

## Pembentukan Karakter Religius Melalui Implementasi Budaya Sekolah dalam Profil Pelajar Pancasila

### Fostering Religious Character through the Implementation of School Culture in Pancasila Student Profiles

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#### Abstrak

Internalisasi nilai-nilai religius dalam pendidikan merupakan aspek penting dalam membentuk karakter dan moral siswa. Salah satu cara efektif untuk mewujudkan hal ini adalah melalui kegiatan pembiasaan yang terintegrasi dalam budaya sekolah. Penelitian ini bertujuan untuk mendeskripsikan pembentukan karakter religius melalui implementasi budaya sekolah dalam profil pelajar Pancasila. Metode penelitian yang digunakan adalah deskriptif kualitatif, penelitian ini dilaksanakan di SDN 44 Kota Bengkulu. Subjek penelitian meliputi kepala sekolah, guru, dan siswa. Instrumen pengumpulan data yang digunakan meliputi pedoman observasi, lembar wawancara, dan dokumen. Proses analisis data meliputi pengumpulan data, kondensasi data, presentasi data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dimensi religius dalam profil pelajar Pancasila telah diimplementasikan secara efektif melalui budaya sekolah. Hal ini terlihat dalam kebijakan pembiasaan teladan, melibatkan tindakan verbal dan non-verbal seperti berpakaian rapi, menunjukkan kesopanan, disiplin dalam ibadah, dan menerapkan 6S (Senyum, Salam, Sapa, Sopan, Santun, dan sedekah). Selain itu, terdapat kebiasaan spontan seperti berdoa sebelum memulai pelajaran, serta integrasi pembelajaran intra-kurikuler melalui mata pelajaran dalam kurikulum Merdeka seperti pendidikan Agama Islam (PAI) dan Pendidikan Pancasila. Kegiatan ekstrakurikuler seperti pramuka menjadi sarana untuk mengaktualisasikan nilai-nilai keagamaan. Temuan ini menegaskan bahwa budaya sekolah yang menyertakan nilai-nilai religius dapat berkontribusi secara positif terhadap pembentukan karakter religius siswa.

**Kata kunci:** Budaya Sekolah, Karakter Religius, Profil Pelajar Pancasila.

#### Abstract

*Internalization of religious values in education is a crucial aspect of shaping students' character and morals. One effective way to achieve this is through habituation activities integrated into the school culture. This research aims to describe the formation of religious character through the implementation of school culture in Pancasila student profiles. The research method used is qualitative descriptive, conducted at elementary school 44 Bengkulu City. Research subjects include the school principal, teachers, and students. Data collection instruments include observation guidelines, interview sheets, and documents. The data analysis process includes data collection, data condensation, data presentation, and drawing conclusions. The research findings indicate that the religious dimension in Pancasila student profiles has been effectively implemented through school culture. This is evident in exemplary habituation policies involving both verbal and non-verbal actions such as dressing neatly, displaying politeness, being disciplined in worship, and practicing 6S (Smile, Salute, Greet, Polite, Courteous, and charity). Additionally, there are spontaneous habits such as praying before starting lessons, and the integration of intracurricular learning through subjects in the Merdeka curriculum such as Islamic Religious Education and Pancasila Education. Extracurricular activities like scouting serve as a means to embody religious values. These findings emphasize that a school culture incorporating religious values can positively contribute to the development of students' religious character.*

**Keywords:** Pancasila Student Profiles, Religious Character, School Culture



## INTRODUCTION

The Pancasila Student Profile is one of the key initiatives implemented by the Ministry of Education and Culture of the Republic of Indonesia since 2019. The implementation of this program has been actively introduced to all relevant institutions, particularly following the issuance of Minister of Education and Culture Regulation Number 22 of 2020, which outlines the Strategic Plan of the Ministry of Education and Culture for the period 2020-2024 (Sukirno et al., 2023 ; Rahayuningsih, 2022; Rusnaini et al., 2021).

The Pancasila Student Profile integrated into the Independent Learning curriculum reflects the government's effort to internalize the values of Pancasila among students, aiming to equip them for building the nation's future (Ismail et al., 2020 ; Safitri et al., 2022). By adopting this approach, the government seeks to create an educational environment that promotes a deep understanding of the principles of Pancasila as the philosophical foundation of the Indonesian nation (Silalahi & Yuwono, 2018).

The Pancasila Student Profile is a highly complex aspect, requiring continuous and in-depth examination from various perspectives. Merely outlining the broad indicators in the Pancasila Student Profile guide is insufficient; it necessitates research and well-thought-out implementation strategies within the school environment. Several previous studies underscore the urgency of implementing the Pancasila Student Profile in schools as a strategic step in instilling Pancasila values among students in Indonesia (Rusnaini et al., 2021; Susilawati et al., 2021). Thus, these efforts are not purely conceptual but also demand a robust empirical approach to ensure effective and sustainable implementation. The Pancasila Student Profile requires a comprehensive approach and effective implementation methods to achieve the desired educational goals. Previous research indicates that the implementation of the Pancasila Student Profile should be based on empirical studies and carefully planned strategies. This is crucial to ensure that Pancasila values are not only applied conceptually but also translated into practical, everyday implementation within the school environment in a sustainable manner.

One of the challenges faced in the implementation of the Pancasila Student Profile Program in schools involves several factors, including the character attitudes of a small number of students, limitations in teachers' ability to design effective lesson plans, and constraints in using teaching media or other aspects (Oktaviana et al, 2023). According to Fibra & Indrawadi (2021), these obstacles encompass difficulties and confusion faced by teachers when designing lesson plans to align Pancasila values appropriately in the learning process. In the context of Bhinneka Tunggal Ika, as a nation, there is a need to internalize Pancasila values to ensure they remain intact amidst the currents of globalization and are not eroded. According to Sati & Dewi (2021), the strength of diversity in Indonesia can shape a mindset of tolerance and mutual respect among the society. Purwanti & Farhurohman (2022) assert that the challenges of globalization pose obstacles in shaping students' character, thus requiring sustained character development to accommodate evolving needs. Diversity in Indonesia holds significant potential for promoting tolerance and mutual respect, which are crucial aspects of building a harmonious society. However, the challenges of globalization require special attention in character development for students, considering its impact on shifting needs and values.

Therefore, it is important to implement adaptive and sustainable character development strategies to address these challenges and leverage diversity as a strength to build strong character and social cohesion amidst global dynamics.

Implementing the Pancasila Profile among students, including Pancasila as the foundation of the state, plays a significantly vital role for learners. Consequently, the role of teachers becomes highly complex, as they need to address emerging inhibiting factors. In this context, strategies emphasizing the formation of students' character are deemed crucial (A Susanti & Darmansyah, 2023). The importance of implementing Pancasila as the foundation of the state goes beyond the national and governmental context; it is closely tied to the evolution of the times. The values embedded in Pancasila can continuously be developed in harmony with the life changes in Indonesia. It is essential for the society to comprehend Pancasila to effectively implement it in daily life. Therefore, enhancing education in the digital era, reinforcing participative interactions, and deepening educational values are considered strategic and holistic approaches to address the complex dynamics in the modern era, where the educational landscape is in constant transformation (Kusuma, Maliki, & Fatoni, 2020). It is crucial to enhance education in the digital era, strengthen participative interactions, and deepen educational values to adapt to technological changes and societal needs. With this approach, we can more effectively address modern challenges and provide more meaningful education for future generations.

In the efforts to enhance education in the modern era, there are significant positive impacts on the progress and knowledge development of students. Access to more effective learning information becomes more readily available (Napitupulu, Munthe, & Butarbutar, 2023). However, in this modern age, the negative impacts of globalization also affect nations, including Indonesia, leading to the erosion of noble values. External cultural influences conflicting with Pancasila values can be one of the negative outcomes. Globalization factors in the modern era, especially through the internet, may have less educational influence, resulting in undesirable changes in students' characters (Alfikri, 2023). According to Saputri et al (2023), the negative impact of the internet can shape students' characters, including the frequent use of language with negative connotations. Therefore, it is crucial to acknowledge these challenges and take strategic steps to preserve Pancasila values and build strong characters amid the dynamics of modernization and globalization. Setyawan et al. (2023) state that the development of a strong moral and religious foundation is crucial, especially for students facing challenges in the era of globalization.

One way to implement the Pancasila Student Profile is by involving students who consistently apply Pancasila values, such as having *taqwa* (piety) towards God through the practice of religious rituals according to their faith. The spiritual or religious component plays a central role in human life, reflecting meanings associated with religious values (Nurchayawati, Wijayanto, & Apipudin, 2023). According to Susanti et al (2023), one aspect that can enhance the Pancasila student profile in terms of religious dimension is to have faith, piety towards the Almighty, and possess noble character as indicated by activities such as reciting prayers, short hadiths, behaving according to religious teachings, and engaging in worship. Strengthening the religious dimension of the Pancasila student profile through the development of faith and behavior aligned with religious teachings is a crucial step. Involving students in activities such as prayer and worship ensures the practical application of religious values, enriching their character and supporting the formation of individuals with noble character.

Based on the results of observations and initial interviews at elementary school 44 Bengkulu City, it is evident that the school implements a Religious Dimension program in the Pancasila Student Profile based on the School Culture. This approach involves utilizing elements of the school culture as a tool to develop the religious character of students in alignment with the context of the Pancasila student profile. Through this school culture-based program, the school strives to shape the religious attitudes and behaviors of students. The school encourages students to have respect for the One Almighty God, appreciate religious diversity, and behave in accordance with their religious teachings. This is reflected in students' interactions with teachers and peers, as well as their participation in social and religious activities at school.

A concrete example of implementing the Pancasila Student Profile includes students not only practicing religious values in their daily lives but also requiring support for facilities and infrastructure for places of worship. Teachers also play a role in organizing worship times through attendance monitoring and imposing sanctions for violations related to religious practices. These actions aim to familiarize students with regularity in their activities and build a character that is devoted to God (Ubaidillah, 2024). This role has a positive impact on students in practicing Pancasila values because religious character plays a central role by involving a vertical relationship between humans and God, which also influences the horizontal dynamics of interactions between humans and their environment (Susanti et al., 2023). In its implementation, a structured and assured conceptual framework is needed. Principles that are contextual and student-oriented, emphasizing aspects of faith and devotion to the Almighty, play a crucial role in shaping the character of students (Kartiwan, Alkarimah, & Ulfah, 2023). Thus, the implementation of the Pancasila Student Profile not only requires concrete actions in the daily lives of students but also a conceptual framework to ensure the success of the implementation.

The results of the research conducted by Hayati et al (2022) highlighted the significance of the school's cultural foundation in executing comprehensive religious character education initiatives within educational institutions. This outcome reinforces earlier research conclusions that emphasized the fundamental role of religious character development for students in Indonesian. Additionally, it further supports the notion that Indonesian society, as a whole, is characterized by a religious orientation.

Based on several background descriptions from this research, the researcher feels the need to conduct a study aimed at describing the Fostering Religious Character through the Implementation of School Culture in Pancasila Student Profiles.

## **RESEARCH METHOD**

The research method employed in this study is qualitative research with a descriptive nature. According to Rukin (2019), the qualitative research method is an approach applied to investigate the condition of an object in its natural or authentic state, without involving strictly controlled experiments or variable manipulations. The research is conducted at elementary school 44 Bengkulu City. The research subjects include the school principal, teachers, and fourth-grade students at elementary school 44 Bengkulu city. The research was conducted from April to June 2024.

The research subjects are the school principal, teachers, and students at elementary school 44 Bengkulu city. The research instruments used are observation, interviews, and documentation. Data collection techniques utilized by the researcher to obtain necessary information from informants or other data sources include observation, interviews, and documentation. Qualitative data analysis includes 1) systematically

searching and organizing data obtained from observation and interviews; 2) data condensation; 3) data presentation; and 4) conclusion drawing or verification.

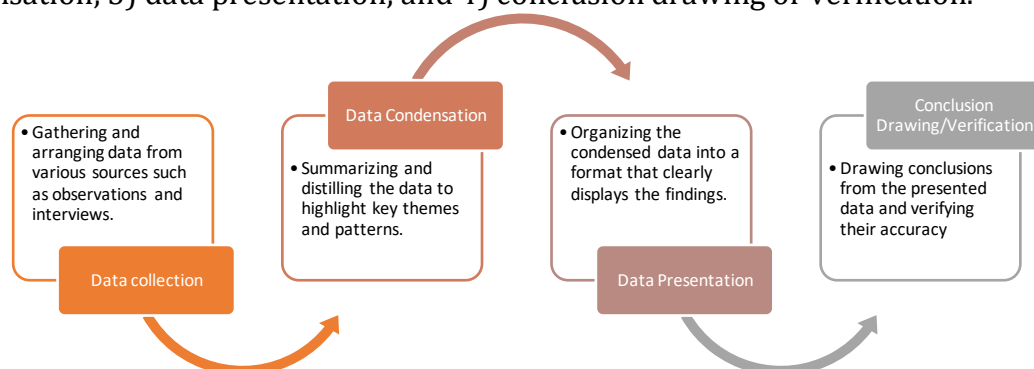


Diagram 1. Research stages

According to Bungin (2018), observation is a research activity aimed at understanding conditions or situations through observation activities. In this study, the observation technique requires the researcher to immerse directly in the research subject to systematically observe and record elements related to the implementation of religious character education. The observations are conducted by directly observing the field and analyzing them with relevant theories and concepts. The process of drawing conclusions or verification involves summarizing the analyzed data. The author draws conclusions from the data presentation, which is then analyzed using concepts to ensure that the resulting conclusions are truly valid and aligned with the research focus. The researcher employs several validity tests, including credibility, dependability, confirmability, and transferability, to ensure the robustness of the qualitative research findings.

Credibility testing of data or trust in the qualitative research findings is carried out through methods such as extended observations, increased diligence in research, triangulation, discussions with peers, negative case analysis, and member checks. The criteria stipulate that data and information collected must contain truth values, meaning that the qualitative research findings must be reliable and acceptable to critical readers and the informants providing information throughout the research process.

The researcher establishes techniques to achieve data validity, including a) Prolonged Engagement, where the researcher returns to the field, conducts observations, and interviews with both existing and new data sources to test the credibility of the research data. This involves focusing on testing the obtained data to verify its accuracy. b) Persistent Observation, meaning continuous observation, is a technique used to understand profound phenomena, with the researcher identifying important and relevant aspects in line with the research technique. c) Triangulation, according to Ghony. & Almanshur (2017), is a technique for examining data validity by utilizing something else. In this context, triangulation involves collecting and testing data credibility using various data collection techniques and sources simultaneously. Testing data credibility in the triangulation technique is done by cross-checking data with different methods. d) Member Checks, a crucial technique to enhance the credibility of qualitative research findings, involves involving research subjects in interviewing data/information, interpretation, and the researcher's presented report.

The credibility of the data can be assessed by analyzing, categorizing, summarizing, and retesting the accuracy level of the information. In addition to credibility, the researcher conducts a dependability test by auditing the entire research process. This is done to ensure that the research is conducted reliably and dependably.

Dependability testing involves auditing the overall activities of the researcher in conducting research, and it is carried out by an independent auditor or supervisor.

Confirmability, another validity test used by the researcher, is related to whether the data, information, and interpretations in the research report are supported by available material and are used in auditing the results. To ensure and maintain the validity standard of confirmability, the researcher consults each step of the activity with the supervisor, from design development, refocusing, context and informant determination, instrumentation, data collection, and data analysis to the presentation of research results.

The last validity test employed by the researcher is the testing of transferability, which represents the external validity of qualitative research. External validity indicates the degree of accuracy or applicability of research results to the population from which the sample was taken. The value of this transfer relates to the question of how far research results can be applied or used in different situations. For naturalistic researchers, the transfer value depends on users, and research results can be used in other social contexts and situations if deemed applicable.

## FINDING AND DISCUSSION

### A. Implementation Program of the Pancasila Student Profile

The implementation of the Pancasila Student Profile at Elementary School 44 in Bengkulu City has been carried out in the fourth-grade classes. Several programs have been executed in implementing the Pancasila Student Profile, including students and teachers greeting each other at the gate before entering their respective classes, praying together before starting lessons, students giving greetings like "good morning or good afternoon" every time they meet their teachers, and religious literacy activities conducted every morning before lessons. Religious literacy sessions are conducted with religion teachers and class teachers on Fridays, specifically including Friday morning habituation activities. Scouting activities are held every Saturday. Research by Hidayati (2023) shows that the application and benefits of scouting education as a means of character development. Instilling the values of faith in God Almighty and noble morals can be achieved through habitual activities, so that students become more qualified and have higher values (A'yun, Indriani, Anugrah, Amelia, & Khoiri, 2022).





**Figure 1. Implementation of School Cultural Activities in Pancasila Student Profile**

The habituation is carried out through the implementation of the Pancasila Student Profile, focusing on the dimensions of faith, piety to the One Almighty God, and noble morality at the elementary school level. This has a significant positive impact on shaping the next generation of the nation, instilling strong character, good ethics, and an active role in building a harmonious and prosperous society (Darmadi, 2023).

The programs conducted by 44 elementary school have been highly successful. Various aspects of the program include the practice of greeting teachers before entering classrooms, aimed at instilling norms of politeness and fostering camaraderie among school members. The effort to build character within the school environment is considered a crucial step in shaping morality during the learning process (Prihatmojo & Badawi, 2020). The emphasis on instilling a love for peace and nationalism in students from an early age is stressed, with the hope of creating individuals who are always morally upright, contribute to maintaining peace, and have a nationalistic spirit. The practice of praying together in class is also seen as a means to increase tolerance among students, encouraging respect for others' religions and promoting certain expressions and language use.

All of these practices align with the principles outlined in the National Education System Law Number 20 of 2003 Chapter II Article 3, which emphasizes the functions and goals of national education. The primary function of national education is to develop the abilities and shape the character and civilization of the nation with dignity, aiming to enlighten the life of the nation. These goals include the development of students' potential to become individuals who have faith and piety to the One Almighty God, noble morality, health, knowledge, competence, creativity, independence, and become democratic and responsible citizens. The role of the Pancasila Student Profile is acknowledged to be crucial in advancing students' character, especially in the aspects of faith, piety to the One Almighty God, and noble morality, which are highly essential for the future (Kiska et al., 2023). The Pancasila Student Profile plays a crucial role in character development, particularly concerning religious and moral values. By emphasizing these aspects, education can more effectively shape individuals who are not only academically intelligent but also possess strong integrity and character.

## **B. Strategies in Implementing the Religious Dimension of the Pancasila Student Profile**

The strategies in implementing the Religious Dimension of the Pancasila Student Profile at elementary school 44 encompass several successful approaches. Firstly, the

culture of greetings and camaraderie is a key strategy, involving the practice of students and teachers exchanging greetings at the school gate before entering classrooms, aiming to instill norms of courtesy and foster good relationships among school members. Additionally, the practice of praying together before starting lessons creates a spiritual atmosphere, enhances a sense of togetherness, and reinforces religious values (Ifta Atibatul Qulub, Suttriso, 2023). Strategies such as religious literacy, habituation in language use and expressions, and the integration of Pancasila values into extracurricular activities are also central to building a character that is both faithful and moral. Moreover, the implementation of national literacy emphasizing the characters of peace and nationalism is integrated. Role models, especially teachers and school figures, play a crucial role in the success of the program, along with continuous monitoring and evaluation contributing significantly to its sustainability. Through this combination of strategies, elementary school 44 has successfully created an educational environment supporting the development of characters in line with Pancasila values.

Based on interviews with the school principal, elementary school 44 employs strategies such as instilling ethics, politeness, respect, and courtesy among students, with the desired outcome reflecting in their daily lives and the learning process. Teachers serve as the initial reference for students to create high-quality individuals, integrating the Pancasila student profile into the education process. The school has developed four foundational competencies for teachers: pedagogical, personality, social attitude, and professional competencies. Recognizing teachers as professionals involves possessing these four key competencies. Teachers serve as role models, influencing students not only through academic instruction but also through their behavior, speech, and appearance (Suttriso, 2023). Education is a vital factor shaping the personalities of students.

The strategy formulated by the school principal at elementary school 44 aims to produce students with strong characters, aligning with the Pancasila student profile's emphasis on faith and piety toward the Almighty. Teachers are viewed not only as providers of academic knowledge but also as role models for emulation by students. Exemplary conduct by teachers is crucial for instilling positive values in students and influencing their daily lives. Character education is seen as a holistic process involving the heart, mind, body, feelings, and creativity. Teachers actively play a frontline role in the success of character education, serving as role models for students and contributing significantly to the overall success of the educational process.

The exemplary behavior of teachers is crucial in instilling positive character values in students, influencing their daily lives (Ayu & Dirgantoro, 2023). According to Rahayuningsih (2022), character education signifies a process of nurturing students to become complete individuals, observed in dimensions encompassing the heart, mind, body, feelings, and creativity. Character education is considered a reference for assessing an individual's good personal qualities; individuals understand aspects that impact goodness, and these integrated elements influence their thoughts. Therefore, character education is a process of instilling character values in individuals, particularly students, with the aim of molding them into complete individuals with good characters that impact their daily behavior (Suttriso, 2021). Teachers play an active role as the forefront guardians contributing to the success of education and serving as role models (Napratilora, Mardiah, & Lisa, 2021). Effective character education heavily relies on the active role of teachers as role models and instillers of character values. By integrating character education into the teaching process, teachers can help students develop strong and positive character traits that will influence their behavior beyond the school



environment. Therefore, it is crucial for educators to consistently model and teach character values to achieve educational goals.

### **C. Challenges and Solutions in the Implementation of the Pancasila Student Profile in the Religious Dimension**

The implementation of the religious dimension in Pancasila student profiles faces several challenges. One major hurdle is the diversity in school policies, which can hinder consistent implementation of religious dimensions. The understanding and commitment of teachers to integrate religious values into the curriculum are crucial, with full support from the school community and parents being key to success (Oeschger et al, 2022). Additionally, limitations in resources and facilities, such as adequate prayer spaces, along with changes in social and cultural environments, need to be considered to develop effective and sustainable implementation strategies.

Solutions to overcome these challenges include focusing on the universal nature of Pancasila values, by prioritizing aspects of togetherness and cross-religious moral values. The 4th grade elementary school teacher experienced difficulties in leading congregational prayers before learning. However, the role of teachers remains central in disseminating knowledge and shaping students' character and as an agent of change (Jannati, Ramadhan, & Rohimawan, 2023).

Interviews with grade 4 teachers also revealed demands for adapting to the school environment, emphasizing the importance of flexibility and interaction in diverse educational contexts. Teachers are not only required to teach effectively but also understand and internalize the values and norms that exist in the school. The successful application of these values and norms in everyday life shows how important the role of character education is in developing Pancasila values in students. Therefore, the role of the teacher as a driving force in the educational unit for the success of students' character education is very important (Rahmawati et al., 2021).

The significance of teachers' understanding and involvement in religious values at the school, especially in the context of muslim dominance, indicates that the quality of teachers significantly impacts the improvement of educational quality. Teacher adaptation involves not only physical or technical capabilities but also socio-cultural and religious dimensions. This signifies the expectation that teachers possess sensitivity to diversity and can create an inclusive environment supporting the holistic development of students, following the values and norms of the educational community (Siddik Romadhan & Sutrisno, 2021).

In the multicultural context of Indonesia, with various ethnicities, races and religions, a peaceful attitude in character education is important in developing students with good personalities and tolerance for diversity which makes character values increasingly developed (Mahendra, 2023). Teachers and students are expected to respect and understand the prayers of various religions. The challenge for educators is to use this as training or learning to achieve school goals in line with the Pancasila Student Profile program.

The research findings of Aulia & Susanti (2021) conclude that multicultural education learning in elementary schools has a positive impact in the realm of education. Among the positive character values acquired by students are mutual respect, trust, tolerance, forgiveness, greater self-appreciation and appreciation for others, love for the nation and homeland, and most importantly, understanding the essence that despite being diverse, they remain one. Indonesia, with its richness in various forms of diversity such as race, ethnicity, culture, religion, and language, is crucial for integrating

multicultural education learning for students. This can be achieved through creatively developed methods by teachers and the establishment of a school culture that promotes high equality in diversity. In facing the challenges of the 21st century and the fourth industrial revolution, Indonesia's effort through implementing the Pancasila Student Profile in the independent or prototype curriculum becomes one of the strategies to prepare students for the changing times.

## CONCLUSION

The implementation of the Pancasila Student Profile at Elementary School 44 involves integrating the school's culture with practices such as greeting teachers upon meeting and starting lessons with prayer. This program, which focuses on Faith, Piety to the One Almighty God, and Noble Morality, is applied in the fourth-grade classes at the school in Bengkulu City. Challenges, such as adapting to specific activities, have been addressed through solutions like demonstrating respect and promoting tolerance. This is evident in the school's habituation policies, which include both verbal and non-verbal actions like dressing neatly, showing politeness, maintaining worship discipline, and practicing the 6S (Smile, Salute, Greet, Polite, Courteous, and Charity). Spontaneous habits, such as praying before lessons, and the integration of religious and civic education into the curriculum, further support the embodiment of religious values. Extracurricular activities, such as scouting, provide additional platforms to instill these values. The role of role models is also crucial in effectively implementing the religious dimension of the Pancasila Student Profile. This study concludes that the school has successfully tackled these challenges by nurturing a culture of tolerance and respect, with the integration of religious values into both curricular and extracurricular activities significantly contributing to the successful application of the Pancasila Student Profile's religious dimension.

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