di perguruan tinggi dalam membentuk identitas, kemandirian, tanggung jawab siswa, dan mengintegrasikan nilai-nilai Pancasila untuk meningkatkan kualitas sumber daya manusia. Penelitian ini menggunakan jenis penelitian lapangan (*field research*) dengan pendekatan *grounded theory*. Subyek penelitian adalah dosen Prodi PAI Fakultas Tarbiyah IAIN Curup. Sumber data primer dosen yang mengajar hadist tarbawi dan mahasiswa Prodi PAI dan data sekunder adalah RPS (Rencana Pembelajaran Semester), buku-buku dan bahan tulisan lain yang terkait penelitian. Tekhik pengumpulan data observasi, wawancara, dokumentasi, serta studi literatur. Tekhnik analisa data yaitu: pengekodean terbuka, pengkodean berporos, pengkode yang terpilih, dan pememoan. Hasil dari penelitian ini menunjukkan "Model Pembelajaran Hadis Tarbawi" dirancang untuk mengintegrasikan ajaran Islam dengan nilai-nilai Pancasila, yang bertujuan untuk membentuk karakter. Model ini menekankan penggunaan hadis, yang merupakan ucapan dan tindakan Nabi Muhammad SAW, sebagai sumber bimbingan moral dan etika pendidikan. Dengan berfokus pada pengembangan karakter, model ini berusaha menanamkan nilai-nilai seperti kejujuran, keadilan, kerja sama, dan kebijaksanaan, yang selaras dengan prinsip Pancasila. Pendekatan ini melibatkan berbagai metode pembelajaran kolaboratif dan interaktif, seperti pembelajaran berbasis masalah, diskusi, dan kegiatan kelompok, untuk menumbuhkan pemahaman yang mendalam dan internalisasi nilai-nilai ini di antara mahasiswa. Strategi pendidikan ini tidak hanya meningkatkan kompetensi akademik tetapi juga bertujuan menghasilkan lulusan yang berlandaskan secara moral dan mampu berkontribusi positif kepada masyarakat.

Kata kunci: model pembelajaran; Hadis Tarbawi; karakter Pancasila

Introduction

Character education in higher education plays a crucial role in shaping students' identity, independence, and responsibility. Key aspects such as professional ethics, conflict management skills, leadership, and sustainability values are central to this education. Character education involves the cultivation of moral values, ethics, and positive attitudes, resulting in graduates who are integral, responsible, and contribute to society.[1]

The *Merdeka Belajar* curriculum designed by the Indonesian Ministry of Education and Culture integrates academic aspects and character development by prioritizing the values of Pancasila. As the national ideology, Pancasila is deeply applied in the curriculum to shape students' understanding of moral values, nationalism, and ethics.[2]

This curriculum focuses on internalizing values such as cooperation, justice, unity, democracy, and spirituality adapted to various life contexts. As a result, graduates are expected to possess both academic excellence and strong character and contribute to the advancement of the nation and state.

The phenomenon of weak student character is evident in clashes between student organizations, such as the one between *Himpunan Mahasiswa Islam* (HMI or Islamic Student Association) and *Pergerakan Mahasiswa Islam Indonesia* (PMII or Indonesian Islamic Student Movement) at Al-Asyariah Mandar University, which highlights intolerance and a lack of brotherhood. Abdul Rosyid emphasizes that Islamic higher education institutions should serve as centers for character education development, focusing on Islamic studies, Indonesian identity, and humanitarian values.[3]

In Islamic education, Hadith *Tarbawi is* one branch of religious education in higher education, that has great potential for character development among students.[4] The Hadith *Tarbawi* course is based on the teachings of the Prophet Muhammad encompassing moral values, ethics, and Islamic pedagogy. This course shapes students' character based on religious values, particularly, morality, justice, responsibility, and ethics.

Moreover, Hadith *Tarbawi* promotes student leadership based on Islamic principles, encouraging the integration of positive values into everyday life.[5] In this context, Hadith *Tarbawi* not only forms individual character but also supports the development of individuals who can manage conflicts, build tolerance, and possess a strong social awareness.

Learning in higher education essentially encompasses various learning models that can be implemented to instill and develop Pancasila's character among students. One relevant model is cooperative learning[6], where interaction among students is emphasized to reinforce the values of cooperation and unity.

At the same time, Problem-Based Learning motivates students to actively participate in problem-solving, fostering a deeper comprehension of the moral and ethical values of Pancasila and encouraging critical thinking. Project-Based Learning[7] immerses students in practical experiences, such as social projects or community

[1] Muhammad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104.

[2] Rendika Vhalery, Albertus Maria Setyastanto, and Ari Wahyu Leksono, "Kurikulum Merdeka Belajar Kampus Merdeka: Sebuah Kajian Literatur," *Research and Development Journal of Education* 8, no. 1 (2022): 185.

[3] Abdul Wahid, "Moderasi Beragama Dalam Perspektif Pendidikan Agama Islam: Implementasi Dalam Pendidikan Multikultural Di Indonesia," *Scholars: Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 1 (2024): 29–36.

[4] Mualana Azizi Nasution, Chaerul Anwar, and Ahmadi Usman, "Penerapan Pendidikan Karakter Dan Penerapannya Perspektif Hadis Tarbawi," *Tarbiatuna: Journal of Islamic Education Studies* 1, no. 1 (2021): 104–34, https://doi.org/10.47467/tarbiatuna.v1i1.251.

[5] Bukhari Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis* (amzah, 2022).

[6] Van Dat Tran, "Does Cooperative Learning Increase Students' Motivation in Learning?," *International Journal of Higher Education* 8, no. 5 (2019): 12–20.

[7] Yalçın Dilekli, *Project-Based Learning in Paradigm Shifts in 21st Century Teaching and Learning* (IGI Global, 2020).

development, which can shape Pancasila's character through the development of responsibility and social awareness.

Action-oriented learning invites students to apply concepts and values in real actions, developing leadership skills, justice, and the application of Pancasila values in everyday life.

In the learning of Hadith *Tarbawi*, effective variations of learning models for instilling Pancasila character have not been explicitly explored. Although research related to Hadith *Tarbawi* education exists—such as solutions for learning problems, strategies, material development, teaching media, and evaluation—some aspects still require attention.

Thobroni and Yusam studied the issues in the teaching of *Tafsir* and Hadith *Tarbawi* at Islamic Higher Education Institutions in Surabaya, which included ambiguities in objectives and conventional methods. They recommend revising objectives, enhancing library facilities, fostering synergy among institutions, and encouraging innovation from course instructors.[8] Septemiarti, in her research, explores the learning strategies implemented by the Prophet Muhammad in shaping a generation of exemplary companions. Although not explicitly outlined in the texts, the Prophet practically employed learning strategies depicted in hadith. These strategies are crucial to adopt in today's educational context by leveraging modern learning methods.[9]

Nevertheless, research related to Hadith *Tarbawi* education specifically oriented towards the formation, instillation, and development of Pancasila character in the context of Islamic higher education has yet to be explored in depth. Thus, this study focuses on filling the gap highlighted above.

Though they tend to concentrate on learning issues, techniques, material creation, or instructional media, several studies have examined character education in Islamic higher education, including the teaching of Hadith *Tarbawi*. Research on the strategic application of Hadith *Tarbawi* to inculcate Pancasila values, a crucial nexus between the creation of national and religious identity, is scarce.

By providing a more thorough examination of how the Hadith *Tarbawi* course might be utilized to help students absorb and cultivate Pancasila character, this study seeks to close that gap. It does this by locating efficient learning models and evaluation techniques included in the course design, especially in the curriculum and pedagogy of Islamic higher education.

IAIN Curup was selected as the study site because it offers a distinctive academic environment that actively implements national educational reforms while upholding Islamic educational ideals. A crucial and pertinent location for examining the compatibility of Hadith *Tarbawi* pedagogy and Pancasila character development is the Faculty of Tarbiyah at IAIN Curup, which has demonstrated a developing dedication to fusing religious teachings with character education. The research aims to address this understudied junction in order to offer fresh perspectives on the development of character-based Islamic education and a replicable model for other Islamic establishments that want to strike a compromise between national values and religious doctrine.

Scientifically, this study aims to explore the Hadith *Tarbawi* Learning Model in shaping Pancasila's character among students. This research contributes as a guide for Islamic educational institutions in integrating religious teachings with national values, as well as identifying effective learning models to transfer Pancasila values through the study of Hadith *Tarbawi*. The contribution of this research is also reflected in the development of a holistic curriculum, supporting the goal of producing graduates who are academically competent and possess strong character within society.

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[8] Ahmad Yusam Thobroni and Zaini Tamin AR, "Problematika Pembelajaran Mata Kuliah Tafsir Dan Hadis Tarbawi Di Perguruan Tinggi Agama Islam Di Surabaya," *Al Hikmah: Jurnal Studi Keislaman* 10, no. 2 (2020): 182–96.

[9] Isnaini Septemiarti, "Aplikasi Strategi Pembelajaran Pendidikan Islam Dalam Hadits Tarbawi," *Journal on Teacher Education* 4, no. 3 (2023): 701–12.

Method

This study is categorized as qualitative research employing a Grounded Theory approach, which integrates theory development with the practice of social research.[10] The aim is to understand a social and interactive process that creates and validates concepts and theories through data processing.

The study was carried out at IAIN Curup, namely at the Faculty of Tarbiyah, where character education is greatly aided by the Hadith *Tarbawi* course. The site was selected because it strategically integrates Islamic teachings with national values and actively implements character-based learning.

The data sources used in this study are divided into primary and secondary categories. Primary data were obtained from lecturers teaching Hadith *Tarbawī* and students in the Islamic Education (PAI) program. Secondary data were derived from textbooks, relevant academic texts, and institutional records such as the Semester Learning Plan (RPS/ Rencana Pembelajaran Semester).

The data collection techniques employed are observation, interviews, documentation, and literature study.

Several data sources, collecting methods, and observation periods were used in triangulation to guarantee the validity and dependability of the data.

The following procedures were used in the thematic analysis of the gathered data:

1. Data reduction involves arranging and streamlining unprocessed data.

2. Data presentation is the process of displaying the data in an organized way, such as narratives or matrices.

3. Finding trends and insights into how the Hadith *Tarbawi* course aids in the development of Pancasila character is the goal of conclusion drafting and verification.

The descriptive qualitative technique is better suited for this study than grounded theory as it provides a deep, contextual knowledge of the learning process without seeking to develop new theoretical frameworks.

Results and Discussion
Internalization of Pancasila Values through Hadith *Tarbawi*

In higher education, the development of student character is one of the main objectives. The Tarbiyah Faculty at IAIN Curup focuses on this through the Hadith *Tarbawi* course, designing a learning model aimed at shaping Pancasila's character, particularly the first principle. This is reflected in the Semester Learning Plan (RPS) created by lecturers as informants for the Program Learning Outcomes (PLO) of the study program. One lecturer stated:

> *"We design the Hadith Tarbawi course not just to teach religious texts but to instill values like justice, honesty, and tolerance that reflect Pancasila."* (Interview with Lecturer A, 2024)

The course's collaborative learning strategies also demonstrate this alignment:

> *"Students learn to value different viewpoints through group discussions. We make use of hadith that emphasize respect and collaboration.* (Interview with Speaker B, 2024)

The RPS is an important document used by lecturers to design, manage, and evaluate the learning process over the course of a semester.[11] The research findings indicate that the syllabus and Semester Learning Plan (RPS) developed by lecturers explicitly direct learning outcomes

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[10] Heath, H., & Cowley, S. (2004). Developing a grounded theory approach: a comparison of Glaser and Strauss. *International journal of nursing studies*, 41(2), 141-150.

[11] Dona Fitriawan, Agung Hartoyo, and Nurfadilah Siregar, "Workshop Pendampingan Penyusunan Pedoman Rencana," *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan* 7, no. 4 (2023): 2380–86.

towards Pancasila's character. The RPS is utilized to design, manage, and evaluate the learning process, encompassing objectives, content, teaching methods, and assessment. It acts as a benchmark for assessing students' proficiency in knowledge and skills.[12]

Upholding the values of humanity in carrying out duties based on religion, morals, and ethics; appreciating cultural diversity, perspectives, religions, and beliefs, as well as the original opinions or findings of others; collaborating and possessing social sensitivity and concern for society and the environment; demonstrating responsibility for work in their field of expertise independently; internalizing the spirit of independence, perseverance, and entrepreneurship; and being able to adapt, collaborate, create, contribute, and innovate in applying knowledge to community life while having a global perspective as a world citizen.

Students expressed identical opinions:

"I used to just memorize hadith, but now I see how they connect to our nation's social values. I've developed greater tolerance and regard for other people. (Interview with Student 1, 2024)

Real-world applications further strengthen the incorporation of Pancasila values:

"We were assigned to community projects where we had to apply the values we learned—this really helped me understand the importance of responsibility and social justice." (Interview with Student 2, 2024)

These findings align with the character education theory proposed by experts. Thomas Lickona, a character education expert, emphasizes in his book "Educating for Character" that character education aims to develop individuals

who are integral, responsible, and socially aware.[13] According to Lickona, character education must involve three main components: moral knowledge, moral feelings, and moral action.[14] Furthermore, Ki Hajar Dewantara, a national education figure in Indonesia, emphasized that education should develop three main aspects: *cipta* (thought), *rasa* (feeling), and *karsa* (will).[15] The implementation of Pancasila values in the RPS reflects the importance of developing these three aspects, particularly in enhancing the moral and spiritual dimensions of students. Graduates are also expected to possess adaptability, flexibility, and good self-control, which aligns with Erik Erikson's developmental psychology theory that emphasizes the importance of emotional stability and the ability to adapt to various situations.[16] Inclusive, objective, and non-discriminatory attitudes are also essential values that should be embraced, supporting John Rawls' theory of social justice, which emphasizes fairness and equality.[17]

The lesson plan (RPS) for the subject of Hadith *Tarbawi*, designed with a strong foundation before the start of each class, plays an important role in shaping students' character in line with the values of Pancasila. Through the reading of the course contract, an explanation of the initial material, and a discussion of the assessment system and

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[12] Dewi Agustriani, "Evaluasi Strategi Dalam Manajemen Pengendalian Mutu Pembelajaran Program Studi PGMI Fakultas Tarbiyah IAIN Kediri," JoIEM (Journal of Islamic Education Management) 4, no. 1 (April 30, 2023): 1–23.

[13] Zaenal Arifin and Moh. Turmudi, "Character of Education in Pesantren Perspective," Jurnal Pemikiran Keislaman 30, no. 2 (July 8, 2019): 335–48.

[14] Edo Dwi Cahyo, "PENDIDIKAN KARAKTER GUNA MENANGGULANGI DEKADENSI MORAL YANG TERJADI PADA SISWA SEKOLAH DASAR," EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru 9, no. 1 (April 11, 2017): 16.

[15] Dela Khoirul Ainia, "MERDEKA BELAJAR DALAM PANDANGAN KI HADJAR DEWANTARA DAN RELEVANSINYA BAGI PENGEMBANGAN PENDIDIKAN KARAKTER," Jurnal Filsafat Indonesia 3, no. 3 (September 26, 2020): 95–101..

[16] Izzartur Rusuli, "PSIKOSOSIAL REMAJA: SEBUAH SINTESA TEORI ERICK ERIKSON DENGAN KONSEP ISLAM," Jurnal As-Salam 6, no. 1 (June 28, 2022): 75–89.

[17] Neneng Putri Siti Nurhayati Andra Triyudiana, "Penerapan Prinsip Keadilan Sebagai Fairness Menurut John Rawls Di Indonesia Sebagai Perwujudan Dari Pancasila," Das Sollen: Jurnal Kajian Kontemporer Hukum Dan Masyarakat 02, no. 01 (2023): 1–25.

learning models, the lecturer ensures that students understand the expectations and learning process. A lecturer underlined:

"We ensure that students comprehend not only the curriculum but also how each subject relates to moral principles like fairness, collaboration, and honesty during the first meeting. It establishes the mood for the entire semester. (Interview with Lecturer A, 2024)

This approach aligns with the views of experts such as Paulo Freire, Howard Gardner, and Benjamin Bloom, who emphasize the importance of participatory, holistic education that focuses on the development of diverse intelligences.

By applying these principles, students are expected to internalize the values of Pancasila and apply them in their lives, thus becoming individuals who contribute positively to society and the nation. Education that focuses on building strong, ethical character is a key step toward achieving a just, democratic, and harmonious society, per the ideals of Pancasila.

Assessment as a Tool for Character Development

This integrated approach is also reflected in assessment techniques. According to one lecturer:

"We use not only tests but also reflective journals and group presentations to see how well students internalize these values." (Interview with Speaker C, 2024)

Evaluation in the context of learning comes in various forms, each playing a crucial role in improving the quality of both the learning process and outcomes. Formative evaluation, conducted during the learning process, aims to provide continuous feedback to both students and lecturers.[18]

Formative and summative assessments provide crucial feedback to adjust teaching strategies in order to meet students' needs in a timely manner. Formative assessment offers ongoing feedback during the learning process, while summative assessment is conducted at the end of the learning period to evaluate students' overall achievements.[19] In addition, diagnostic evaluation is used at the beginning of the learning process to assess students' initial understanding, allowing lecturers to design instruction that aligns with their needs.[20]

Educational experts emphasize the importance of various types of evaluation in the learning process. For example, in the theory of social constructivism, formative feedback greatly supports interaction and collaboration among students, which is at the core of the learning process.[21]

This is consistent with the methods used in IAIN Curup's Hadith *Tarbawi* course. According to one lecturer:

"We use more than just tests. We use portfolios to monitor students' progress in comprehending and putting Pancasila values into practice, and we provide frequent feedback during discussions. (Interview with Lecturer B, 2024)

A different lecturer underlined the importance of ongoing assessment:

Peer reviews and brief reflections are examples of formative assessments that show how well students are internalizing the values. It's more about character

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[18] Rahmat Zainul Abidin, "Penilaian Formatif Dan Penilaian Sumatif," Journal of Udharta Pasuruan, 2016, https://yudharta.ac.id/penilaian-formatif-dan-penilaian-sumatif/.

[19] Anggun Asri Winarti et al., "Upaya Penerapan Evaluasi Membaca Di Kelas Tinggi," *Jurnal Pendidikan Dan Sastra Inggris* 3, no. 2 (June 24, 2023): 154–66.

[20] Supriyadi Supriyadi et al., "Penyusunan Instrumen Asesmen Diagnostik Untuk Persiapan Kurikulum Merdeka," Journal of Community Empowerment 2, no. 2 (August 31, 2022): 67–73.

[21] Novita Sari, "Filafat Ilmu Dalam Evaluasi Pendidikan," no. April (2024), https://www.researchgate.net/profile/Novita-Sari-79/publication/379985963_FILAFAT_ILMU_DALAM_EVALUASI_PENDIDIKAN/links/6625148e43f8df018d1e6c42/FILAFAT-ILMU-DALAM-EVALUASI-PENDIDIKAN.pdf.

development than knowledge verification. (Interview with Lecturer C, 2024)

Portfolio evaluation aligns with a holistic learning approach that encourages reflection and personal development. By utilizing various types of assessments, lecturers can gain a comprehensive understanding of student achievements as well as the effectiveness of the learning models applied, as explained in contemporary educational evaluation theories by experts.[22]

To provide continuous feedback to students, assess their understanding, and adjust instruction as needed, a systematic and structured approach is essential. In this study, the author collected data through interviews with lecturers as the primary informants. The results of these interviews revealed various evaluation methods that can be used to assess the success of learning models in achieving the goal of character formation based on Pancasila values at the university level. A lecturer clarified:

"We evaluate students not just through final exams, but also through their participation, reflections, and how they apply values like honesty and cooperation during group tasks." (Interview with Lecturer A, 2024)

To record learning outcomes pertaining to Pancasila values, an evaluation approach that is comprehensive and varied is essential. This includes complementary formative and summative assessments. In order to give prompt feedback, formative evaluation is carried out continuously during the learning process. According to a different lecturer:

"Every week, we give short assignments or discussions that allow us to see whether

students are understanding the hadith and linking it to Pancasila values." (Interview with Lecturer B, 2024)

A holistic and diverse evaluation method is key to measuring learning outcomes related to Pancasila values. One commonly used approach includes formative and summative evaluations. Formative evaluation is conducted continuously throughout the learning process to provide immediate feedback to students. This includes tests, assignments, and projects designed to measure the extent to which students understand and internalize Pancasila values.

A holistic and diverse evaluation method is essential for measuring learning outcomes related to Pancasila values. Formative evaluation is conducted during the learning process, using tests, assignments, and projects to provide direct feedback and measure students' understanding. Meanwhile, summative evaluation is carried out at the end of the learning period through final exams, project reports, and presentations to assess overall achievement. Additionally, feedback from stakeholders, such as surveys, interviews, and focus group discussions (FGDs), can offer broader perspectives on the effectiveness of learning in shaping Pancasila-based character.

This comprehensive approach is supported by educational evaluation theories. For instance, according to Stufflebeam and Shinkfield's program evaluation theory, evaluations should include different elements such as context, input, process, and product to provide a full view of a program's success. Furthermore, Hattie and Timperley's feedback theory emphasizes the importance of continuous and constructive feedback to improve student learning outcomes.[23]

Cognitive assessment is conducted through tests or activities that evaluate students' understanding

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[22] Chanda Irawan, "Kurikulum Merdeka Dan Pengembangan Perangkat Pembelajaran Sebagai Solusi Menjawab Tantangan Sosial Dan Keterampilan Abad-21," *Prosiding: Seminar Nasional Pendidikan Non Formal* 1, no. 2 (2023): 109–20.

[23] hairida Hairida, "Pengaruh Pemberian Feedback Dan Self Efficacy Terhadap Hasil Belajar Ipa-Kimia," *Jurnal Evaluasi Pendidikan* 4, no. 1 (March 19, 2013): 79.

and application of Pancasila values, in line with Bloom's Taxonomy, which emphasizes the improvement of cognitive skills.[24] Behavioral assessment focuses on evaluating students' participation in social projects, supporting Bandura's social learning theory, which highlights learning through observation and interaction. Reflective assessment encourages students to reflect on the impact of learning on their beliefs and actions, aligning with Schon's reflective theory, which stresses the importance of reflection in understanding experiences.[25]

By integrating various evaluation methods, the PAI program can obtain a more comprehensive and in-depth picture of the effectiveness of the learning models in achieving the goal of character formation based on Pancasila. This diverse evaluation not only helps assess academic achievement but also identifies the expected character changes, thus supporting the development of more effective learning oriented towards Pancasila values. According to one lecturer:

"We examine how students act in group projects, react to the opinions of others, and consider hadith in light of contemporary concerns. Character development occurs there." (Interview with Lecturer C, 2024)

The Institutional Role in Promoting Inclusive and Pancasila-Based Character Education

Integrating Pancasila values into education is both a national mandate and a philosophical objective in Indonesia. By establishing the Hadith Tarbawi course as a crucial tool for this character development, the Faculty of Tarbiyah at IAIN Curup

has made noteworthy strides within this framework. According to one lecturer:

"Hadith Tarbawi aims to transform religious teachings into practical values that students can live by, not just comprehend them. Pancasila is useful in this situation. (Interview with Lecturer A, 2024)

Character education is a fundamental element in developing quality human resources. In Indonesia, strengthening character based on Pancasila values serves as an important foundation in the national education system.[26] In the academic context, particularly at the Faculty of Tarbiyah at IAIN Curup, the Hadith *Tarbawi* course plays a crucial role in this process. By applying appropriate learning models, this course not only conveys theoretical knowledge about Hadith but also strives to shape students' character by Pancasila values.

Character development in education has been widely discussed by educational experts. For example, Paulo Freire emphasizes the importance of liberating education, which not only imparts knowledge but also shapes individuals' critical character and awareness of their social environment.[27] In the context of character education in Indonesia, strengthening the values of Pancasila—such as inclusivity, tolerance, and cooperation—becomes highly relevant.

It is important to examine the implications of implementing learning models in shaping Pancasila's character among students to achieve character education goals optimally. The implementation of the Hadith *Tarbawi* learning model aims to

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[24] Saleh, A. Y., & Meinarno, E. A. (2018, November). Constructing assesment model for pancasila education design. In *Annual Civic Education Conference (ACEC 2018)* (pp. 46-51). Atlantis Press.

[25] Cecep Maman Hermawan, "Refleksi Guru Dalam Melakukan Penelitian Tindakan Untuk Meningkatkan Keberhasilan Siswa," Muallimuna : Jurnal Madrasah Ibtidaiyah 4, no. 2 (April 30, 2019): 78.

[26] Muhammad Ulfan, Mustaqin Hasan, and Sugiran, "Pendidikan Karakter Melalui Agama Islam Di Era Revolusi Digital," Unisan Jurnal: Jurnal Manajemen Dan Pendidikan 02, no. 07 (2023): 286–97.

[27] Ifa Afida, Eka Diana, and Dhevin M.Q Agus Puspita, "Merdeka Belajar Dan Pendidikan Kritis Paulo Friere Dalam Pembelajaran Pendidikan Agama Islam," FALASIFA : Jurnal Studi Keislaman 12, no. 02 (2021): 45–61.

cultivate Pancasila's character through positive interactions, where students develop inclusive attitudes, tolerance, and cooperation, which are core Pancasila values.[28] This process helps students become more responsive to national values, open to differences, and capable of acting according to Pancasila's moral principles, preparing them to face social and cultural challenges in society. Inclusive attitudes, tolerance, and cooperation not only strengthen national solidarity but also promote harmony in diversity, which is the essence of Pancasila.[29]

This aligns with the views of Nurcholish Madjid, who emphasizes the importance of inclusive Islamic values that appreciate diversity as part of the effort to build a harmonious society. Thus, character education based on Pancasila values through the Hadith *Tarbawi* course not only supports the development of religious knowledge but also strengthens students' character as good and responsible citizens.

The learning process that focuses on shaping Pancasila's character in the Hadith *Tarbawi* course is also supported by the use of interactive and collaborative learning methods.[30]

This approach allows students to actively participate in discussions, group work, and projects that require the application of Pancasila values. For instance, lecturer-guided group discussions encourage the exchange of ideas, inclusive attitudes, and tolerance among students.

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[28] Sukirno, S., Juliati, J., & Sahudra, T. M. (2023). The Implementation of Character Education as an Effort to Realise the Profile of Pancasila Students Based on Local Wisdom. *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 1127-1135.

[29] Rafita, Fitra Aryansyah, and Darul Fadhli, "Moderasi Beragama Untuk Persatuan Dan Kesatuan Bangsa Indonesia," AL-Ikhtiar: Jurnal Studi Islam 1, no. 3 (2024): 212–25.

[30] *Putri Ratu Sakinah and Popy Pebrianti, "NILAI DALAM BHINNEKA TUNGGAL IKA UNTUK MEWUJUDKAN INTEGRASI NASIONAL," Jurnal Ilmiah Penelitian Mahasiswa 2, no. 4 (2024): 267–72.*

Conclusion

In the framework of Islamic higher education at the Faculty of Tarbiyah, IAIN Curup, this study sought to investigate the ways in which the Hadith *Tarbawi* learning paradigm aids in the development of students' Pancasila character. The results demonstrate how well this learning model combines the fundamental ideas of Pancasila, including justice, collaboration, responsibility, tolerance, and spirituality, with Islamic teachings, especially the moral qualities found in the sayings and deeds of the Prophet Muhammad. The model promotes the growth of students' identities, independence, and moral responsibility in addition to improving their academic comprehension through the use of collaborative learning, problem-based techniques, and reflective evaluations. The study finds a number of successful tactics and evaluation techniques that aid in the internalization of Pancasila ideals, such as formative evaluations, portfolios, group projects, and reflective journals.

By providing a contextual and integrated model of character education based on Hadith *Tarbawi* that is consistent with Pancasila ideals, this study adds to the scholarly conversation. This study addresses a significant research gap by examining how pedagogy and Islamic instruction connect with national character education, whereas other studies have concentrated on these topics independently. In the context of Indonesian Islamic higher education, it also supports and expands on preexisting educational philosophies, including those of Lickona, Dewantara, and Freire.

The results advise teachers to create thorough, value-based Semester Learning Plans (RPS) that clearly include Pancasila principles into lesson plans, resources, and evaluations. In order to build a more comprehensive approach, this study advises curriculum authors to more intentionally include Islamic ethical content, particularly Hadith-based teachings, into national character education frameworks. It offers evidence to

support the creation of policies that encourage interdisciplinary character education, which connects civic values with religious instruction, as a means of combating intolerance, enhancing social cohesion, and cultivating moral leadership in higher education.

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