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## IMPLEMENTATION OF THE PANCASILA STUDENT PROFILE IN ELEMENTARY SCHOOL STUDENTS INPRES: A STUDY OF RELIGIOUS ACTIVITIES

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### Abstract

This study intends to elucidate the effects of implementing the Pancasila student profile on the religious activities of elementary school students. The approach employed to cultivate student character in alignment with the Pancasila student profile, together with the facilitating aspects and challenges encountered in the execution of the Pancasila student profile within religious activities. This research is qualitative and descriptive in nature. The participants of the study included students, instructors, and principals from Elementary School Students Inpres 12 in Sorong Regency. The data collection methods employed in this study were observation, interviews, and documentation. The data analysis methodology employed an interactive paradigm involving data collection, data analysis, report compilation, and conclusion formulation. The findings indicated that the Pancasila student profile influenced the perceptions and outcomes for students at Elementary School Inpres 12. The approach employed to cultivate students into devoted and pious individuals entails spiritual awareness and adherence to God Almighty. Students exhibit noble character in their daily lives by displaying honesty, fairness, tolerance, self-control, and ethical interaction. Contributing elements encompass specialized studies that reinforce the Pancasila student profile. Furthermore, the impediment is the absence of training on the autonomous curriculum for school inhabitants.

**Keywords:** 1. Pancasila Student Profile 2. Religious Activities 3. Pancasila Education 4. Inpres Elementary School

### 1. Introduction

Indonesia's dedication to fostering tolerance among its diverse ethnic and religious populations is paramount (Baihaqi, 2021; Agung et al., 2024). This principle did not arise unprotected, particularly through Pancasila, the official ideology that has unified the diverse Indonesian society. Consequently, it is illogical for Indonesian individuals to resist the principles of Pancasila (Nurjanah, 2017; Lestari et al., 2020).

The values of Pancasila education have been ingrained from a young age, subtly practiced in daily life, particularly among primary school pupils, exemplified by tolerance, mutual assistance, and non-disruption (Anwar, 2018; Rafiqoh, 2023). This is also evident in the daily activities of elementary school children at Inpres 12 Sorong Regency about the concepts

and education of Pancasila ideals.

Pancasila, as the ideology of the Indonesian nation, embodies noble qualities that are manifested in its principles (Sugito et al., 2021; Muqsith et al., 2022). The Almighty God, as articulated in the first principle of Pancasila, signifies that the Indonesian nation prioritizes God above all else, a value that has not arisen spontaneously. Historically, Indonesia is a civilization familiar with divine teachings, evidenced by the widespread dissemination of numerous religions prior to the declaration of independence by Soekarno (Mahrusillah, 2019).

Pancasila, a cultural framework inherent in Indonesian civilization, has persisted to the present day. Pancasila's existence faced challenges during the September 30th movement orchestrated by the Indonesian Communist Party (Latif, 2018; Prasajo et al., 2021). The PKI rebellion serves as a reference for the enduring nature of Pancasila, demonstrating that it is not merely an ideology that arose abruptly, but rather principles that are deeply ingrained in the Indonesian country. The culture of cooperation and familial attitudes among the Indonesian populace illustrate the longstanding presence of humanitarian values predating the formulation of Pancasila. Pancasila, as the ideology of the Indonesian people, embodies noble qualities (Lie et al., 2020). Consequently, the involvement of multiple stakeholders, particularly supervising educators, is essential in offering advice and instruction to actualize the Pancasila learning profile and integrate Pancasila principles into daily life (Buan, 2021; Rahmawati et al., 2023).

Pancasila is integral to all aspects of institutions, education, culture, and organizations in Indonesia (Hendri et al., 2018). Islamic boarding schools, as the oldest form of education in Indonesia, are seeing rapid and significant growth. The development is not solely textual; it aligns with contemporary standards, aiming to prepare students to be more sophisticated, not only as specialists in religious studies but also in governance, facilitated by education in many institutions. Education is a deliberate endeavor by individuals to impart knowledge to the younger generation, as well as peers or older individuals, enabling them to develop well-rounded personalities capable of addressing contemporary difficulties (Tavares et al., 2022; Saputro et al., 2023; Abbas et al., 2024).

The National Education System Law No. 20 of 2003 states, "National Education aims to cultivate students' potential to become individuals who believe in and revere God Almighty, possess good morals, exhibit nobility, maintain health, acquire knowledge, demonstrate capability, exhibit creativity, foster independence, and evolve into democratic and responsible citizens" (Wartoyo, 2022; Meilisari et al., 2022). Consequently, educational institutions in Indonesia are crucial in imparting character education through virtuous ideals that serve as frameworks for navigating globalization, which introduces the younger generation to the digital

age (Akbar et al., 2022; Khoirina et al., 2022). The proliferation of a digital culture in information and communication technology, facilitated by internet-connected mobile phones housing digital media applications, significantly impacts user attitudes and behaviors (Salehan et al., 2018; Sundara & Solehah, 2019).

Religious values education in schools encompasses activities or initiatives pertaining to the system, principles, and beliefs in God, including teachings of devotion and obligations associated with these beliefs, conducted within an educational institution as a holistic entity (Achadah et al., 2022; Islamic et al., 2024). Religious values education encompasses (Kondrla, 2023; Kartika et al., 2023) (1) the enhancement of religious values grounded in individual beliefs, serving as a manifestation of religious tolerance. Freedom of religion and the need to uphold and practice the tenets of one's faith. Establishment of weekly religious study sessions for Islam and Christianity on separate days. Demands for personal hygiene are enforced by the requirement of tidy attire, reflecting the application of religious beliefs. Assisting one another among students in cases where individuals or families are experiencing grief. They must exhibit friendliness towards all friends, guests, and teachers. Muslims are required to memorize brief letters. Engage in prayer before returning home.

The Pancasila student profile depicts a character that is connected with national and religious values (Widyatiningtyas et al., 2023). Enhancing the profile of Pancasila students through religious activities can be achieved in multiple ways, one of which is honoring the comprehension of Pancasila within a religious framework as a platform to deliberate on the pertinence of Pancasila values in daily life. The aspect of global variety is crucial for Indonesian students in the context of confronting globalization (Setyowati & Herianto, 2022; Amin & Ritonga, 2024).

The Pancasila student profile cultivates students who acknowledge and value cultural and religious variety (Suryaningsih et al., 2023; Nugraha et al., 2024). Moreover, they possess the ability to acclimate to a multicultural setting. The ethos of reciprocal collaboration embodied in the Pancasila student profile instructs students to become catalysts for change, fostering collective resilience and cultivating a healthy social milieu.

The findings of an initial investigation by the author suggest that the use of the Pancasila student profile in fifth grade at Elementary School Inpres 12 Sorong Regency remains limited. Certain pupils have yet to fully comprehend the values of Pancasila as they are manifested in their daily lives. Moreover, various early research indicate that the incorporation of Pancasila ideals fosters noble character in students, exemplified by honesty, justice, tolerance, self-control, and ethical relationships (Lubaba & Alfiansyah, 2022; Purnawanto, 2022; Ulandari &

Rapita, 2023; Annisa et al., 2023). The deficiency in prior studies is that it has examined a greater number of facets related to student character development. Consequently, our study addresses this deficiency by investigating religious dimensions.

This study intends to elucidate the effects of implementing the Pancasila student profile through the religious activities of primary school students, informed by the concept definition, preliminary study results, and identified gaps in prior research.

## 2. Research methods

This research uses qualitative approaches, specifically observation, interviews, or document analysis. The primary objective of this study is to elucidate the effects of implementing the Pancasila student profile via religious activities among elementary school children in accordance with Presidential Instruction. The employed research strategy is descriptive qualitative, intended to delineate all research indicators that emerge in the investigation (Creswell & Creswell, 2017). The participants in this study comprised students, instructors, and principals from Elementary School Inpres 12 in Sorong Regency.

This study employed observation, interviews, and documentation as data gathering methodologies. This study employs data analysis methodologies based on the Miles and Huberman framework (Dwyer, 2020), encompassing four stages: data collection, data analysis, report compilation, and conclusion formulation.

## 3. Results and Discussion

### Results

The findings of the study done in fifth grade at Elementary School Inpres 12 Sorong Regency involved observations and interviews with multiple research subjects. The implementation of the Pancasila student profile presents a substantial representation and influence for the students at Elementary School Inpres 12. The implementation of the Pancasila student profile aims to transform the students at Elementary School Inpres 12 into individuals who are devout, pious, possess spiritual awareness, and demonstrate obedience to God Almighty. The students are expected to possess spiritual awareness and demonstrate obedience to God Almighty. Furthermore, kids exhibit praiseworthy morality in daily life by demonstrating honesty, fairness, tolerance, self-control, and ethical behavior in their interactions. The findings are corroborated by interviews conducted with educators, administrators, and students. The following are the results of the author's observations and interviews.

**Results of interviews with teachers:**

*Q: What is the model used in implementing character education for students?*

*G: Education that develops character in students who practice and teach moral values and make customary decisions in dealing with fellow human beings and in dealing with God.*

*Q: When and where is character education in the application of character usually carried out?*

*G: Character education is always implemented in the school environment, in the school community, and during learning.*

*Q: What are the goals of each of these activities related to Pancasila Education as part of the character education program?*

*G: Forming a personality that understands the right to life as a citizen and has a sense of purpose and mechanism as an Indonesian nation.*

*Q: What materials do you integrate with Pancasila education in character education in the program?*

*G: Materials related to learning Pancasila education encompasses all lessons that align with their unique character.*

*Q: What character values do you teach to students?*

*G: The children's character will be better and more polite towards teachers, friends, parents, and also in their living environment.*

*Q: Through the activity model that you provide, what character has been formed or reflected in the students?*

*G: The model that shapes a child's character is that of a good, wise, and obedient child for their future.*

*Q: What factors are obstacles in the implementation of character education at SD Inpres 12 Sorong Regency?*

*G: Environmental factors: children who live in a safe or good environment, the child's character will also be good. For example, children who live in a noisy and hazardous environment be influenced by that environment. As teachers, we must shape the character of good children, children who are obedient, wise, and responsible.*

*Q: How do you evaluate the implementation of character education that you provide or teach in Sorong Regency?*

*G: Teachers always evaluate our students at school, specifically focusing on their good character.*

The interview results indicate that the educational approach focuses on cultivating

students' character, imparting moral principles, and guiding customary decision-making in interpersonal interactions and in regard to God. Pancasila education cultivates a citizenry that comprehends the right to life and feels connected to ideas and mechanisms inherent to the Indonesian country. The character values imparted by educators encompass respect for instructors, peers, parents, and the surrounding community. Nevertheless, there are constraining elements, including the environmental conditions affecting children residing in that environment. To address this, educators consistently assess pupils' character in school.

Next, the results of the interview with the Principal of Elementary School Inpres 12 Sorong Regency:

*Q: What model is used in the implementation of Pancasila lessons or civic education lessons?*

*KS: Teachers at Elementary School Inpres 12 use a variety of methods to help students learn the Pancasila education profile. One of these is the PPL method, which uses a model to encourage and motivate students at Elementary School Inpres 12 so that the learning goals, especially those in the Pancasila education profile, are met, which are to build students' character, faith, and independence.*

*Q: How is the process of implementing Pancasila education?*

*KS: When it comes to the implementation of learning, we prioritize the process over theory. In this process, of course, achieving faith means that students, whom we educate in that school, truly obey the beliefs they adhere to, such as Islam, praying five daily prayers, and when it is time for pupils to study the Koran, such as studying the Koran, and at that school, various kinds of religions, especially we instill tolerance.*

*Q: Are Pancasila subjects integrated with character education in Elementary School Inpres 12?*

*KS: Yes, it has been integrated.*

*Q: What programs are implemented to form the character of students in Elementary School Inpres 12 Sorong Regency compared to other education models?*

*KS: The school program is called special leadership from teachers to students, which is especially specific for school students who are seen as active and do not like to bully or taunt friends. There is a special program for mentoring students, including guidance on character.*

*Q: What are the advantages of the Pancasila education model implemented in Elementary School Inpres 12 Sorong Regency?*

*KS: With the PPL, students develop a greater desire to practice something directly, and the*

teacher guides the students through simulations or practices. Of course, teachers hope that the things they do will give better character to the students.

Q: What are the inhibiting factors for the implementation of Pancasila student education applied in Elementary School Inpres 12 Sorong Regency?

KS: The implementation of Pancasila student education in Elementary School Inpres 12 Sorong Regency is hindered by a significant number of students, specifically more than 528 special guidance students, and it has not been entirely successful. Therefore, we must consistently and patiently address these issues. That is, every time teachers coordinate and cooperate with parents of students, the problem is for parents who are less responsive to student behavior.

Interviews with the principal revealed that the application of the Pancasila student profile was conducted using several approaches, specifically the PPL method, which is employed to inspire and motivate pupils at Elementary School Inpres. The objective is to achieve the learning outcomes, particularly in the Pancasila education profile, which aims to cultivate students with character, faith, and autonomy. The anticipated outcome is to foster good faith among students by engaging in the five daily prayers, reciting the Quran, and cultivating an attitude of tolerance. Furthermore, to enhance the Pancasila student profile, several initiatives are implemented to cultivate student character, including a dedicated leadership school program for instructors and students, as well as a specialized character development program.

In addition, the results of interviews with grade 5C students at Elementary School Inpres 12 Sorong Regency are as follows:

Q: What activities do you participate in at Elementary School Inpres 12 Sorong Regency?

S: Teaching and learning activities are provided by teachers, and various other activities are available at Elementary School Inpres 12. Typically, Elementary School Inpres 12 offers extracurricular activities to foster potential, including participation in the August 17th ceremony.

Q: After carrying out learning, what attitudes and behaviors have changed in you?

S: When the teacher has entered the classroom, they usually sit properly, respect the teacher in front, and the learning process begins.

Q: Do you do your assignments on time?

S: School teachers require students to collect assignments on time.

Q: What are your attitudes and behaviors toward parents, teachers, and friends?

S: Respecting parents' conversations, not liking to fight fathers or mothers, and respecting



teachers at school and greeting teachers.

*Q: Do you find participating in school-provided religious activities enjoyable?*

*S: I am very interested in participating in religious activities to develop faith but also as a guideline that is relevant throughout the ages.*

*Q: What are the benefits learned from the religious activities that you participate in?*

*S: In faith and piety, it becomes and forms the character of students who are strong and have noble morals.*

*Q: Are you often absenting from religious activities at school?*

*S: I always attend religious activities to participate.*

Based on the results of an interview with one of the students, it demonstrates that the implementation of the Pancasila student profile in schools is carried out with different teaching and learning activities supplied by the teachers and various other activities. Extracurricular activities are implemented to foster potential development, including participation in the August 17 ceremony at Elementary School Inpres 12. Classroom instruction and learning activities are conducted through proper seating, respect for the teacher throughout lessons, and timely submission of assignments. The application of the Pancasila student profile influences student behavior. This is evidenced by the demeanor of honoring parental discussions, refraining from conflict with fathers or mothers, and showing respect for educators in school, including greeting them appropriately. Moreover, pupils have a keen desire to engage in religious activities to cultivate enduring faith. This aims to cultivate kids with resilience and virtuous character.

## Discussion

Observations and interviews with teachers, principals, and students regarding the Pancasila student profile reveal a depiction and influence of student character that is intertwined with Pancasila and religious principles. This characterizes the students at Elementary School Inpres 12 as individuals who are devout and pious, reflecting spiritual consciousness and adherence to God Almighty. The Pancasila student profile cultivates students who acknowledge and value cultural and religious variety while exhibiting adaptability to their surroundings (Kiska et al., 2023; Rozana et al., 2023). The Pancasila student profile promotes an ethos of cooperation and collaboration, instructing students to become agents of change that enhances collective strength and cultivate a harmonious social environment (Anwar, 2018).

Independence in applying the Pancasila profile incorporates student competencies and exhibits initiative and independence. Students are also taught to think critically and creatively (Nadiroh et al., 2023). The Pancasila student profile establishes a robust foundation for

cultivating a future generation that is intellectually astute, innovative, and possesses strong moral integrity (Mahrusillah, 2019). This profile of Pancasila students not only imparts knowledge but also cultivates character that enables constructive societal contributions and the ability to navigate global dynamics. The Pancasila student profile establishes a robust foundation for cultivating a future generation that is intellectually astute, innovative, and possesses strong moral integrity (Sukiastini et al., 2023). This profile not only imparts knowledge to students but also cultivates character, enabling them to contribute meaningfully to society and navigate global dynamics with discernment.

Religion and Pancasila aim to establish harmony between the religious doctrines and convictions of each student, alongside equitable ideals to foster a just, harmonious, and fair existence (Subaidi, 2020; Lie et al., 2020; Rochmawan et al., 2024). Pancasila can be understood as the process of harmonizing religious doctrines with fundamental truths. The moral and spiritual qualities imparted by religion are intended to reinforce Pancasila, including principles such as mutual collaboration, togetherness, and oneness (Lie et al., 2020; Rakhman, 2021). The implementation derived from behavior is crucial in enhancing the profile of Pancasila students at Elementary School Inpres 12 Sorong Regency, particularly in rituals, while also serving as a medium for character formation aligned with the values of honesty, compassion, justice, and tolerance, which are fundamental pillars in reinforcing the Pancasila student profile through education.

The study concludes that the implementation of the Pancasila Student Profile in religious activities significantly influences the faith and character development of primary school pupils. While other factors exert some influence, their impact is minimal. Consequently, the principles of Pancasila articulated in the Pancasila student profile must be further cultivated in daily life, including informal and non-formal education. This conclusion should push the education sector to quickly come up with new ideas and improvements in systems, methods, and learning materials. This is to make sure that students grow in their faith and character, especially by using the Pancasila Student Profile, and to consider both formal and informal educational influences.

#### 4. Conclusion and Suggestions

The implementation of the Pancasila student profile at Elementary School Inpres 12 cultivates students who are devout and pious, reflecting spiritual consciousness and adherence to God Almighty. Students exhibit commendable ethics in their daily lives by displaying honesty, fairness, tolerance, self-control, and ethical interaction. Contributing aspects

encompass the presence of specialized subjects that bolster the Pancasila student profile. Furthermore, the impediment is the absence of training on the autonomous curriculum for school inhabitants.

This study's results may serve as a reference for educators in the implementation of the Pancasila student profile within the classroom. Students are advised to enhance their comprehension of the Pancasila Student Profile, particularly the values acquired from Pancasila Education and Religious Education, to improve both their understanding and practical application in their lives. Moreover, additional research can be conducted on a broader scale.

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