



Islamic Education Policy: New Directions of Learning Based on Pancasila Learner Profile at Mambaul Ulum Islamic Junior High School in Ponjanaan Timur

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Keywords:

Education policy;
Learning;
Pancasila Student
Profile.

Abstract:

This research aims to investigate the implementation of the Pancasila-based Student Profile Learning Management at Mambaul Ulum Islamic Junior High School in East Ponjanaan as a systematic effort to strengthen the character and values of Pancasila among its students. The research method employed a qualitative approach conducted through in-depth interviews, participatory observation, and document analysis. The data were carefully analyzed through the stages of reduction, display, and verification to identify patterns and learning practices as well as the implementation of Islamic education policies and Pancasila values at the school. The results of the research indicate that the implementation of the Pancasila-based Student Profile Learning Management at Mambaul Ulum Islamic Junior High School in East Ponjanaan is carried out to strengthen students' character through Pancasila values. The initial step involves teachers as facilitators in understanding these values. Pancasila integration is carried out in the curriculum and extracurricular activities. The roles of parents, teachers, and the community are important in student development. Pancasila values are integrated into both the curriculum and extracurricular activities. Meanwhile, the school culture is also created as conducive as possible to support the instillation of Pancasila values for students at the school.

Kata Kunci:

Kebijakan Pendidikan;
Pembelajaran;
Profil Pelajar
Pancasila.

Abstrak:

Penelitian ini bertujuan untuk menyelidiki implementasi manajemen Pembelajaran berbasis Profil Pelajar Pancasila di SMP Islam Mambaul Ulum Ponjanaan Timur sebagai upaya sistematis untuk memperkuat karakter dan nilai-nilai Pancasila pada siswanya. Metode penelitian yang dipakai dengan menggunakan pendekatan kualitatif yang dilakukan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Data tersebut dianalisis secara cermat melalui tahapan reduksi, display, dan verifikasi untuk

mengidentifikasi pola dan praktik pembelajaran serta implementasi kebijakan pendidikan Islam dan nilai-nilai Pancasila di sekolah tersebut. Hasil penelitian menunjukkan bahwa implementasi manajemen Pembelajaran berbasis Profil Pelajar Pancasila di SMP Islam Mambaul Ulum Ponjanaan Timur dilakukan untuk memperkuat karakter siswa melalui nilai-nilai Pancasila. Langkah awal melibatkan guru sebagai fasilitator dalam pemahaman nilai-nilai tersebut. Integrasi Pancasila dilakukan dalam kurikulum dan ekstrakurikuler. Peran orang tua, guru, dan masyarakat penting dalam pembinaan siswa. Nilai-nilai Pancasila diintegrasikan dalam kurikulum maupun dalam kegiatan ekstrakurikuler. Sementara itu, budaya sekolah juga diciptakan sekondusif mungkin dalam upaya mendukung penanaman nilai-nilai Pancasila bagi siswa di sekolah tersebut.

Received : Januari 10, 2024; Revised: May 16, 2024; Accepted: June 3, 2024

<https://doi.org/10.19105/tjpi.v19i1.13416>

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Institut Agama Islam Negeri Madura, Indonesia



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1. Introduction

The importance of taking a new direction in learning management is reflected in the need to be appropriate with the time and a nation's noble values.¹ With the pace of change accelerating, the learning system must be able to adjust itself to remain relevant and effective for future generations.² This implies that the new learning management must be able to integrate these noble values into the learning process so that students can acquire knowledge that is believed to strengthen the identity of a nation.

Indonesia's Islamic education policy, which leads to Pancasila student profile-based learning, is an interesting and relevant step in strengthening noble values.³ Islamic education in Indonesia plays an important role in shaping students' character and morality, while Pancasila, as the country's foundation, offers universal principles that all citizens, including Muslims, can adopt.⁴

Pancasila learner profile-based learning combines Islamic religious teachings with Pancasila values as a moral and ethical foundation.⁵ This helps students understand and internalize the values of pluralism, tolerance, justice, unity and equality that are at the core of Pancasila. On closer inspection, this policy aims to create a young generation of Indonesians who are aware of noble values and interfaith tolerance.⁶ Through this learning, students are expected to

¹ Jasmine B.Y. Sim and Ee Ling Low, "Character and Citizenship Education: Conversations between Personal and Societal Values," *Asia Pacific Journal of Education* 32, no. 4 (2012), doi:10.1080/02188791.2012.746214.

² Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (2021), doi:10.1080/23752696.2021.1960879.

³ Ashabul Kahfi, "Implementasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Karakter," *DIRASAH: Jurnal Pemikiran Dan Pendidikan Dasar Islam* 5 (2) (2022): 138-151.

⁴ Anita Handayani, "Merancang Profil Pelajar Pancasila Berbasis Islam Sebagai Pembentukan Karakter Pendidikan Islam Di Indonesia," *Kementrian Agama: Kota Tangerang Selatan*, 2023.

⁵ Maryam Isnaini Damayanti, Nurul Istiq, and Asri Susetyo Rukmi, "Refleksi Penguatan Profil Pelajar Pancasila Melalui Strategi Menulis Jurnal Syukur," *Elementaria Edukasia* 6, no. 4 (2023): 1761-72, doi:10.31949/jee.v6i4.7450.

⁶ Anif Istianah, Bunyamin Maftuh, and Elly Malihah, "Konsep Sekolah Damai:

develop an inclusive attitude, respect differences, and work together to build a peaceful and harmonious society.

In the context of education, the integration of Pancasila values is important because it reflects the spirit of Indonesian nationality and diversity. In the Islamic education system, the integration of Pancasila values is strategic because it enables harmonization between Islamic religious values and Indonesian national values.⁷ This policy arises from the need to ensure that Islamic education not only teaches religious values but also forms citizens who love and understand diversity and the principles of Pancasila.

In addition, Islamic education policies based on the Pancasila learner profile play an important role in strengthening national identity and national values amid Indonesia's religious and cultural diversity.⁸ The integration of Pancasila values into the Islamic education curriculum not only creates harmony between religious and national values but also forms a holistic character in the younger generation of Muslims. By strengthening national identity, Islamic education becomes an effective means to maintain the unity of the Indonesian nation while strengthening social and political stability in the country.

Kuntowijoyo in Ridwan's book argues that Pancasila is a form of objectification of Islam, namely values that all people can generally accept.⁹ This certainly indicates that the values of the Pancasila precepts are consistent with the teachings of religions, especially Islam. These values can also be used as the main foundation in the formation of students' character, which can be explored through the values of Pancasila against the applicable Islamic education curriculum.

Several studies on education policies based on the Pancasila student profile need to be considered in relation to this research. *First*, Moh. Mahfud conducted research titled Character Education Policy Through Pancasila Student Profile in the Context of Social Change: Literature Review.¹⁰ This article is a literature review study that tries to reveal the concept of character education policy based on the Pancasila Student Profile in the setting of social change. This research shows that the character education policy through the Merdeka curriculum supports the goals of national education. The program aims to create global graduates who appreciate the value of Pancasila and have self-resilience.

Second, the research conducted by Eni Susilawati, titled Internalization of Pancasila Values in Learning Through the Application of the Pancasila Student Profile Assisted by the Merdeka Mengajar Platform, is also important to study.¹¹ This study aims to determine the application of the utilization of the Merdeka

Harmonisasi Profil Pelajar Pancasila Dalam Implementasi Kurikulum Merdeka Belajar," *Jurnal Education and Development* 11, no. 3 (2023): 333–42, doi:10.37081/ed.v11i3.5048.

⁷ Matra Jaya, "Nilai-Nilai Pendidikan Islam Dalam Butir-Butir Pancasila," *Humantech: Jurnal Ilmiah Multi Disiplin Indonesia* Vol. 2, no. 2 (2022).

⁸ Fania Wahyu Utami, "Implementasi Profil Pelajar Pancasila Sebagai Identitas Manusia Indonesia Dalam Pembentukan Karakter Peserta Didik SMAN 10 Palembang," *Jurnal Pendidikan West Science* 1, no. 02 (2023), doi:10.58812/jpdws.v1i02.213.

⁹ MK Ridwan, "Penafsiran Pancasila Dalam Perspektif Islam: Peta Konsep Integrasi," *Dialogia* 15, no. 2 (2017): 203–24, doi:10.21154/dialogia.v15i2.1191.

¹⁰ Moh Mahfud, "Character Education Policy Through Pancasila Student Profiles in the Context of Social Change : Literature Review," *Jurnal Pendidikan Dan Sosial Keagamaan* 3, no. 2 (2023): 1–25.

¹¹ Eni Susilawati, Saleh Sarifudin, and Suyitno Muslim, "Internalisasi Nilai Pancasila Dalam Pembelajaran Melalui Penerapan Profil Pelajar Pancasila Berbantuan Platform Merdeka Mengajar," *Jurnal Teknodik*, 2021, doi:10.32550/teknodik.v25i2.897.

Mengajar Platform in internalizing Pancasila values. The results of this study indicate that the Pancasila Student Profile and Merdeka Mengajar Platform play an important role in integrating Pancasila values in new learning in the New Normal period. Improved content and policy support, as well as collaboration between schools, government, and society, are needed to optimize the use of PMM in strengthening character learning amid the COVID-19 pandemic.

Third, the research conducted by Irawati entitled Pancasila Student Profile as an Effort to Realize National Character. This research aims to reveal the concept of the Pancasila student profile in relation to efforts to realize the character values of the Indonesian nation.¹² The results showed that the Pancasila Student Profile supports the goals of national education and character strengthening. This profile includes faith, inclusiveness, independence, cooperation, critical thinking, and creativity. It is implemented through formal education, extracurricular activities, and character-strengthening projects to build superior character and global competitiveness for the Indonesian nation.

The research above shows that the research conducted is still on the aspect of how to reveal the Pancasila Student Profile as a concept and has not touched on the aspect of policies carried out in the practical realm. This research aims to reveal the implementation of Islamic education policies based on the Pancasila Student Profile in Islamic educational institutions, namely at the Mambaul Ulum Islamic Junior High School in East Ponjanan. This research is important because it will provide a new perspective and a new approach to learning in the Islamic education environment, which focuses on Islamic concepts that are more current and relevant to the values of Pancasila.

2. Methods

This research was conducted at Mambaul Ulum Islamic Junior High School in East Ponjanan by adopting a qualitative approach involving a series of comprehensive data collection methods and in-depth analysis. In an effort to understand the implementation of Islamic education policy and the integration of Pancasila values in learning at SMP Islam Mambaul Ulum Ponjanan Timur, researchers used several data collection techniques. One of them is in-depth interviews with various stakeholders such as the principal, teachers, students, parents and administrative staff. These interviews enabled the researchers to gain diverse viewpoints regarding experiences and perceptions related to Pancasila learner profile-based learning.

In addition, participatory observations were also conducted in classrooms and extracurricular activities at the school. These observations provide a direct picture of how Pancasila concepts are integrated into daily school activities and how teachers implement the Pancasila learner profile-based learning approach in a real context. Document analysis is also an important part of this research method. Researchers analyzed various documents related to Islamic education policy, curriculum, learning guidelines, and teaching materials used at Mambaul Ulum Islamic Junior High School.

After the data was collected, the researchers conducted a careful and in-depth analysis process. Qualitative data from interviews, observations and document analysis were transcribed, coded and categorized based on specific themes. Then, the researchers developed key findings from the data, identifying

¹² Dini Irawati et al., "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022), doi:10.33487/edumaspul.v6i1.3622.

patterns, similarities and differences in learning practices and the implementation of Islamic education policies at the school.

The entire research process, from data collection to analysis and interpretation of findings, was conducted systematically and carefully. Through the chosen qualitative approach, this research provides an in-depth understanding of how Islamic education policy is implemented and how Pancasila values are integrated into learning at Mambaul Ulum Islamic Junior High School in East Ponjanaan. Thus, this research has a significant contribution to the development of Islamic education based on national values in Indonesia.

3. Results and Discussion

3.1 Concept of Pancasila Learner Profile in Learning Context

In the effort to improve character education, the Ministry of Education and Culture formulated Permendikbud Number 22 of 2020, which contains the implementation of education based on the Pancasila Student Profile as a manifestation of the vision and mission for 2020-2024.¹³ This step is motivated by the realization that education in Indonesia has experienced sociocultural shifts, changes and differences in the world of work that demand skills *that are* not only oriented towards technical expertise and moral values,¹⁴ but must also consider aspects of technological development as an absolute prerequisite.¹⁵

Pancasila students' profile is a term that carries the concept of *lifelong education* that aims to form global student competencies, which are based on behaviour based on Pancasila values. This can be seen from the existence of 6 (six) main characteristics, namely: 1) faith and fear of God and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical reasoning; and 6) creativity.¹⁶ The implementation of this step is expected to make a positive contribution, enabling the birth of students who have a global outlook and good moral integrity, build lifelong learning skills, are able to take responsibility, understand, appreciate, and preserve culture and local wisdom in their environment and practice the values of Pancasila in everyday life.

The following is an illustration of some of the indicators of the Pancasila Student Profile:



¹³ Badan Penelitian dan Pengembangan dan Perbukuan, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila," *Kemendikbudristek*, 2021, 1–108.

¹⁴ Jumari and I Wayan SUastra, "Persesuaian Konsientasi Paulo Freire Dengan Proyek Penguatan Profil Pelajar Pancasila: Studi Kritis Dalam Perspektif Filosofis-Pedagogis," *Jurnal Widya Balina* 8, no. 2 (2023): 919–43.

¹⁵ Rofiqi, "Pendidikan Islam Di Era Industri 4 . 0 (Studi Analisis Terhadap Tantangan Profesionalisme Guru Pendidikan Agama Islam)", *Fikrotuna: Jurnal Pendidikan Islam Dan Manajemen Islam*, vol. 10, 2019, <https://doi.org/10.32806/jf.v10i02.3763>.

¹⁶ Badan Penelitian dan Pengembangan dan Perbukuan, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila."

Figure 1: Key Features of the Pancasila Students Profile

The following will describe the six characteristics: *First*, faith in God Almighty and noble character. This reinforces the importance of belief and piety in God Almighty and good morals, which have the main elements, namely faith and spiritual dimensions.¹⁷ This is important because both can be a foundation and sanctuary for humans due to the existence of a greater power. Faith and spiritual dimension can provide support and strength for humans to face various challenges. Personal morality or morality becomes the measure of our actions in daily life.

Second, global diversity. Indonesia's national motto, "Bhineka Tunggal Ika," emphasizes the importance of globalizing diversity.¹⁸ In a real context, this refers to students' ability to appreciate differences. Students should appreciate diverse cultures, religions, ethnicities, races, and skin colours. Without a clearly articulated tolerance, this diversity becomes an important necessity in the development of the country, especially considering the diversity of ethnicities, traditions, customs, religions, and beliefs that exist.

Third, cooperation. This means that *gotong royong* is the ability to work collectively in a team and collaborate to carry out tasks efficiently, quickly, and lightly.¹⁹ *Gotong royong*, in the context of the Pancasila learner profile, reflects a populist spirit that is in line with the principles of democracy, unity, openness, togetherness, and other populist values.

Fourth, creativity. Creativity is the ability of students to create something original, meaningful, beneficial, and impactful.²⁰ This ability can manifest in the ability to generate original ideas, works of art, and actions. Creativity has an important role in shaping the future.

Fifth, is critical reasoning. Critical reasoning includes students' ability to solve problems and process information. In practice, critical reasoning shows that students are able to process information in depth before accepting or considering its truth.²¹ A child who is able to reason critically will analyze information before deciding whether to accept it. Children who think critically are able to solve problems through this process of analysis.²² Basically, critical thinking is defined as an intellectual process that involves conceptualizing, applying, synthesizing,

¹⁷ Desi Aulia, Hadiyanto, and Rusdinal, "Analisis Kebijakan Kurikulum Merdeka Melalui Implementasi Proyek Penguatan Profil Pelajar Pancasila Di Sekolah Dasar," *Jurnal Pemikiran Dan Pengembangan Sekolah Dasar (JP2SD)* 11, no. 1 (2023), doi:10.22219/jp2sd.v11i1.25923.

¹⁸ Dina Reski Yani¹, Rahmi Susanti, and Meilinda, "Penghayatan Semboyan Bhineka Tunggal Ika Dan Nilai-Nilai Pancasila Sebagai Identitas Manusia Indonesia Di Sekolah," *Pendekatan Filsafat Dalam Studi Islam* 1, no. Perdagangan Internasional Booster Dalam Pertumbuhan Ekonomi (2022).

¹⁹ Karin Forsling, "Cooperation for Developing Digital Competence in Preschool—Challenges for Teacher Education—Students—Practicum Preschools," *Cogent Education* 9, no. 1 (2022), doi:10.1080/2331186X.2022.2141512.

²⁰ Marianthi Kalafati, "Enhancing Preschoolers' Creativity through Art-Based Environmental Education for Sustainability," *Environmental Education Research* 24, no. 2 (2024), doi:https://doi.org/10.1080/13504622.2023.2291319.

²¹ Mijung Kim and Jerine Pegg, "Case Analysis of Children's Reasoning in Problem-Solving Process," *International Journal of Science Education* 41, no. 6 (2019), doi:10.1080/09500693.2019.1579391.

²² Ibid.

and evaluating information obtained through observation, experience, reflection, thought, and communication as a basis for forming beliefs and taking action.

Sixth, independence. Independence refers to students' awareness of responsibility for the process and results of their learning. Students who demonstrate independence will be highly self-aware of their personal needs and shortcomings as well as the situations they face.²³ Independent students also can self-regulate, including by limiting themselves to things they like. In addition, they will be motivated to achieve.²⁴ Conceptually, independence in learning refers to learning activities that are driven by individual desire, choice and responsibility for the learning process.

In addition, the implementation of education based on the profile of Pancasila students is carried out in 3 (three) forms, including 1) intracurricular, 2) extracurricular, and 3) school culture.²⁵ All three are expected to form a comprehensive foundation for building student character in accordance with the values of Pancasila. The following will be visualized in the figure below;

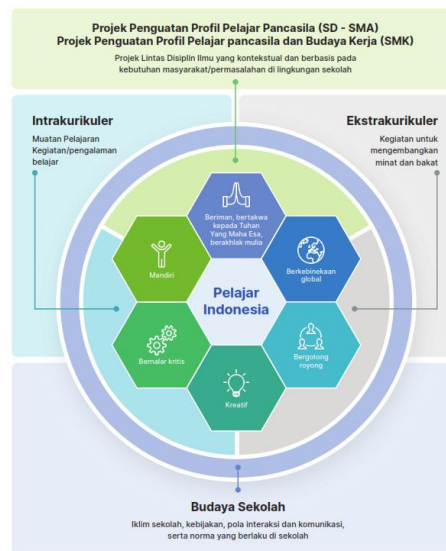


Figure 2: Forms of Pancasila Students' Profile Education Policy

Intracurricular education is the core of the formal learning experience at school, where students engage in the curriculum that the government or educational institutions have set.²⁶ In the context of Pancasila learner profile-based education, the intracurricular approach has a central role in conveying and

²³ Wenhao Liu and Jekporir Rose Chepyator-Thomson, "Field Dependence–Independence and Physical Activity Engagement among Middle School Students," *Physical Education & Sport Pedagogy* 14, no. 2 (2009), doi:10.1080/17408980801974960.

²⁴ Koen Lombaerts, Nadine Engels, and Johan Vanderfaellie, "Exploring Teachers' Actions to Promote Self-Regulated Learning Practices in Primary School," *Australian Educational and Developmental Psychologist* 24, no. 2 (2007), doi:10.1017/S0816512200029187.

²⁵ Badan Penelitian dan Pengembangan dan Perbukuan, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila."

²⁶ Yogi Anggraena et al., "Kajian Akademik Kurikulum Untuk Pemulihan Pembelajaran," *Pusat Kurikulum Dan Pembelajaran Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi*, 2021.

understanding Pancasila values to students. This approach involves integrating Pancasila values into various subjects taught in the classroom, including Civic Education (PKn), history, Indonesian language, mathematics, and others.²⁷ Each subject can be a means to develop an understanding and application of Pancasila values in relevant contexts.

In Civics, the students can learn about Pancasila's basic values and how these values are reflected in the country's government system, laws and policies.²⁸ Therefore, teachers need to design learning activities that enable students to achieve the desired learner profile, which includes aspects of attitude, knowledge and skills based on Pancasila. This learner profile may include attitudes such as tolerance, honesty, discipline, a sense of responsibility, and a spirit of *gotong royong*.

In addition, in history subjects, students can analyze the events of Indonesian history and how the values of Pancasila influenced the formation and development of the country.²⁹ In this context, students not only learn historical facts but also understand how Pancasila values are reflected in these events. Through historical analysis, students are invited to consider aspects such as justice, unity and fair humanity in the context of Indonesian historical events. They are also invited to relate the values of Pancasila to the social, political and cultural conditions of the time and their relevance to current conditions.

Meanwhile, in Indonesian subjects, the students can read and analyze literary texts or articles that illustrate the concepts of Pancasila values. In this context, the values of Pancasila become the foundation that inspires the daily use of Indonesian.³⁰ Through learning activities, students are invited to understand how Indonesian can be a container that reflects the noble values of Pancasila. For example, students can study texts that carry the values of social justice, pluralism, tolerance, unity, and cultural diversity in society.

In addition to the intracurricular aspect, extracurricular activities are also an important aspect of Pancasila learner profile education. Extracurriculars is an integral part of education that occurs outside the scope of the official school curriculum.³¹ It includes a variety of activities and programs designed to complement classroom learning and develop students' interests, talents, skills and personalities in various fields.³² In the extracurricular context, Pancasila learner profile-based education can be applied thoroughly to shape students' character and morality in accordance with the basic values of the Indonesian state.

One example of an extracurricular activity that allows for the application of Pancasila values is the formation of a debate club. Debate clubs provide students

²⁷ Desti Relinda Qurniawati, "Efektivitas Pelaksanaan Kurikulum Merdeka Belajar," *Conference of Elementary Studies*, 2023, 195–203.

²⁸ Auliya' Ayu Sari et al., "Mempersiapkan Profil Pelajar Pancasila Dalam Pembelajaran PKn Di Sekolah Dasar," *Seminar Nasional Hasil Riset Dan Pengabdian* 4, no. April (2022).

²⁹ Ni Putu et al., "Integrasi Profil Pelajar Pancasila Pada Materi Mata Pelajaran Sejarah Kelas XI SMA," *Prosiding Seminar Nasional Penelitian Dan Pengabdian Kepada Masyarakat* 1, no. 1 (2023).

³⁰ Nida Aulia Najati, "Penguatan Profil Pelajar Pancasila Melalui Pembelajaran Bahasa Indonesia Materi Teks Cerita Pendek," *Institutional Repository UNS* 11, no. 2 (2023): 155–59.

³¹ Antonius Eko Wahyudi, Sunarni Sunarni, and Nurul Ulfatin, "Implementasi Kurikulum Merdeka Berorientasi Pembentukan Karakter Profil Pelajar Pancasila Di Sekolah Dasar," *Jurnal Moral Kemasyarakatan* 8, no. 2 (2023), doi:10.21067/jmk.v8i2.8532.

³² Ibid.

with the opportunity to participate in discussions that are based on argument, logic, and proof.³³ Through the debate club, the students not only learn to respect the opinions of others but also develop effective communication skills and critical thinking prowess. The Values such as deliberation, unity, and equality contained in Pancasila are reflected in the debating process, which is conducted respectfully and politely.

Apart from the debate club, other extracurricular activities such as arts, sports, and scouts can also help students understand and apply the values of Pancasila in a practical context. For example, through art activities, students can learn about beauty, diversity, and harmony, which are important values in Pancasila. On the other hand, through sports activities, students can learn about the spirit of togetherness, healthy competition, and appreciation of hard work.

Extracurricular activities are important not only for physical and skill development but also for holistic character and personality building. In this context, the application of Pancasila values in extracurricular activities helps students become responsible, caring, and integrity-based citizens. Thus, extracurricular activities are not only a complement to the curriculum but also an important platform for the formation of Indonesia's young generation based on the values of Pancasila.

Pancasila learner profile-based education can also be implemented through school culture. This approach to the education system aims to form strong character and personality in accordance with Pancasila's values and create a conducive learning environment within educational institutions.³⁴ This approach integrates the noble values of Pancasila in all aspects of learning and school life, from the curriculum to extracurricular activities.

One key aspect of implementing Pancasila learner profile-based education through school culture is a deep understanding of Pancasila's values as the foundation of the Indonesian state.³⁵ This includes values such as Belief in One God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people. Each aspect of Pancasila values is integrated into daily activities at school to shape character in accordance with the teachings of Pancasila.

For example, the third principle, unity of Indonesia, describes *ukhuwah*. Budiwanti in Khotimah provides an overview of the importance of *ukhuwah insaniyah* and *ukhuwah islamiyah* in building solid relationships so that people are not easily divided.³⁶ As contained in Ali Imran verse 103 which reads:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

³³ Medina Medina and Reno Fernandes, "Implementasi Proyek Penguatan Profil Pelajar Pancasila (P5) Tema Suara Demokrasi (Studi Kasus SMAN 7 Padang)," *NARADIDIK* 2, no. 4 (2023): 378–90.

³⁴ Ismail, "Implementasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Karakter Siswa Di Sekolah," *DIRASAH: Jurnal Pemikiran Dan Pendidikan Dasar Islam* 5 (2) (2022).

³⁵ Seni Asiaty and Uswatun Hasanah, "Implementasi Proyek Penguatan Profil Pelajar Pancasila Di Sekolah Penggerak," *Jurnal Lingkar Mutu Pendidikan* 19, no. 2 (2022), doi:10.54124/jlmp.v19i2.78.

³⁶ Husnul Khotimah S, "Penerapan Pancasila Perspektif Islam," *Tahdzib Al-Akhlaq* VI, no. 2 (2020): 81–101, <https://uia.e-journal.id/Tahdzib/article/download/1037/586>.

Meaning: *And hold fast to the rope of Allah, and do not be divided, and remember Allah's favour upon you when you were enemies, then Allah united your hearts and made you, by the favour of Allah, brothers; and you were on the brink of hell, then Allah saved you from it. Thus, Allah explains His verses to you so that you may be guided.*

School culture plays a key role in implementing Pancasila students' profile-based education. The school is not only a place for formal learning but also a place where Pancasila values are practised and internalized through various activities, such as flag ceremonies, religious activities, *gotong royong* activities, and character development programs.

In addition, educators and education personnel have an important role in shaping a school culture that promotes Pancasila values. They are responsible for being role models for students, providing a safe and supportive learning environment, and designing relevant and meaningful learning based on Pancasila values.

3.2 New Strategies and Approaches to Learning Based on Pancasila Learner Profile

In the context of learning, Pancasila learner profile-based learning is an approach based on developing students' characters, attitudes, and behaviours that are in accordance with Pancasila's values and the philosophical and ideological foundation of the Indonesian state. An important step in implementing this learning is for educators to have a deep understanding of Pancasila's values.³⁷ Teachers need to have a strong understanding of the concepts and principles contained in Pancasila so that this understanding can be transformed into meaningful learning oriented towards its strong values.

The learning approaches used in implementing Pancasila learner profile-based learning often involves interactive, contextual and student-centered approaches.³⁸ The contextual approach to learning refers to the use of real and relevant contexts in the teaching and learning process. This means linking the concepts, theories and skills being taught to students' real-world situations, environments or experiences.³⁹ This approach allows students to relate the knowledge and skills they learn to everyday life situations, which in turn improves their understanding and makes learning more meaningful.

In the context of learning based on the Pancasila learners' profile, the contextual approach becomes very important because the values of Pancasila must be understood and applied in the context of the life and culture of Indonesian society. Teachers using the contextual approach will strive to make learning experiences relevant to students' daily lives and the social, cultural and political context in which they live.

One way teachers can apply the contextual approach in Pancasila learner profile-based learning is by taking concrete examples from history, culture, or contemporary issues relevant to Pancasila values. For example, teachers can discuss how the value of Indonesian unity is reflected in the history of Indonesia's

³⁷ Handayani, "Merancang Profil Pelajar Pancasila Berbasis Islam Sebagai Pembentukan Karakter Pendidikan Islam Di Indonesia."

³⁸ Badan Penelitian dan Pengembangan dan Perbukuan, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila."

³⁹ Agus Budiman et al., "The Development of Direct-Contextual Learning: A New Model on Higher Education," *International Journal of Higher Education* 10, no. 2 (2020), doi:10.5430/ijhe.v10n2p15.

independence struggle or how the value of social justice is applied in poverty reduction efforts.

On the other hand, the contextual approach also involves the use of case studies, simulations, or role plays that place students in situations that demand critical thinking and decision-making based on Pancasila values.⁴⁰ Teachers can choose case studies or scenarios relevant to current social, political or cultural issues and ask students to identify the Pancasila values involved and find appropriate solutions.

An advantage of using a contextual approach in Pancasila learner profile-based learning is that it provides a more thorough and meaningful learning experience for students.⁴¹ By paying attention to students' real-life contexts, teachers can create an inclusive, engaging and relevant learning environment. This environment enables students to develop a deep understanding of Pancasila values and apply those values in their lives as individuals and Indonesian citizens.

In addition to the contextual approach, Pancasila learner profile-based learning can be done with a project-based learning (PBL) approach.⁴² The use of this approach in Pancasila learner profile-based learning is based on an awareness that project-based learning is a learning strategy that emphasizes the application of Pancasila values in real situations.⁴³ Through PBL, students not only understand the values of Pancasila theoretically, but also experience firsthand how those values are relevant in their daily lives. In this context, projects are designed to provide students with deep and meaningful learning experiences, enabling them to collaborate, think critically, and find solutions to problems in society.

Projects in PBL also give students the opportunity to develop important life skills. They learn to work in teams, communicate effectively, and plan strategies to solve problems.⁴⁴ In addition, PBL allows students to deepen their understanding of Pancasila values through practical application in the projects they work on. They learn how values such as *gotong royong*, justice, democracy, unity, and divinity can be realized in real action.

With project-based learning, students are also invited to understand the social and cultural context around them. They learn to appreciate diversity, understand differences, and work together to achieve common goals. In addition, PBL allows teachers to present learning contextually and in a way that is relevant to students' lives so that students can see Pancasila values from a broader perspective and relate them to their daily reality.

Thus, PBL in Pancasila learner profile-based learning is not just a learning method but also a holistic approach that enriches students' learning experience. Through PBL, students not only learn about Pancasila but also learn to be responsible, caring, and active individuals in building a society based on the nation's noble values.

⁴⁰ Muhammad Ilham Rifqyansya Fauzi, Erlita Zanya Rini, Siti Qomariyah, "Penerapan Nilai-Nilai Profil Pelajar Pancasila Melalui Pembelajaran Kontekstual Di Sekolah Dasar," *Jurnal Kependidikan* 8, no. 1 (2022).

⁴¹ *Ibid.*

⁴² Badan Penelitian dan Pengembangan dan Perbukuan, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila."

⁴³ Novita Freshka Uktolseja et al., "Penanaman Nilai-Nilai Profil Pelajar Pancasila Melalui Pembelajaran Tematik Berbasis Project Based Learning Di Sekolah Dasar," *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar* 1, no. 1 (2022).

⁴⁴ Nugraheni Rachmawati et al., "Proyek Penguatan Profil Pelajar Pancasila Dalam Impelementasi Kurikulum Prototipe Di Sekolah Penggerak Jenjang Sekolah Dasar," *Jurnal Basicedu* 6, no. 3 (2022), doi:10.31004/basicedu.v6i3.2714.

3.3 Implementation of Learning Management based on Pancasila Learner Profile at SMP Islam Mambaul Ulum Ponjanan Timur

The implementation of learning management based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in East Ponjanan illustrates a systematic effort to strengthen the character and values of Pancasila in the younger generation, especially in the educational environment. By utilizing a holistic approach, the school aims to form individuals who are not only academically intelligent but also have solid moral integrity and awareness of the nation's noble values.

The first step involves a process of identification and in-depth understanding of the values of Pancasila, which is the ideological foundation of the Indonesian state. Teachers and educators act as facilitators who direct students to understand the meaning and relevance of these values in everyday life.⁴⁵ Thus, not only knowledge about Pancasila but also an understanding of how to apply it in various life contexts is instilled.

Learning management based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in Ponjanan Timur also involves the establishment of a learning environment conducive to student character development. This includes structuring the curriculum that integrates Pancasila learning into various subjects, both academic and extracurricular. Thus, the values of Pancasila are not only understood theoretically but also applied practically in daily activities at school.

This implementation also emphasizes the importance of fostering student attitudes and behaviours that reflect Pancasila's values.⁴⁶ This is relevant to Handayani's statement that, through a character-based learning approach, students are encouraged to internalize the principles of honesty, tolerance, mutual cooperation, democracy and unity.⁴⁷ In this context, the participation of parents and the community is also very important in providing support and role models for student character building.⁴⁸

In the implementation of learning management based on the Pancasila Student Profile at Islamic Junior High School it is carried out through 3 (three) forms, including: *first*, in the aspect of intracurricular policies; *second*, extracurricular; *third*, school culture. These three aspects play an important role in ensuring that Pancasila values are not only taught theoretically but also practically applied in various educational activities at school.

First, in the intracurricular aspect, school policies emphasize the integration of Pancasila values into the academic curriculum. This can be done by organizing learning materials in each subject to reflect and strengthen students' understanding of Pancasila values. For example, in history lessons, students not only learn the history of the founding of the Indonesian state but also examine the role of Pancasila in shaping national identity.⁴⁹ Similarly, in science or math lessons, teachers can relate the concepts taught to Pancasila values, such as *gotong royong*, when working together on group projects.

This step is in accordance with what K A Nusantara said that intracurricular policies also include the preparation of textbooks and teaching materials that

⁴⁵ Wawancara dengan Kepala Sekolah SMP Islam Mambaul Ulum .Ponjanan Timur

⁴⁶ Wawancara dengan Guru SMP Islam Mambaul Ulum .Ponjanan Timur

⁴⁷ Handayani, "Merancang Profil Pelajar Pancasila Berbasis Islam Sebagai Pembentukan Karakter Pendidikan Islam Di Indonesia."

⁴⁸ Rofiqi And M Mansyur, "Kerjasama Orang Tua Dengan Guru Dalam Membentuk Nilai Religiusitas Anak," *Akademika: Jurnal Pendidikan* 2, No. 1 (2019).

⁴⁹ Wawancara dengan Kepala Sekolah SMP Islam Mambaul Ulum .Ponjanan Timur

thoroughly integrate Pancasila values. In addition, learning evaluation can also include assessment aspects related to student attitudes and behaviours that reflect Pancasila values, such as honesty, responsibility, and discipline.⁵⁰

Second, in the extracurricular aspect, school policies aim to expand the learning space outside the classroom and strengthen the application of Pancasila values in activities outside academia.⁵¹ In this case, schools can organize various extracurricular activities aimed at strengthening student character, such as leadership activities, arts and sports activities, and community social activities.

In extracurricular activities, Pancasila values can be applied through the formation of discussion groups or real work activities that emphasize the spirit of cooperation and togetherness. For example, students can be involved in social service activities to help the local community, strengthening the sense of solidarity and empathy for others.⁵²

By integrating Pancasila values into intracurricular and extracurricular activities, schools can create a holistic learning environment and support the formation of strong student characters. This ensures that the noble values of Pancasila do not become mere slogans or theories but become an integral part of students' daily lives and behaviour.

Third, the school culture aspect plays a key role in shaping a supportive environment for students' character growth in accordance with the values of Pancasila. Policies on school culture at SMP Islam Mambaul Ulum Ponjanan Timur include the establishment of a conducive and inclusive atmosphere for students' spiritual and moral growth.⁵³ The school plays an important role in shaping a culture that encourages appreciation of differences, respects plurality and promotes a spirit of togetherness. This policy can be realized through the development of a code of ethics or values that underlines the principles of Pancasila in daily interactions in the school environment.

In addition, the policy on school culture also includes the use of language and symbols that support the cultivation of Pancasila values. At SMP Islam Mambaul Ulum Ponjanan Timur, this is included in the writing of the school's vision, mission and motto, as well as the preparation of promotional materials and documentation that emphasize the values of Pancasila.

Equally important, the school culture policy also involves the active participation of parents, teachers and the community in building an environment conducive to students' character development.⁵⁴ Open communication between schools and parents, as well as parents' participation in school activities, is one important aspect of strengthening a school culture oriented towards the values of Pancasila.

Thus, through policies on the aspect of a strong school culture, SMP Islam Mambaul Ulum Ponjanan Timur can be an effective vehicle for shaping the next generation that has a strong moral, social and cultural awareness in accordance with the values of Pancasila. A school culture based on the spirit of gotong royong, togetherness and justice will help shape the character of students who are resilient and have integrity, and are ready to face various challenges in the future.

⁵⁰ K A Nusantara and N Y Ningtyas, "Integrasi Dimensi Profil Pelajar Pancasila Dalam Teks Negosiasi Pada Buku Ajar Bahasa Indonesia Kelas X," *Prosiding Seminar Nasional*, 2023, 192–99, <https://jurnal.fkip.uns.ac.id/index.php/snpbi/article/view/13173>.

⁵¹ Wawancara dengan Kepala Sekolah SMP Islam Mambaul Ulum .Ponjanan Timur

⁵² Irawati et al., "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa."

⁵³ Wawancara dengan Kepala Sekolah SMP Islam Mambaul Ulum .Ponjanan Timur

⁵⁴ Rofiqi and Mansyur, "Kerjasama Orang Tua Dengan Guru Dalam Membentuk Nilai Religiusitas Anak."

4. Conclusion

The implementation of Learning management based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in East Ponjanan aims to strengthen the character and values of Pancasila in the younger generation through a holistic approach. Islamic values, such as the values of tawhid, humanity, nobility of character, unity, ukhuwah, democracy, deliberation, and justice in the life of the state and nation, are harmonized with Pancasila values. As a result, these values are substantively embedded to form the character and profile of Pancasila students, who can also be said to be Islamic students or to have Islamic solid values from the spirit of Pancasila values that are understood as a whole. The initial steps include identifying an in-depth understanding of Pancasila's values with teachers as facilitators. A conducive learning environment is established with the integration of Pancasila values into the curriculum and extracurricular activities. The role of parents and the community is important in fostering student attitudes. This implementation is done through intracurricular, extracurricular, and school culture policies. Intracurricular activities include the integration of Pancasila values into the curriculum and student attitude assessment. Extracurricular involve out-of-class activities that strengthen students' character. School culture includes an inclusive atmosphere and the use of language and symbols that support Pancasila values. The involvement of parents, teachers and the community is emphasized. Thus, the school has the potential to be an effective vehicle in shaping the next generation that is strong in Pancasila values through the integration of Pancasila values contained in the curriculum and the involvement of teachers as facilitators of Pancasila values-based character development in the learning process.

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