

Islamic Religious Education: Efforts to Strengthen the Profile of Pancasila Students

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Abstract

This research was motivated by the occurrence of various problems of moral decadence and the fading of character in students. This problem needs serious handling so that it does not become a bigger problem for the nation in the future. One of the efforts made is through strengthening the profile of Pancasila students. The purpose of the study was to describe and analyze the role of Islamic Religious Education (PAI) subjects in strengthening the profile of Pancasila students. The research approach uses qualitative with descriptive methods. Data collection techniques through interviews, observation and documentation. The results showed that PAI has a very important role in strengthening the profile of Pancasila students. Strengthening the profile of Pancasila students through PAI is carried out through intercurricular activities in learning and extracurricular activities in religious activities outside learning.

Keywords

Education, student, pancasila, islam

Currently, the world of education is faced with various problems that cause deep concern. The occurrence of moral decadence and deterioration of character in students deserves to be the attention of all elements of the nation. Moral degradation occurs in all spheres of society, including the Pancasila environment. Of course, this must be a serious concern for all Pancasila institutions. In today's digital era, the impact is extraordinary, especially for students who lack supervision by their closest people, ranging from the high number of children who

have accessed adult sites, brawl cases, to drugs and so on (Atmojo et al., 2021).

Conditions like this, if not given serious follow-up, will cause moral and moral destruction for the next generation of the nation. Therefore, it is necessary to make Pancasila efforts, especially the moral world, to find a way out to save the young generation of this nation from the threat of moral degradation. One of the efforts made by the Ministry of Education and Culture is currently by strengthening the character of students through an independent curriculum and strengthening the profile of Pancasila students (Safitri et al., 2022).

In the curriculum scheme, the implementation of the Pancasila student profile strengthening project is contained in the formulation of the Kepmen dikbudristek No.56/M/2022 concerning Guidelines for Curriculum Implementation in the Framework of Learning Recovery which states that the Curriculum Structure at the PAUD level and primary and secondary²²¹ Pancasila²²¹ consists of intracurricular learning activities and projects to strengthen the profile of Pancasila students. The Pancasila Student Profile is present in accordance with the vision and mission of the Ministry of Education and Culture as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 regarding the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Rusnaini et al., 2021). Pancasila students are the embodiment of Indonesian students as lifelong learners, who have behavior and competence in accordance with the values of Pancasila, where the characteristics are: devotion to God, celebrity, independence, creativity, mutual cooperation, noble character, and faith. The purpose of the Pancasila student profile is to strive to land educational goals and visions into a structure that is more acceptable and understandable, by stakeholders and stakeholders (Restanti, 2022). The competence of the Pancasila student profile pays attention to internal factors related to the identity, ideology, and ideals of the Indonesian nation, as well as external factors related to the context of life and challenges of the Indonesian nation in the 21st century which is facing the 4.0 revolution period. In addition, Indonesian students are also expected to have the competence to become democratic citizens and become superior and productive human beings in the 21st century. Therefore, Indonesian students are expected to participate in sustainable global development and in facing various challenges. The Pancasila student profile is a character and ability that needs to be built in everyday life, and lived by every student, through intracurricular, co-curricular, extracurricular learning, or used as a school culture (Rahayuningsih, 2021).

In the context of learning, Islamic Religious Education (PAI) has a very important role in strengthening the Pancasila Student Profile. Islamic Religious Education and Ethics are the

basis of faith character building. Character building will produce students who believe in God, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Character building takes place from childhood to adulthood, from students studying in elementary, middle to high. Islamic Religious Education is an effort and process of instilling values that are carried out continuously between teachers and students with the ultimate goal of realizing akhlakul karimah in students (Firmansyah, 2019).

Research on student profiles is important to be carried out, as a process of structuring and contributing to progress in Indonesia. Several studies related to the Pancasila student profile include research conducted by (Rachmawati et al., 2022) on a project to strengthen student profiles through the implementation of a prototype curriculum in elementary school driving schools, where research focuses on the application of Pancasila student profiles, which is carried out in the learning curriculum process in the classroom.

Other research was also conducted by (Kurniawaty et al., 2022) on strengthening student profiles which became his research on learning strategies including differentiated learning and learning with emotional competence (KSE). Meanwhile, the research conducted by (Sherly et al., 2021) focuses on introducing student profiles to teachers and how the formula is in RPP. The focus of research conducted by researchers is efforts to strengthen the Pancasila Student Profile through Islamic Religious Education subjects.

Research Methods

This research uses a type of qualitative research with descriptive methods carried out with document studies and interviews. The results of the interviews are described, as well as the study documents touting how the activities in the teaching and learning process, regarding the profile of this Pancasila student. The research informants were three Islamic Religious Education teachers, as well as secondary data, namely curriculum documents applied at SMPIT Ibrahim Ulul Azmi. This research was conducted at SMPIT Ibrahim

Ulul Azmi Bandung City. Data was collected by conducting interviews with five educators. After that, researchers analyzed curriculum documents. Furthermore, researchers analyze the entire data with data analysis techniques used, namely data reduction, data presentation and conclusions.

Data validity is done by triangulation, which is a data validity check that utilizes something other than the data for the purposes of checking or comparing the data. The triangulation steps of sources and methods carried out in this study are as follows. First, compare the results of the interview with the observations of researchers present directly at the school. Second, compare the interview results with available documents. Some of the above are done by researchers in carrying out the validity of the data.

Results of Research and Discussion

Based on the results of documentation and interviews conducted, it was found that Islamic Religious Education (PAI) as one of the compulsory subjects in schools has a very important role in strengthening the Pancasila Student Profile. This is in line with what Ahmad Tafsir stated in (Firmansyah, 2019) that the objectives of PAI, are: (1) the realization of human kamil, as representatives of God on earth, (2) the creation of human kaffah, which has three dimensions; Pancasila, cultural, and scientific, and (3) the realization of man's function as servant, caliph of God, heir to the prophets, and to provide adequate provisions to carry out that function. Thus, the presence of PAI subjects in schools is an effort to foster the personality of students to be able to develop in accordance with their nature so that superior resources are realized who have piety towards God Almighty, have charity, have skills in developing science and technology, appreciate differences and love for the motherland.

Strengthening the Profile of Pancasila Students through Islamic Education at SMPIT Ibrahim Ulul Azmi is carried out in an integrated manner in learning and through religious extracurricular activities. The integration of Pancasila student profile values is carried out in all stages of learning starting from planning,

implementing and evaluating learning. The curriculum covers various aspects of Islamic Pancasila, such as the study of the Quran, Hadith, Fiqh (Islamic law), and Akhlaq (morals). Teachers utilize textbooks, lectures, discussions, and multimedia tools to facilitate learning and ensure students understand the basics of Islam.

Extracurricular activities complement intracurricular activities and consist of 11 courses. The programs include daily prayers, memorization of the Quran, Islamic holidays, Islamic competitions, and community service. This activity aims to improve students' understanding and practice of Islam outside the classroom. Overall, the PAI learning process at SMPIT Ibrahim Ulul Azmi, is in line with the curriculum and involves various activities that support Islamic understanding. This comprehensive approach helps students develop a solid grounding in Islamic teachings and principles.

Islamic Religious Education Learning

The content of Islamic Religious Education (PAI) material in Junior High School (SMP) covers various aspects of Islamic teachings, namely, shari'ah and morals. Specifically, the content of Islamic Religious Education material is the Qur'an, Hadith, Aqidah, Morals and Jurisprudence.

The topics of PAI material in junior high school are; 1) Introduction to the basics of Islam which includes an understanding of the basic beliefs in Islam, such as belief in Allah, messengers, holy books, angels, the last days, and destiny; 2) The history of the Prophets and Apostles includes the study of the life and teachings of the Prophet Muhammad as well as the stories of other prophets and messengers in the Qur'an; 3) The understanding of the Qur'an and Hadith consists of an introduction to the Qur'an as the holy book of Muslims and the importance of hadith as a source of Islamic teaching; 4) Islamic Ethics and Morals includes learning about moral values and ethics in Islam, such as honesty, love, forgiveness, hard work, and justice; and 5) Worship Practices, namely explanations of compulsory rituals such as prayer, fasting, zakat, and Hajj, along with practical guidance.

The learning model used in learning Islamic Religious Education (PAI) at SMPIT Ibrahim Ulul Azmi uses a model that encourages students to be active and creative and able to grow character. The selection of learning models is adjusted to learning objectives, student characteristics, teaching materials, and learning context. Some learning models that are often used in PAI learning include: a) Lecture model, with this model the teacher provides verbal explanations to students about religious concepts, Islamic teachings, moral values, and Islamic history. Although this model is simple, it is important for teachers to make lectures interactive and engaging to keep students more engaged; b) Discussion model, learners are invited to actively participate in group or class discussions on certain religious topics. This model encourages students to think critically, share views, and develop deeper understanding and learn to respect each other's differences; c) Problem-Based Learning (PBL) model, with this model learners are faced with real situations or problems related to religion or ethics, then they work223ancasi to find solutions and understanding through research and discussion; d) Role-Playing Model, learners take certain roles in those related to Islamic teachings or moral situations, so that they can experience and understand different perspectives; e) Cooperative Learnin model, learners work in small groups to complete religion-related tasks or projects. Collaboration in groups can help students learn from each other and develop social skills; f) Inquiry-Based Learning Model: Students are invited to develop their own questions, conduct research, and find answers on religious topics that interest them.

Some of the challenges faced by teachers in PAI learning include: 1) Student diversity, each student has a different level of understanding and background of religious understanding. In facing this challenge, teachers are required to be able to overcome these differences and ensure that all students get a comprehensive understanding of the material taught; 2) Religious Controversies, in this case some issues in religion can become controversies and trigger debates. In overcoming this, teachers are required to be able to navigate carefully by ensuring

discussions remain balanced and respect different beliefs and views; 3) Student motivation, another challenge is the low motivation of students to learn about religion. Sometimes students feel less interested or feel religion is irrelevant in their daily lives. In facing this challenge, teachers are required to be able to contextualize each learning material into the reality of everyday life; 4) Limited teaching materials, availability of appropriate and up-to-date teaching materials in the field of religion can be a problem. In this case, teachers need to find and develop their own material to suit the times and students' understanding; 5) The right Learning Approach, choosing a suitable learning approach for religious and student material can be challenging. Teachers need to choose learning strategies that facilitate a deep understanding and application of religious values in students' lives; 6) Lack of resources, support resources such as adequate textbooks, technology, or sufficient training for PAI teachers, may limit their ability to deliver effective teaching; 7) Comprehension evaluation, in assessing learners' understanding of religious teachings and moral values is often more difficult than simply assessing academic knowledge.

Strengthening the Profile of Pancasila Students through PAI

The program to strengthen the profile of Pancasila students in schools aims to strengthen understanding, appreciation, and practice of Pancasila values as well as an effort to shape the character of students in accordance with these values. The program is implemented through various and activities, such as the following: 1) Integration in the curriculum. Pancasila student profiles are integrated in all subjects. Teachers can relate the profile of Pancasila students to the subject matter and in learning activities; 2) Extracurricular activities. The school organizes extracurricular activities on learning and practicing Pancasila values, such as discussion groups, debates, group studies on Pancasila, or the establishment of Pancasila clubs; 3) Educational Visits. This activity aims to provide real experience for students by visiting historical places or institutions related to Pancasila, such as museums or monuments,

traditional villages or cultural villages; 4) Flag Ceremony. The flag ceremony is held every Monday as an effort to remind students of the importance of Pancasila values and understand the meaning of national symbols; 5) Guidance Counseling. Teachers or counselors can provide counseling guidance to students about the importance of Pancasila values in forming a good personality and character; 6) Teacher Training. In an effort to improve teachers' understanding and skills on strengthening the profile of Pancasila students, schools organize training and workshops for teachers; 7) Partnership with the Community. Strengthening the profile of Pancasila students is also carried out by involving the wider community such as parents of students, communities, communities and religious institutions. In addition, in an effort to strengthen the profile of Pancasila SMPIT students, Ibrahim Ulul Azmi strives to create an inclusive, interactive, and inspiring learning atmosphere.

Strengthening the profile of Pancasila students through Islamic Religious Education is carried out in an integrated manner in learning and religious activities in schools. Strengthening the profile of Pancasila students through Islamic Religious Education is carried out through project-based cocurricular activities designed to strengthen efforts to achieve competence and character in accordance with the Pancasila student profile prepared based on Graduate Competency Standards. In addition, strengthening the profile of Pancasila students is also carried out flexibly in terms of load, activities, and implementation time which are designed separately from intracurricular. Project objectives, content, and learning activities are not only associated with intracurricular objectives and subject matter. PAI teachers also involve the community and in planning and organizing projects to strengthen the profile of Pancasila students through PAI.

Strengthening the profile of Pancasila students through Islamic Agam Education at SMPIT Ibrahim Ulul Azmi was also carried out. That is by looking at something as a whole and comprehensive, not partial or fragmentary. In this case, each PAI learning material is associated with the overall values contained in

the Pancasila student profile, both faith, mutual cooperation, creativity, global celebrity, independence and critical reasoning. Therefore, in learning activities, teachers open space and opportunities for students to be able to explore various things outside the scope of the subject matter. The themes of the profile projects presented as much as possible can touch and answer problems that occur in their respective regions. By basing profile projects on experiences and solving real problems faced in everyday life as part of the solution, it is hoped that students can experience meaningful learning to actively improve their understanding and abilities.

PAI learning in an effort to strengthen the profile of Pancasila students is carried out with a student-centered principle with a learning scheme that encourages students to become learning subjects who actively manage their learning process independently, including having the opportunity to choose and propose profile project topics according to their interests. In this case, the teacher reduces the role as the main teaching and learning activity that explains a lot of material and provides a lot of instruction. Conversely, the teacher acts as a learning facilitator who provides many opportunities for students to explore various things at their own encouragement according to their conditions and abilities. The hope is that every learning activity can hone the ability of students to take initiative and increase their power to make choices and solve the problems they face.

The implementation of Pancasila student profile values through Islamic Religious Education can be described as follows:

First, the value of having faith, fearing God Almighty and having noble morals. This value is applied through understanding activities about the teachings of Islamic religion to students accompanied by appreciation of divine values. In addition, efforts to instill faith values are also carried out through habituation activities such as habituation to reading the Qur'an, dhuha prayers and compulsory congregational prayers.

The cultivation of religious values for students is instilled from an early age, this is an effort to help them know and know and realize the existence of God Almighty, as their creator.

Through Aqidah understanding activities, it is hoped that students who initially do not fully understand the religion of Islam or even have deviant behavior in their lives are not in accordance with the guidance in Islamic teachings, so that the character of students can change for the better. This is in line with what was stated by Lisa et al. That, religious activities can be used as a control rope in daily life. So that students do not fall into the influence of globalization currents that can damage morale (Lisa et al., 2020).

By instilling religious knowledge, it is hoped that it will give birth to noble morals in students. Morals have a very important role in the life of both individuals, families, and the community. With noble morals, humans will find well-being in their lives both physically and psychologically. Conversely, if his morals are damaged, then his life is also damaged. A person who has good knowledge and abilities and is accompanied by noble morals, it is likely that the knowledge and abilities he has will be used for the good of human life. In line with Anam's opinion, that the knowledge and abilities possessed by a student, but not accompanied by noble morals, will be misused for his personal interests and benefits, and cause bad things such as disasters, in this world. (Anam, 2021).

Second, the value of mutual assistance is shown by activities with students both in learning activities in the classroom and outside the classroom. Pancasila activities are carried out such as in doing group assignments or in other joint activities. Gotong royong as a profile of Pancasila students, will direct students to become social creatures who have the humility to help each other. According to Mutiara et al, in the element of mutual assistance, there are sub-elements that are character values, where these values are focused on Pancasila to help and be helped by others, in order to realize the goodness of each other by helping each other (Mutiara et al., 2022). Gotong royong is an important character that needs to be introduced and even instilled in children from an early age, so that children have a sense of tolerance and are willing to cooperate with others, build good relationships in a team, in order to achieve a goal. The attitude of willingness to cooperate

shows a relationship of give and take, in order to achieve the same goal (Sitompul et al., 2022).

Third, creative value. Islamic Religious Education learning is carried out using a learning model that encourages students to be active and creative. The creativity of students is stimulated through activities such as making posters, infographics and others. In addition, to foster student creativity is also carried out through activities outside the classroom such as by carrying out Islamic holiday commemoration activities by displaying students' creativity such as speeches, poetry and the art of reading the Qur'an. Creative students who are able to modify, produce something original, meaningful, useful, and helpful, are characteristics of creative Pancasila students. Ismael et al, said that, original ideas, and producing works, as well as original Pancasila, are key elements of creative (Ismail et al., 2021). Producing original ideas is producing ideas that are formed from the simplest things, such as the expression of thoughts and / or feelings, to complex ideas to then apply new ideas, which are appropriate to the context, so as to overcome problems and bring up various alternative solutions. Producing original works and Pancasila is producing works that are driven by his interests and preferences for something, the emotions he feels, to consider the impact on the surrounding environment.

Fourth, global celebrity. The cultivation of diversity values is carried out through strengthening understanding of pluralism and multiculturalism. Students are given an understanding that diversity is both a nature and a gift from God Almighty. In addition, the value of diversity is also internalized through religious activities such as congregational prayers. Congregational prayer provides lessons on equality by not discriminating. The profile of Pancasila students must be able to foster mutual respect, and give rise to a new positive culture, so it is important for them to maintain locality, identity, open-mindedness in interacting with other cultures, and noble culture, which does not conflict with the noble culture of the nation. One of the sub-elements of the global diversity student profile is the ability to communicate by interacting with

paying attention, understanding, accepting existence, and appreciating the uniqueness of each culture as a wealth of perspectives so as to build mutual understanding and empathy for others.

The cultivation of the value of diversity is carried out through habituation activities in practicing religion in schools as well as in creating school culture. The existence of school culture has a very important role in improving the quality of schools and the quality of education. Because school culture is closely related to the behavior and habits of school residents to make adjustments to the environment, as well as how to view problems and solve them in the school environment, so as to provide a foundation and direction for an effective and efficient process. A positive school culture will give its own color and is in line with the implementation of school-based management (Cahyani et al., 2020).

Fifth, be independent. PAI learning at SMPIT Ibrahim Ulul Azmi is carried out with a learner-centered approach. In learning, teachers act as facilitators and motivators by encouraging the independence of students. Instilling the value of independence is also carried out through independent assignments that must be carried out by students both at school and outside school. This is in line with what Bastari stated that an atmosphere that is free, free from pressure or coercion is a requirement for independent learning. Curiosity, activeness, confidence, activity, motivation, and not afraid of being wrong, is an atmosphere of independence that arises. The next activity is to find out, choose, find, analyze, and solve problems on their own (Bastari, 2021). Rotari said that independence is a character developed by the Ministry of National Education, namely: honest, creative, independent, democratic, curiosity, national spirit, tolerance, hard work, discipline, love of the motherland, care for the environment, love of reading, social care, love of peace, responsibility, friendship, communicative, and respect achievements (Rotari, 2017).

Sixth, reason critically. This value is applied by Islamic Religious Education Teachers through contextual literacy and learning activities. Teachers guide students in literacy activities either through reading books or articles about

Islam, or even by inviting students to see real phenomena in life everyday that is associated with the subject matter. In addition, in cultivating the character of critical reasoning, PAI teachers also use the Problem Based Learning (PBL) learning model, namely by proposing problems in religion for later discussion by participants educate. Students who are very critical, meaning that they are able to process qualitative and quantitative information objectively, and are able to build connections between information analysis, evaluation, and conclusions.

The key elements of this student profile are, first, acquiring and processing information and ideas. Students have a sense of curiosity, ask relevant questions, identify and clarify ideas and information obtained, and process the information. Second, Analyzing and evaluating reasoning, students in decision making, using their reasoning in accordance with the rules of science and logic in decision making and Ancasil by analyzing and evaluating the ideas and information they get. Through numeracy activities, and literacy activities by reading books, become part of the learning process and education. According to Jamaludin and Alanur, the process of interaction between stimulus and response, namely thoughts, feelings, and feedback, is referred to as the learning process (Jamaludin & Alanur, 2021).

Student profile Pancasila, expect students to have the ability to think critically because it is a very fundamental ability that functions effectively in various aspects of life. The ability to think critically is very important and must be instilled from an early age, both at home, school and in the community (Lestari & Annizar, 2020).

Conclusion

Islamic religious education has a very important role in strengthening the profile of Pancasila students. Pancasila students have 6 main dimensions, namely faith, fear of God TME, and noble character, global diversity, mutual cooperation, independence, critical and creative reasoning. Strengthening the profile of Pancasila students through Islamic Religious Education is carried out in an

integrated manner in learning and religious activities in schools. Strengthening the profile of Pancasila students through Islamic Religious Education is carried out through project-based cocurricular activities designed to strengthen efforts to achieve competence and character in accordance with the Pancasila student profile prepared based on Graduate Competency Standards. Strengthening the profile of Pancasila students through Islamic Religious Education is carried out by integrating the character values of Pancasila students both into classroom learning activities and activities religion beyond learning.

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177

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