

THE CONCEPT OF PANCASILA STUDENT PROFILE IN STRENGTHENING RELIGIOUS CHARACTER EDUCATION

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ABSTRACT

The problem of the moral crisis that occurred in this modern era shows how important it is to strengthen religious character education which is starting to fade due to the influence of times. This study aims to find out how the concept of Pancasila student profiles is used in strengthening religious character education for students at the elementary school level. This study uses a qualitative method with a literature study design. Sources of data in this study are books, articles, journals, theses and others. Data analysis techniques used include data reduction and data presentation to draw conclusions. This study shows that the current independent curriculum provides strengthening of character education to students through a Pancasila learning profile with six character concepts that are in line with religious values in the formation of a noble personality. Based on the results of this study, researchers suggest that the school can maximize its implementation efforts in providing strengthening of religious character education through various training and outreach provided by the government regarding the concept and application of the Pancasila student profile.

Keywords: *Character Strengthening, Elementary School, Independent Curriculum, Pancasila Student Profile, Religious Character*

ABSTRAK

Permasalahan krisis moral yang terjadi di era modern ini menunjukkan betapa pentingnya memperkuat pendidikan karakter religius yang mulai luntur karena pengaruh zaman. Penelitian ini bertujuan untuk mengetahui bagaimana konsep profil siswa Pancasila digunakan dalam penguatan pendidikan karakter religius pada siswa di tingkat sekolah dasar. Penelitian ini menggunakan metode kualitatif dengan jenis desain studi literatur. Sumber data dalam penelitian ini adalah buku, artikel, jurnal, tesis dan lain-lain. Teknik analisis data yang digunakan meliputi reduksi data dan penyajian data untuk menarik kesimpulan. Kajian ini menunjukkan bahwa kurikulum mandiri saat ini memberikan penguatan pendidikan karakter kepada peserta didik melalui profil pembelajaran Pancasila dengan enam konsep karakter yang sejalan dengan nilai-nilai agama dalam pembentukan kepribadian yang mulia. Berdasarkan hasil penelitian ini, peneliti menyarankan agar pihak sekolah dapat memaksimalkan upaya pelaksanaannya dalam memberikan penguatan pendidikan karakter religius melalui berbagai pelatihan dan sosialisasi yang diberikan oleh pemerintah terkait konsep dan penerapan profil siswa Pancasila.

Kata Kunci: *Kurikulum Mandiri, Karakter Religius, Penguatan Karakter, Sekolah Dasar, Profil Siswa Pancasila*

Introduction

Character education is one of the important discussions in today's modern era. The developments and progress have had various impacts on people's lives, one of which is on human character and morals. As the many cases increased currently, it is indicated by acts of violence, defamation, brawls between students, pornography, bullying, fraud, and other social crises between communities (Handayani et al., 2020). The problem is a moral crisis due to the development of the times and technological advances that are not matched by maximum educational provision (Annisa et al., 2020).

Providing moral education and character is one of the goals of national education. As stated in Law Number 20 of 2003 concerning the National Education system: "National Education functions to develop capabilities and shape dignified national character and

civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen". One of the government's efforts to achieve these national education goals is to improve the education system through curriculum changes (Syaiful et al., 2021).

The Ministry of Education and Culture provides solutions to address educational problems that occurred during the COVID-19 pandemic through a policy to implement an emergency curriculum. At that time, the simplification of the 2013 curriculum into an emergency curriculum was quite effective as an effort to overcome many lagging teaching and learning problems (Marlina, 2022:69). The use of the emergency curriculum then became a new beginning for Nadiem Makarim as the Minister of Education and Culture (or now known as the Minister of Education, Culture, Research and Technology) in sparking a new curriculum, i.e. the Independent Curriculum (*Kurikulum Merdeka*). The main objective of the Independent Curriculum is to improve quality and crisis recovery in the education sector (Ardianti and Amalia, 2022). One of the concepts in independent learning that is very relevant in overcoming student character problems is through character education with the concept of the Pancasila student profile (Marlina, 2022).

The Pancasila Student Profile is one of the points in the Vision and Mission of the Ministry of Education and Culture in the Regulation of the Minister of Education and Culture regarding the Strategic Plan of the Ministry of Education and Culture for 2020-2024 with six main characteristics, i.e. faith, piety to God Almighty and noble character, global diversity, cooperation, independence, critical and creative reasoning (Kemendikbudristek, 2020). The profile of Pancasila students is a manifestation of the roles taught to Indonesian students so that they can become students who behave and are based on the ideal values of Pancasila (Prasetyo, 2022).

Research on religious character education taught through the Pancasila Learning Profile has been conducted by Samsul Arifin. Arifin (2021) states that the profile of Pancasila students is a way that can be done in Indonesian education to instill Pancasila values with an Islamic education perspective which education units in schools plan and implement. Purwanto (2021), in his study, states that in strengthening character in Integrated Islamic Elementary Schools, the JSIT curriculum is combined with Islamic values carried out in schools by implementing it through the stages of curriculum planning, implementation and evaluation.

Another study, Warsito and Samino (2016), found regarding strengthening religious character education that was applied to SD Ta'mirul Islam, implementing Islamic programs based on the school curriculum through habituation activities such as application, structured assignments, student monitoring records, Ramadhan boarding school, and social service camp. In contrast to those studies, this article describes the strengthening of religious character education seen from the concept of the Pancasila learning profile in the elementary school-level independent curriculum which has just been implemented in educational units. The lack of understanding of the concept of the Pancasila Learning Profile resulted in the implementation of learning using the independent curriculum not running optimally. With a good understanding of the concept of the Pancasila Student Profile, it is hoped that it will be able to strengthen the religious character of students in overcoming moral and character problems that are far from moral religious values. Therefore, this study aims to provide an explanation and theoretical reference sources regarding the concept of the Pancasila learning profile in strengthening religious character education at the elementary school level.

Methods

This study uses a qualitative method with literature study design. Literature study is carried out by collecting secondary data as a reference source in the form of text obtained from books, articles, journals, theses and other written sources (Marlina, 2022). The data collection technique was carried out by searching secondary data from various accurate and relevant references regarding strengthening character education and the Pancasila Student Profile. Data analysis was carried out in two stages, i.e. data reduction and data presentation. Data reduction is done by selecting data from various sources collected by the researchers, and data presentation is done by forming the collected data into a narrative. The results of the data collected and analyzed will be then described to find a conclusion regarding the concept of the Pancasila Student Profile in strengthening character education at the elementary school level.

Results and Discussion

Pancasila Student Profile Concept

Students are human beings who attend formal education from the elementary level until at the high level. Pancasila students are a manifestation of the implementation of the Indonesian education system in producing students who behave according to Pancasila values. The basic values in Pancasila include the precepts in Pancasila, namely Belief in One Almighty God, Humanity, Unity, Democracy, and Justice.

The Pancasila Student Profile is a concept contained in the latest curriculum, i.e. the Independent Curriculum. Independent learning is one of the recovery solutions from being left behind in learning that had occurred during a pandemic. The main objective of the Independent Curriculum is a form of effort from the Ministry of Education and Culture in improving quality and crisis recovery in the field of education (Ardianti and Amalia, 2022: 400). One of the advantages of the Independent curriculum is that learning becomes more independent. Schools have the authority to develop and manage learning curricula according to the characteristics of educational units and their students through the Pancasila learning profile (Kemendikbudristek, 2020).

In the Pancasila Profile Guidelines, it is stated that the essence of the Pancasila Student Profile is an attempt to produce graduates of students who can reflect the character and competence of a nation's children who have and apply the noble values of Pancasila in daily life (Kepala Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022). There are six characteristics of the Pancasila Student Profile concept, i.e. faith, piety to God Almighty and noble character, global diversity, cooperation, independence, critical and creative reasoning. Indonesian students who have faith and piety to God Almighty, have morals as human beings who believe in God (Arifin, 2021). The Ministry of Education and Culture emphasizes that in the character of having faith, piety to God Almighty, and having noble character, there are five aspects that need to be understood by a number of morals, namely religious morals, personal morals, morals towards humans, morals towards nature, and national morals (Kemendikbudristek, 2020). Students who have applied the characters in the learning profile are able to carry out their religious teachings and beliefs well, and apply them in their daily lives.

In the article by Yekti Ardianti et al. (2022), the independent curriculum applies learning by providing material that is taught and integrated through the Pancasila student profile project. An example of this project is learning outside the classroom by introducing growth and development in plants. Through this project, students are taught to love plants as fellow creatures of Allah SWT, so that students are able to distance themselves from destructive and wasteful attitudes towards nature.

The implementation of the independent curriculum project can be divided according to the theme that is being implemented in the educational unit. Some of the themes contained in the guidelines for the development of the Pancasila student profile project are: Democracy in My School, Local Wisdom, Entrepreneurship , Build Your Mind and Body, Sustainable Lifestyle (Scientific, 2023). Each of these themes is implemented with planning from all parties in the education unit to create projects that are suitable for students and the school environment. For example, on the theme “Voice of Democracy”, schools can determine what projects are appropriate to implement for students. In Scientific research (2023), the application of this theme was carried out at the time of determining the head of the class. The school, especially the teacher, gives directions to students to be able to take on the role of candidate for head of the class or party who will vote in the election for head of the class. Through instilling Pancasila values, children are taught to be able to apply attitudes such as the values of the Pancasila student profile, i.e. cooperation, independence, critical reasoning, faith and piety to God Almighty, and global diversity.

The teachers carried out the project modules to strengthen the Pancasila student profile by allocating 25% or more of the learning time at the end of the semester for one teaching year (Ardianti and Amalia, 2022). However, the implementation of projects to strengthen the profile of Pancasila students implemented in each education unit must still be able to integrate various activities and projects in a programmed and integrated manner in subjects by adjusting the culture of each school.

In order to make it easier for teachers to understand the concept of the Pancasila student profile and its application in the school, the Ministry of Education and Culture has developed the Independent Teaching Platform (*Platform Merdeka Mengajar*) which contains an explanation of the Pancasila student profile and its application. As in Susilawati et al. (2021) that the Independent Teaching Platform developed by the government was carried out in order to facilitate the implementation of the Pancasila student profile project as a program in the new curriculum. The Merdeka Teaching Platform (PMM) developed by the government can be accessed by teachers via the web or via Android-based, which can be used over mobile phones or computers (Susilawati et al., 2021).

The concept of the Pancasila student profile used in the current Independent Curriculum is an attempt for each school to participate more in designing learning through planned projects to achieve the expected national education goals. This is also stated in the Ardianti & Amalia article (2022) that the concept of a Pancasila student profile in the independent curriculum can produce students who are moral, independent, think critically, creatively, have good social skills, and have a spirit of diversity.

Strengthening Religious Character Education

The problems that occur in the modern era today have a negative impact, especially on the moral crisis and character of society. This is indicated by increased acts of violence, brawls between students, pornography, bullying, drug abuse, and various other social problems (Handayani et al., 2020). The development of the times makes character education such important. The government’s effort to fix the moral crisis is to improve the education system as the most important means of instilling character values in students.

Character education according to the Ministry of Education and Culture is an effort to instill good behavior and attitudes in daily habits, so that students are able to apply characters that are in line with prevailing values. According to the Ministry of Education and Culture, there are 18 values that students need to strengthen the implementation of education: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement,

friendly/communicative, peace-loving, fond of reading, care for the environment, social care and responsibility (Ayu, Ngulwiyah, and Taufik, 2022).

One of the characters that is a big task in improving children's morals and attitudes is religious character. Religious character is the application of obedient attitudes or behavior to the teachings of the religion adhered to. In Islam, it is believed that all children have a nature or potential to develop themselves and determine all good things for themselves and others who feel the impact of their actions. Thus, a person who has a religious character has views and ways of acting that are in line with Islamic religious values.

Indonesia is a unique country because it is far from the birth of Islam itself. Islam entered Indonesia in the 7th century. However, the international community has recognized that Indonesia is a country with a majority Muslim population. Therefore, it can be said that Islamic education in Indonesia is very welcomed by the community (Marzuki and Haq, 2018). This Islamic religious education, nevertheless, does not guarantee that all Muslims have good Islamic religious character; this can be influenced by a lack of understanding of the religious values that are adhered to, as well as external factors that invite attitudes that are not in line with the values of religious character.

Religious character values include all attitudes and behaviors that reflect belief in God Almighty (Marzuki and Haq, 2018). For example, carrying out the sharia and avoiding His prohibitions, being tolerant of differences in each religion, building harmony and peace with fellow human beings. As in Ayu et al. (2022), the application of religious character values is evidenced through attitudes such as peace-loving, tolerance, respecting religious differences, having a firm stance, helping each other among believers, avoiding violence, respecting, loving and protecting the natural environment and other positive things.

Religious character education taught in just one subject does not guarantee overall success for all students. This is the basis for the need to implement character education by integrating it into all subjects at school (Mu'arif et al., 2021). Strengthening religious character education is strongly influenced by the environment. The educational environment is everything that influences the process of transferring learning values (Ali Miftakhu Rosyad, 2019). The educational environment in question is the school environment. One of the things that play a big role in creating a school environment is the teachers. Teachers are required to be able to be an example that can be emulated by students. Through the application and giving examples given directly by a teacher, students are more motivated to do good things like what is seen from the teacher. Thus, direct application by the teacher has a good impact on internalizing good values in students to raise awareness in their souls in distinguishing between good and bad things (Pakpahan & Habibah, 2021).

Strengthening religious character can be applied in the education system in schools by creating religious programs that students can participate in. There are several ways that can be done in an effort to strengthen religious character education in schools, such as making rules that are in line with religious values, implementing religious learning in teaching and learning activities, making extracurricular activities that increase student faith, creating a culture that can be carried out by all school members so that become a habit.

In Arifin's study (2021), there are several strategies that can be implemented in strengthening religious character education in schools: 1) exemplary; 2) learning; 3) empowerment and acculturation; 4) strengthening; and 5) assessment. The success of programs developed in educational units must be applied in an adaptive and anticipatory manner in order to produce programs that direct students to achieve the educational goals they want to achieve (Purwanto, 2021). In the study of Jamaludin et al. (2022), the religious values contained in the profile of Pancasila students can be applied through Islamic boarding school activities, memorization of the Quran, *muraja'ah* activities, congregational prayers and others, that help students know and be aware of the existence of God Almighty as Creator.

Relationship between Pancasila Students and Religious Character

Pancasila is the basis of the Indonesian which contains religious character values, one of which is the first principle of Pancasila. Pancasila values have meaning in shaping Indonesian people to become whole individuals who are qualified, have faith and believe in God Almighty, are intelligent, skilled, have noble character, are creative, innovative, and are responsive in nation building (Marzuki and Haq, 2018). As stated in Article 29 paragraph (1) of the 1945 Constitution of the Republic of Indonesia, it is also emphasized that Indonesia is a country based on Belief in One Almighty God. This shows that the pillar in a country is to believe in God Almighty based on the essence of values taught in religion.

There are six characters in the concept of the Pancasila Student Profile, i.e. faith, piety to God Almighty and noble character, global diversity, cooperation, independence, critical and creative reasoning (Prasetyo, 2022). These values are in line with religious goals that direct humans to be happy individuals not only for the hereafter, but also on earth (Shaleh & Wisnaeni, 2019). As in Gian Bagus's study which explains that Pancasila education in Islamic education has continuity which can achieve positive goals in shaping Indonesian students to become human beings with good character and morals towards a useful quality of life (Prasetyo, 2022). The following is the relationship between the values in the Pancasila Student Profile concept and the religious character of Islam.

First, the value of believing in the One and Only God has conformity with the verse contained in the Quran al-Ikhlâs verse 1 of the Quran which means *"Say, 'O Prophet,' 'He is Allah – One 'and Indivisible'."* The verse explains that God Almighty is Allah SWT, so that Pancasila and the Quran both believe that having God is a very important thing for every human being. The first precept of Pancasila is the pillar that underlies other values. With belief in God, other values can easily be achieved and applied to Pancasila students (Susilawati et al., 2021).

Second, the value of diversity is the ability to communicate and interact with others, as well as mutual respect for the uniqueness of each culture in Indonesia as a wealth and advantage that Indonesia has (Jamaludin et al., 2022). This is in accordance with the meaning of the verse of the Quran al-Hujurat verse 13 which means: *"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."* The verse explains that the differences that occur on earth have been deliberately created by Allah with a goal, so that humans must be able to believe and apply it properly to maintain national unity.

Third, the cooperation value contained in the Pancasila Student Profile concept provides direction to students so that they can become social beings with a high social spirit to help one another (Jamaludin et al., 2022) . This is in line with the verse of the Quran Ali 'Imran verse 103 which means: *"And hold firmly to the rope of Allah¹ and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you – by His grace – became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided."*

Fourth, the independent value is the meaning in the students' ability to understand their own condition and the situation they are facing, so that they are able to determine the right action with the changes and developments that occur (Jamaludin et al., 2022). This is in line with the verse of the Quran az-Zumar verse 39 which means: *Say, 'O Prophet,' "O my people! Persist in your ways, for I 'too' will persist in mine. You will soon come to know."* The ability to struggle independently in Islam forms a strong person mentally and physically, so that the nation's civilization becomes hardworking people.

Fifth, the value of critical reasoning by forming students who are able to understand, analyze and conclude information both qualitatively and quantitatively well (Jamaludin et

al., 2022). This is in line with the verses of the Quran Ali 'Imran verses 190-191 which means: "Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. 'They are' those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth 'and pray', "Our Lord! You have not created 'all of' this without purpose. Glory be to You! Protect us from the torment of the Fire." There are many verses about critical reasoning mentioned in the Quran as proof that a good Muslim is able to use his mind to understand and obey all of Allah's commands.

Sixth, the creative value in the Pancasila Student Profile concept is a direction to make Indonesian students creative individuals capable of modifying and producing something that is original, meaningful, useful, and has an impact on themselves and others (Jamaludin et al., 2022). This is in line with the al-Isra verse 7 of the Quran which means: "If you act rightly, it is for your own good, but if you do wrong, it is to your own loss." The verse explains that everything we do in this world will have an impact on ourselves. Therefore, if students are taught to be able to make and to do something meaningful and useful, then the positive impact of Allah will be given both to yourself and to others who feel it.

Conclusion

Strengthening the character of the current generation is the responsibility of all parties jointly to build a dignified national civilization with the noble values of Pancasila and good morals through strengthening religious character education. The application of the concept of the Pancasila student profile which was dissolved by the government in educational units to integrate religious character with the values in Pancasila has been explained by the government through outreach and various trainings in the hope that it can be well understood by teachers in planning and implementing Pancasila student projects as a whole. The goal is to form a complete person who has a positive impact on oneself, society and the country, especially in dealing with various moral crisis problems that occur in today's modern era.

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