

## Character Construction of Pancasila Student Profiles Through Religious Activities

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**Abstrak:** The character profile of Pancasila students was formulated by the Ministry of Education, Culture, Research, and Technology to realize character and morals through Pancasila values. In this modern era, character degradation needs to be considered; the rampant bullying and violence in the world of education were the reasons for the government to continue to improve character by constructing the character profile of Pancasila students in schools through various religious activities. This study aims to reveal how religious activities were carried out, the factors that inhibit religious activities, and how the character profile of Pancasila students was constructed through religious activities. This type of qualitative research used a field study method to collect data using interviews, observation, and documentation techniques. The construction of the character profile of Pancasila students through the habituation of religious activities at SMPN 4 Situbondo every day, such as kissing the teacher's hand at the school gate, followed by congregational dhuha prayers, reading juz 30 before learning begins, and reading asmaul husna and prayers before going home, besides that there were BTQ extracurricular activities and Friday prayers every Friday. This research is expected to develop a Pancasila character profile through the internal habituation of religious activities at SMPN 4 Situbondo. Externally, it becomes a reference material in further scientific papers.

**Keywords:** Religious Activities; Character Education; Pancasila Student Profile

### Introduction

Nowadays, character in Indonesia has experienced a significant decline; a survey conducted by the Ministry of Religion showed a decrease in student character indicators, namely religiosity, nationalism, independence, cooperation, and honesty.

This decline shows that character education in schools has not been effective. One striking case study is school bullying (Sulisrudatin, 2014). In addition, the lack of respect for teachers and the rampant use of social media without supervision are factors causing character decline (Suwarni, 2024). Students are more exposed to less

educational and sometimes dangerous content, which can influence their behavior and values. Character building internalizes the values of honesty, responsibility, noble morals, discipline, and professionalism, which emphasize noble morals in students (Zakso et al., 2021). In dealing with the above problems, the Ministry of Education and Culture implemented the Pancasila Student Profile program (Yos, 2022). This program is part of the vision and mission of the Minister of Education and Culture, Nadiem Anwar Makarim, which aims to build the next generation of the nation who not only excel in academics but also have a strong character based on the values of Pancasila (Brata et al., 2022).

In general, construction involves the active process of forming or making something, both physically and abstractly, interpreting or understanding something being built or formed. Construction in the context of education refers to the active and complex process by which various aspects of knowledge, identity, values, and learning experiences are formed, developed, and understood by individuals and the wider educational community (Aini & Syamwil, 2020). This concept is important to understand how education transfers knowledge and creates individuals who can think critically, develop positive values, and contribute positively to society (Susilo et al., 2022).

The Pancasila Student Profile is designed to equip students with six main characteristics: faith and devotion to God, Almighty and noble character, global progress, independence, critical thinking, creativity, and cooperation. The Pancasila Student Profile is stated in the Regulation of the Minister of Education and Culture (Permendikbud) Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Yumriani et al., 2024). The Pancasila Student Profile emphasizes the importance

of understanding and appreciating the fundamental values of Pancasila as the primary foundation in character formation (Brata et al., 2022; Ramadhan, 2023). This includes a deep understanding of the principles of Pancasila, such as Belief in the One Almighty God, Just and Civilized Humanity, Unity of Indonesia, Democracy Guided by the Wisdom of Deliberation/Representation, and Social Justice for All Indonesian People.

The Pancasila Student Profile also highlights the importance of forming positive attitudes and behaviors based on Pancasila values (Afifatimah & Muthali'in, 2023). This includes an attitude of respect and tolerance for differences, active participation in democratic life, a spirit of cooperation, and a commitment to social justice and togetherness (Subaidi, 2020). The Pancasila Student Profile emphasizes theoretical knowledge and the development of social skills, critical thinking skills, communication skills, and leadership with the experience, attitudes, behaviors, and skills needed to become cultured, democratic, and responsible citizens by Pancasila values. This character is expected to produce students who are not only intellectually intelligent but also have good personalities and can positively contribute to society (Murtadlo, 2021).

Religious activities can be interpreted as human behavior or actions within the framework of structured religious practices; religious activities can be understood as expressions or practices that arise from views of the underlying reality or existence. Religious activities can be an effort to answer philosophical questions about human life's origin, purpose, and meaning (Durkheim, 2023). This reflects a philosophical perspective on spiritual reality that is the basis of religious practices in various traditions and societies. Through religious activities such as worship, joint prayer, religious studies, and celebration of

religious holidays, students can be instilled with strong religious and moral values. This aligns with the goal of character education: building a young generation with noble character based on the nation's noble values (Birhan et al., 2021). However, although the Pancasila character profile has been implemented, many bitter phenomena are still related to character degradation.

The habituation of religious activities in schools is expected to be an effective solution in building the character of the Pancasila Student Profile. The Pancasila Student Profile initiated by the Ministry of Education, Culture, Research, and Technology is a reference for an ideal character for the nation's next generation (Supramono & Hidayati, 2023). From the study results and findings above, researchers analyzed religious activities in building the character of the Pancasila student profile amidst the many character degradation cases in Indonesia. The program was realized through efforts to implement religious activities as routine activities to shape students' character at SMPN 4 Situbondo.

From the observation results, SMPN 4 Situbondo is an educational institution serious about building the Pancasila profile character for students. SMPN 4, located in the center of the district city, is undoubtedly a challenge for schools in building the character of its students. Students' characters have been formed through the habit of shaking hands when entering school, reciting the Koran, and praying in congregation, which are one of the efforts to instill it through religious activities. However, the characteristics of students at SMPN 4 Situbondo show that they are being noticed, and these habits will become a form of good character for students.

The development of the Pancasila profile character of students is carried out continuously and sustainably using the 4M formula in character education, namely:

Know (knowing good things), Love (loving good things), Wish (wanting good things), and Do (doing good) simultaneously and continuously (Susilawati et al., 2021).

The perspective of knowing good things can be conveyed through religious arguments and habits in schools. Likewise, in the aspect of love, a sense of love for goodness will grow by getting used to doing spiritual activities. The aspect of desire is a feeling of wanting to do something that will be achieved by itself because students have done it every day, and the aspect of doing, where students, through religious activities, will react uncomfortably if they do not do it well. From the description above, the researcher wants to explore how character formation efforts are formed through religious activities at SMPN 4 Situbondo school.

### **Research Methods**

This type of research uses a descriptive qualitative approach with observation, interview, and documentation data collection techniques (Zamili, 2017). The location of this research was conducted at SMPN 4 Situbondo, JL.WR. Supratman No.17, Karangasem, Patokan, Kec. Situbondo, Situbondo Regency, East Java. The informants in this study were the principal, teachers, and students of Smpn 4 Situbondo.

This research was conducted in three stages namely: first, the researcher will make some preparations before going into the field, such as choosing a school that will be used as a research location, preparing files and data for submitting a research location permit, preparing the necessary observation data and other necessary equipment; second, the researcher goes directly to the field or research location to conduct research. Research is conducted to obtain and collect

data through interview, observation, and documentation methods; in the third stage, the researcher compiles a report on the results and discussion of the data obtained.

### **Forms of Religious Activities at SMPN 4 Situbondo**

Schools are educational institutions that play an important role in shaping students' character. Therefore, schools must pay more attention to their students' character development. This attention forms the idea of instilling religious values in students. Of course, in addition to formal education, schools also organize various religious activities to help students practice and obey religious teachings to shape their personalities (Hanafi, 2021; Marini et al., 2018).

Based on the data obtained by the researcher from Religious Activities at SMPN 4 Situbondo School, it started with a religious teacher named Mrs. Anisa, who wanted all students to be equipped with Islamic religious values. Religious activities started from the habits of several students on their journey until they became an official school program (Della Indah Fitriani & Fitroh Hayati, 2020). Schools and parents also play a role in supporting religious activities at school. Even though it is a public school, spiritual values are important in forming and instilling the ethics of students with noble morals. The program continues to this day. Based on the data obtained by the researcher from interviews with Islamic Religious Education Teachers and the results of observations, the following are:

"The first thing that is implemented in our school is the morning habit of welcoming the teacher with a smile, then shaking hands, then continuing with the main worship, namely the Dhuha prayer in congregation, then

continuing with reading the Quran at the beginning of each lesson, then when the time for Dzuhur arrives, continuing with the Dzhur prayer in congregation, then before going home, reading Asmaul Husana," he explained. Husana first, the closing prayer of the assembly, go home, ma'am. There is an extracurricular BTQ every Wednesday and Friday worship every Friday, ma'am."

The data is supported by the results of observations conducted by researchers on May 15, 2024, starting at 06.00 WIB daily. When students arrive with greetings from the teachers, at 06.30 WIB, they are required to perform the Dhuha prayer in the congregation until 07.15 WIB, which is the time to enter the classroom. Before the lesson begins, students are encouraged to read short letters every day; after the time shows the midday prayer, all students rush to perform ablution to perform the Dhuhur prayer in a congregation led by the male teacher on duty and then continue by reading Asmaul Husna together before going home. For students still not fluent in reading and writing the Qur'an, there are BTQ extracurricular activities every Wednesday and Friday prayers are held every Friday. These activities are recorded in the following table:

No	Activity	Information
1.	Dhuha and Dzuhur prayers in the congregation	Every day
2.	Reading the Quran, Chapter 30	Every day before studying
3.	Read and Write the Quran (BTQ)	Once a week
4.	Friday service	Once a week
5.	Recitation of Asmaul Husna	Every day before coming home from school

Source: Documents processed by researchers

### **Inhibiting Factors in Realizing the Character Profile of Pancasila Students**

The implementation of an activity is inseparable from the obstacles faced. Likewise, religious activities that run consistently do find several inhibiting factors for the sustainability of religious activities that schools have carried out. Factors that influence character education in schools include 1) child factors, 2) educator attitudes, and 3) the environment, both home and school (Oktavia & Rahman, 2021). Of the three factors, one of the main obstacles is parents' delay in taking their children to school. Various reasons, such as traffic jams or time-consuming morning preparations, often cause this delay. As a result, children are late to do initial activities, such as shaking hands with teachers and parents and preparing themselves for the Dhuha prayer. In addition, the male teacher who is scheduled to lead the prayer sometimes does not arrive on time because he forgets his schedule.

The absence caused the Dhuha prayer not to start as scheduled, thus disrupting the smooth running of planned religious activities. Another inhibiting factor is the attitude of some students who still like to delay ablution. They are often busy with other activities or too lazy to immediately perform ablution, thus causing delays in starting congregational prayers. The delay not only affects prayer times but also disrupts concentration and solemnity in worship, and there are still students who are not yet fluent in reading and writing the Qur'an. From the explanations above, of course, this is one of the serious concerns of the school itself, which is channeled in the school evaluation meeting. This is reinforced by the results of an interview with the Civics teacher, Mr. Feri, who said that:

"Of course, the indiscipline of students, especially female students, yes, Ma'am! Sometimes, they are not honest when there are obstacles. Secondly, time management is our challenge, Ma'am. With so many activities, much time is wasted because many students are still lazy and usually have entered at that hour, sometimes slowing them down."

The results of the school evaluation and all levels show that the solution that can be done is to fix miscommunication with communication media, namely WhatsApp. This communication media will solve several obstacles and problems, including the following: First, the congregational prayer schedule will be shared through the class WhatsApp group containing the guardians. That way, the school hopes that all parents of students also have a responsibility, and this policy is one form of the role of guardians in maintaining religious activities that are already running at school.

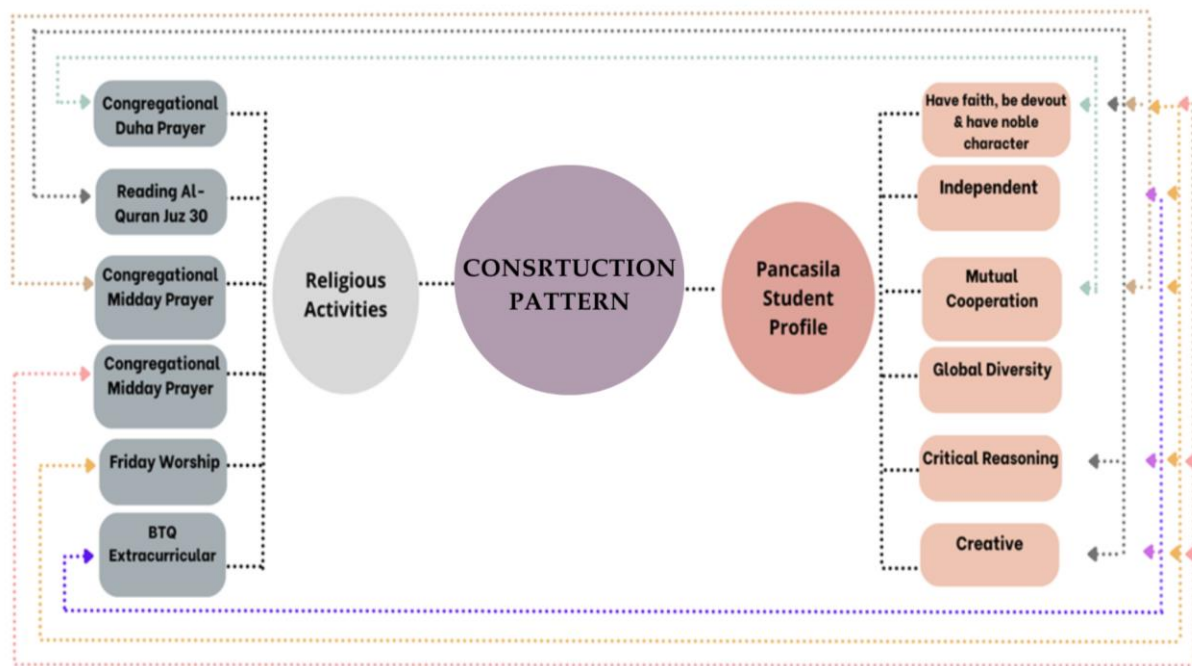
So that parents or guardians of students can be more aware of the importance of punctuality when dropping off their sons and daughters. Second, so that male teachers can communicate with each other and be reminded of their responsibilities as imams so that they no longer forget the schedule that has been determined, they can also remind each other through the teacher's WhatsApp group by sharing the imam's schedule in the group or by choosing students who are considered capable of replacing. Of course, both solutions can keep religious activities running and conducive.

### Fostering and Synchronizing the Values of the Pancasila Student Profile with Religious Activities

Character development efforts based on moral knowing, moral feeling, and moral action are needed to instill Pancasila's character in students through the implementation of religious activities

(Hendriana & Jacobus, 2017; Suardi et al., 2023). SMPN 4 Situbondo carries out various religious activities to develop student character, such as praying Dhuha and Dzuhur in the congregation, reading the 30th chapter of the Quran, and so on Al-Quran, Reading Asmaul Husana, BTQ Extracurricular, and Friday Prayer.

Figure 1.



Source: Documents processed by researchers

The chart above shows that SMPN 4 Situbondo's religious activities align with the values of the Pancasila student profile, which supports the formation of student character profiles.

#### *Dhuha and Dzuhur prayers in congregation*

The implementation of religious activities related to congregational prayer is one of the efforts to instill the character of students in increasing piety in believing in God Almighty and having noble morals; congregational prayer is also a character value of diversity that is congregational

without looking at the differences in the background of students. Of course, students understand very well how morals can be maintained by praying in a congregation and feel inner peace through direct experience with praying in a congregation. Therefore, praying in the congregation is also emphasized as a depiction of the value of mutual cooperation for students. From these religious activities, indirectly, what is fostered by teachers is one of the efforts to realize a character with a Pancasila profile (Lukman et al., 2021). The implementation of dhuha prayers and congregational prayers routinely, of course, there are still students who commit violations, including:

Hiding, often late without any obstacles, claiming to be menstruating (for

female students). This is a problem often experienced by teachers. To overcome several violations in dhuha prayer and congregational prayer. The teachers work with students to invite each other, and if there are violations that cannot be accounted for by the students, then all students will be subject to sanctions, especially for the class leader. The teachers carry out direct control and discipline to overcome the delay, assisted by the class leader, in the process of implementing dhuha prayer and congregational prayer. Mrs. Anisa, a PAI teacher at SMPN 4 Situbondo, expressed this.

"Dhuha prayer and congregational prayer are efforts to instill religious values routinely carried out in schools. However, its implementation is still not optimal because many violations exist, especially from students. But until now, thank God, it has been going well, and I have tried to overcome some of the existing obstacles."

#### *Reading the Qur'an, chapter 30*

The reading of Juz 30 is carried out before the learning process occurs. This activity is carried out simultaneously to equip students with the skills to memorize short letters. In addition, the verses of the Quran, which are a belief in religion, are indeed a moral indoctrination for students. Teachers have realized that reading short letters can be used to instill the character values of the Pancasila profile in the dimensions of piety, faith in God Almighty, increasing critical thinking, and creativity of students. This was stated by the religious teacher, Mrs. Anis, as the PAI teacher and the person in charge of all religious programs and activities at the school. The short letter reading program is a program that is read simultaneously in all classes

before learning begins. Therefore, there are still some students who are not serious and not focused on reading. Facing some students who are lazy not to read simultaneously, all teachers must pay attention and reprimand them if they find students who do not read. The principal stated this.

"The short letter reading program is one I proposed when I was appointed as the principal. I did it, hoping that at least all my students could memorize the short letters. So that later when they enter society, the children are ready. Most importantly, there is the Quran, even if it is only 37 letters."

#### *Read and Write the Quran (BTQ)*

BTQ is a continuation program of the Al-Quran reading activity. The BTQ program is a solution for students who are not yet fluent in reading the Al-Quran to catch up on their fluency in reading the Al-Quran compared to their other friends. However, this program is also a medium for instilling the character of Pancasila student profiles in the dimensions of piety, faith in God Almighty, increasing critical reasoning, student creativity, and independence. The BTQ program is a school extracurricular activity. Of course, not all students are diligent and consistent in following the program. The implementation and success of this program depends on the method, the PAI teacher who invites parents to direct their sons and daughters to continue to diligently follow the program (Lukman et al., 2021). As conveyed by the PAI teacher:

"BTQ Program is a Support Program to Overcome Students Who Still Have Difficulty Reading the Qur'an Properly and Correctly. Of course this program will be successful if parents and schools

also support it. So that there will be no more students who cannot read the Qur'an."

#### *Friday Service*

The Friday prayer program is a series of activities that include cleaning the environment and sermons for dhuha prayers, murojaah, tartil, and tahfidz. These activities are collective moral installations from religious routines carried out by the school. This is carried out to build student character through practice and teachings in the dimensions of piety, faith in God Almighty, noble morals, cooperative character, independence, critical thinking, and creativity of students. In the Friday prayer activities, there are still some students who are sometimes late, less enthusiastic, and sometimes even deliberately hide so as not to participate in activities. The teachers and even the principal also accompany the Friday prayer to coordinate and control so that students are more enthusiastic in carrying out Friday prayer activities. The Islamic Religious Education teacher said:

"Friday Service" has been going on for a long time...it has even become a culture in this school. So, all the teachers and the principal have accompanied us several times in this clean Friday activity. However, there are still some students who are lazy and cannot stop themselves from watching. Some even deliberately hide. But Alhamdulillah, the teachers also control and invite students to do clean Friday."

#### *Reading of Asmaul Husna*

Reading Asmaul Husna is a series of closing activities for class hours. All students in their respective classes carry out the

activity. The activity aims to instill the character of piety, faith in God Almighty, noble morals, cooperation, critical thinking, and creativity in students. The reading of Asmaul Husna is carried out simultaneously, accompanied by music, followed by all students. The reading program is carried out simultaneously in all classes before the reading of the prayer to go home. Therefore, in its implementation, there are still some students who are not serious and do not participate in reading. Facing some students who are too lazy to read together, all teachers must pay attention and reprimand if they find students who do not participate in reading.

In some religious activities mentioned above, the school tries to build the Pancasila character. Religious activities that are the means are very dependent on the role of teachers, schools, and parents, who also have important roles in making it a success; this is reinforced by the results of an interview with the Deputy for Student Affairs, Mrs Painsi, who said:

"Alhamdulillah, all the children's characters are good; out of 473 students, only five people, so the percentage that requires treatment is small."

The percentage shows that a few students do not match the Pancasila student profile. Meanwhile, if viewed nationally/looking at the results of the University of Yogyakarta research with 925 students as respondents throughout Indonesia, it resulted in 50% of students knowing the Pancasila student profile, 30% of students just knowing and 17% of students did not know at all once. However, instilling morals in students at SMPN 4 Situbondo effectively shapes students' characters. This is measured by several school assessments that show students understand what is good and what is not. Violations committed by students at SMPN 4 Situbondo are very few.

## Conclusion

Based on the results of research on religious activities at SMPN 4 Situbondo to realize the character profile of Pancasila Students, it can be concluded that the implementation of various religious programs, such as congregational prayer, Al-Quran recitation, BTQ extracurricular activities, and Friday prayers, have made a significant contribution to the formation of student character. These activities not only meet the demands of the curriculum but also foster deep religious awareness in students, as reflected in the minimal violation of discipline.

Improving students' positive character cannot be separated from the active role of teachers, schools, and parental support. Solid collaboration between the three parties is the key to success in realizing the profile of Pancasila Students who are faithful, pious, have noble morals, have a global perspective, work together, are independent, and think critically.

However, this study identified several challenges that need to be addressed, namely the lack of student awareness of the importance of religion, the influence of a less conducive social environment, and the lack of religious guidance from parents. To overcome these obstacles, intensive efforts must be made to provide students with an understanding of religious values, strengthen supervision of students' social environments, and involve parents more actively in children's religious education.

Overall, the results of this study indicate that religious activities at SMPN 4 Situbondo have positively impacted student character formation. This success can be an example for other schools to realize the full profile of Pancasila Students.

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