Exploration of the Project to Strengthen the Profile of Pancasila Students in Islamic Education

Mujib Qulyubi [1], Endang Komara [2]

[1] Universitas Nahdlatul Ulama Indonesia, Indonesia; mujib@unusia.ac.id
[2] Universitas Islam Nusantara, Indonesia; argiaglobal@gmail.com

| Abstract | This study aims to explore the role of the Pancasila Student Profile Strengthening Project (P5) as a means of achieving student character through Pancasila values. Through literature studies, this study examines how applying P5 provides opportunities for students to experience knowledge as a process of strengthening character and utilizing the surrounding environment as a learning resource. The Pancasila student profile dimension emphasizes that education focuses on cognitive abilities and students' attitudes and behaviors as citizens of Indonesia and the world. Educators are important in helping students grow their capacity and build noble morals to the Pancasila student profile. In addition, Islamic education plays a central role in shaping the character of the young generation with noble character, in addition to social and environmental factors, media influence, and government policies. Thus, Islamic education is a key element in producing a young generation that is qualified and moral by the values of Pancasila. |
| Keywords | Strengthening; Project; Pancasila Student Profile; Islamic Education |

Corresponding Author
Mujib Qulyubi
Universitas Nahdlatul Ulama Indonesia, Indonesia; mujib@unusia.ac.id

1.   INTRODUCTION

The Pancasila Student Profile Strengthening Project (P5) is one of the innovations in education in Indonesia introduced through the Independent Curriculum (Damayanti & Al Ghozali, 2023; I Gusti Ngurah et al., 2022; Jamaludin et al., 2022; Nursalam & Suardi, 2022). P5 aims to strengthen the profile of Indonesian students by internalizing Pancasila's values in learning activities. This program aims to develop students' character holistically, covering cognitive, affective, and psychomotor aspects so that they can become citizens with noble character, creative, critical, and have a spirit of global diversity. The independent curriculum, often referred to as the Prototype Curriculum, was created to improve the previous curriculum, namely the 2013 Revised Curriculum (Fauzi, 2022; Rahmadayanti & Hartoyo, 2022; Solehudin et al., 2022; Suryani et al., 2023; Suzetasari et al., 2023). In addition, it is also to improve learning that occurs due to learning loss due to COVID-19 with a simpler and simpler concept. Although the independent curriculum is new to its implementation, as a preparation, of course, schools and teachers need to prepare it as best as possible, starting from understanding the structure of the independent curriculum, the assessment in it, learning outcomes, and the flow of learning objectives, project implementation, and others. The Independent Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to

explore concepts and strengthen competencies. The Independent Curriculum has a fundamental change and a paradigm of liberating (giving freedom) to a wider range of teachers. Therefore, the government cannot force the implementation of this curriculum. However, the government allows schools to choose the three curricula (Jannah et al., 2022; Mubarak, 2022; Pratiwi et al., 2023).

The Independent Curriculum is one of the government's steps to educate the nation. The national education system must ensure equal distribution of educational opportunities, quality improvement, and the relevance and efficiency of education management in facing challenges by the demands of existing changes. Therefore, it is necessary to carry out education reform in a planned, directed, and sustainable manner. The advantages of the Independent Curriculum, explained by the Ministry of Education and Culture, are that it focuses on essential materials and the development of student competencies by the phase so that students can learn more deeply and meaningfully and have fun without rushing. (Nafi'ah et al., 2023; Nunung Nurjanah, 2023; Rahmadayanti & Hartoyo, 2022). Learning is much more relevant and interactive through project activities that provide wider opportunities for students to actively explore issues such as environmental issues, health, and others to support the development of the character and competencies of the Pancasila student profile. The Independent Curriculum has characteristics and is an important part of learning; namely, the Pancasila Student Profile reflects Indonesia's superior students through lifelong learning, character, global competence, and behaving by Pancasila values. So, the Pancasila student profile is a character and ability built daily and revived in each student through school culture, interaural learning, and extracurricular activities. learning (Diputera et al., 2022; Fadillah & Yusuf, 2022; Prasetyaningsih et al., 2024).

The purpose of the Pancasila student profile is to provide opportunities for students to experience knowledge as a process of strengthening character and learning opportunities from the surrounding environment. The Pancasila student profile has six competencies that are formulated as key dimensions. They have faith, fear God Almighty, have noble character, and have global diversity. They work together and are independent, critical-response, and creative. In applying Independent Curriculum learning, the basic option used is project-based learning related to the Pancasila student profile. In implementing the independent curriculum in schools, a special day will be provided to hold P5 activities in which teachers design a project that students will complete, and the goal of P5 is to strengthen students' character by the dimensions of the Pancasila student profile.

Islamic education in the digital era of the 21st century faces significant challenges but also offers great opportunities. Digital technology can be a powerful tool in expanding accessibility, improving learning methods, and strengthening religious understanding. However, there needs to be strict content supervision and efforts to overcome the accessibility gap and digital divide so that Islamic education in the digital era can develop properly. By utilizing digital technology effectively and sustainably, Islamic education can become more inclusive, innovative, and relevant in facing the challenges and opportunities of the 21st century.

Some of the previous studies were Fajriansyah 2023, namely the urgency and opportunities for the globalization of the PAI Madrasah Aliyah Agama curriculum in response to the Industrial Revolution 4.0 era, as well as explaining the stages of preparing the PAI globalization curriculum. (Fajriansyah et al., 2023). The importance of moral education from elementary school age to face advanced civilization in the 21st century and prevent juvenile delinquency, as well as outlining the role of character and religion education as a filter for negative impacts in the rapid development of education in the 21st century. Nunung Nurjanah 2023, a madrassa in Indonesia in the 21st century, faces challenges such as a mental revolution for teachers, improving student skills in the digital era, integrating technology in learning, and curriculum reform by the demands of the 21st century. (Nunung Nurjanah, 2023). This study aims to explore the role of the Pancasila Student Profile Strengthening Project (P5) as a means of achieving student character through Pancasila values.

2.   METHODS

This study uses a literature review approach. Literature study is a research method that collects and analyzes data from various literature sources, be it scientific journals, books, articles, or research reports relevant to the study topic. This approach is used to understand the theories, concepts, and practices related to the Pancasila Student Profile Strengthening Project (P5) and its relation to the Independent Curriculum. The data collection technique in this study was carried out through document studies. Researchers identify, collect, and review literature relevant to the research topic. Data is collected from digital libraries, academic journals, online databases, and other credible and reliable literature sources. The collected data was analyzed using content analysis techniques. This technique is used to interpret and understand the content of the literature that has been collected. The analysis was carried out by identifying the main themes in the literature and then systematically compiling them to provide a comprehensive overview of implementing the Pancasila Student Profile Strengthening Project (P5) in the Independent Curriculum. The analysis also involves comparing various views and research results from selected sources to enrich the understanding of the topic being researched.

3.   FINDINGS AND DISCUSSIONS

Implementation of the Pancasila Student Profile Strengthening Project (P5)

The Pancasila student profile strengthening project is a cross-disciplinary learning project that observes environmental problems and finds solutions to strengthen competencies in the Pancasila student profile. The implementation of the Pancasila student profile strengthening project is stated in the Decree of the Minister of Education and Culture No. 262/M/2022 concerning guidelines for the implementation of the curriculum in the context of learning recovery, including the structure of the Independent Curriculum, rules related to learning and assessment, the project to strengthen the Pancasila student profile, and the workload of teachers (Zaeni et al., 2023).

The Pancasila student profile strengthening project provides an opportunity for students to experience knowledge as a process of character building and the opportunity to learn from their environment. Through this activity, students can explore important issues such as climate change, anti-radicalization, culture, entrepreneurship, technology, and democratic life so that students can take real action to answer these issues with stages and learning needs. (Fadillah & Yusuf, 2022; Hamidah, 2022; Khasanah & Muthali'in, 2023; Rahmawati et al., 2023; Zuriah & Sunaryo, 2022). Learning from this project can inspire students to participate and impact their environment. The project to strengthen the Pancasila student profile is designed separately from intracurricular. Learning objectives, content, and activities do not have to be associated with intracurricular learning objectives. Education units can involve the community or the world of work in planning and implementing projects to strengthen the Pancasila student profile.

This project to strengthen the Pancasila student profile uses project-based learning, which is different from project-based learning in intracurricular programs in the classroom (Nursalam & Suardi, 2022). This learning provides opportunities to learn in informal situations; the learning structure is flexible, and the learning activities are more interactive and directly connected to the surrounding community to strengthen various competencies of the Pancasila student profile. The project aims to achieve certain goals by studying challenging themes. So, the project is designed to make it easier for learners to analyze, solve problems, and make decisions. Students will work until a specified schedule to produce a product or action.

The Pancasila student profile is a project-based learning activity that is made to strengthen efforts to achieve competence and character by the Pancasila student profile. The vision of Indonesia's education is to realize an advanced, independent personality in Indonesia by creating Pancasila students. Therefore, Indonesian students are students as long as they are competent, have character,

and behave according to the values of Pancasila. Student ProfilePancasila is the honed ability and the character built in each student. This is by the decision of the Head of the Education Standards, Curriculum and Assessment Agency of the Ministry of Education and Culture Research and Technology No. 009/H/KR/2022; the Pancasila student profile has 6 (six) competencies which are formulated as key dimensions. The six dimensions are 1) Faith and fear of God Almighty and noble character, 2) Global diversity, 3) Mutual cooperation, 4) Independence, 5) Critical reasoning, and 6) Creative (Nursalam & Suardi, 2022).

First, believing and fearing God Almighty and having noble character means that students who believe and fear God Almighty and have noble character are students with moral character about God Almighty. He understands the teachings and beliefs of the religion and applies them daily. He also strives to do what God commands and stay away from what He forbids so that he avoids things that harm himself and others. The elements contained are religious morals, and the sub-elements are knowing and loving God Almighty, understanding religion or belief, and implementing religious rituals. Personal morality is a benchmark carried out daily; as for the sublime, there is integrity and taking care of oneself physically, mentally, and spiritually. The morality of human beings for their subject is to prioritize equality with others, respect differences, and empathize with others. Morality to nature and its subelements understand the interconnectedness of the earth's ecosystem and protect the surrounding natural environment. Furthermore, state morality and its sub-elements carry out rights and obligations as Indonesian citizens. This dimension is very important because it is more about students' character so they behave well and correctly. (Tambunan & Febrianti, 2023).

Second, Global Diversity means students who maintain their noble culture, locality, and identity and think openly about other cultures in interacting, fostering mutual respect, and open opportunities to form a new culture that is positive and does not contradict the noble culture of the Indonesian nation. Global diversity is based on the motto of the state of Indonesia, namely *Bhineka Tunggal Ika.* It means to love differences or tolerance. In a country with many cultures, ethnicities, races, and religions, different skin colors are a form of difference that students must love. In addition, tolerance is highly upheld in this republic. Tolerance is indispensable in life, both in families, communities, and states, as well as in global communication interactions, and tolerance is indispensable for human survival (Kurniawan & Tinus, 2019). The elements contained are knowing and appreciating culture, with its sub-elements exploring culture and cultural identity, exploring and comparing cultural knowledge, beliefs, and practices, and fostering respect for cultural diversity. Have communication skills and intercultural interaction. When dealing with others with their sub-elements, communicate between cultures and consider and cultivate a variety of views. Reflection and responsibility to experience diversity, with its sub-elements, includes reflection on the experience of diversity, eliminating *stereotypes* and prejudices, and harmonizing cultural differences. Furthermore, social justice for its sub-elements is active in building an inclusive, fair, and sustainable society, participating in joint decision-making, and understanding the role of individuals in democracy.

Third, gotong royong means that students can work together, meaning the ability to carry out joint activities voluntarily so that the activities carried out run smoothly, lightly, and easily. In addition, cooperation is a tangible manifestation of culture that emerges from social interaction. So, human life is never separated from social interaction and cooperation, which need to be preserved because they positively impact people's lives. Cooperation has become a characteristic of life in Indonesia, especially in rural areas. This is because cooperation has the characteristics of the people. In cooperation, we can foster an attitude of caring for each other, and mutual sharing is important for the success of cooperation. The elements contained in this dimension are collaboration for its sub-elements of cooperation, communication to achieve common goals, positive interdependence, and social coordination. The concern of its sub-elements is responsive to the social environment and social perception and sharing.

Fourth, independent learners are students responsible for the learning process and outcomes from

start to finish without depending on others. In addition, independence is the ability possessed by a person to do something and can be accounted for. Independence in students is very necessary for the life that will be dated; with this independence, students can make choices that they think are right, and dare to make choices and take responsibility for the risks resulting from their choices, such as students learn to analyze in order to be able to work independently and be able to express their ideas straightforwardly and comprehensively.

Independence in learning is an active and constructive process in which students set goals for learning and then monitor, control, and manage their cognition, motivation, and behavior, guided and limited by the goals and contextual characteristics of the environment. (Aulia et al., 2019; Maryam Aulia et al., 2023). So, independence arises from each person and is influenced by motivation and interest in learning. The element in the independent dimension is self-awareness, and the situation faced by its sub-element is to recognize the qualities, interests, and challenges faced. Furthermore, self-regulation is a sub-element of economic regulation, setting learning goals, achievement, and self-development and strategies to achieve them, showing initiative and working independently, developing self-control and discipline, self-confidence, resilience, and adapting to the environment.

Fifth, critical reasoning means that students who think critically can objectively process information in general and, in particular, make connections between various information, analyze, evaluate, and draw conclusions. So, critical thinking can be said to mean that students manage information first before it can be accepted in their thinking; later, it will be analyzed whether the information is accepted or not. Students with a critical reasoning dimension mean that the learner knows how to use reasoning skills to manage information, evaluate, and find the right solution to solve problems. Students can filter information, process, look for the relationship between various information, and analyze and draw conclusions based on that information. Openness can be beneficial in the future because it makes students open, willing to change their opinions, and respect the opinions of others (Amalia & Iqnatia, 2022). The elements of this dimension include identifying, clarifying, and managing information and ideas. Analyze and evaluate its reasoning and procedures. Then, reflect on the thoughts and thought processes in making decisions for the sub-elements and evaluate their thoughts.

Sixth, creative means a student who can change and produce something original, meaningful, useful, and impactful. In another sense, creativity is a person's effort to have creativity and create; creativity itself is a job that requires intelligence and imagination. Creativity is a talent possessed by someone who discovers and creates something new. The new thing does not have to be something that has not existed before. However, it can find new combinations, relationships, and structures whose qualities differ from the previous conditions. This novelty is fundamentally innovative (Sudarti, 2020). Creative thinking is a process that raises new ideas and questions, tries various other options, evaluates ideas using imagination, and conforms with thinking. Family, schools, and educators have an important role in encouraging students to maximize the creative thinking process in order to become creative individuals. (Rahmadhani et al., 2022). The elements of this dimension are producing original ideas, producing original works and actions, and having the flexibility to think in finding alternative solutions to problems.

Islamic Education

Islamic education is intended to educate the Islamic generation to become *the caliph* of Allah on earth well, full of responsibility, and spread positive behavior towards their environment (Ahmad Wahib, 2021; Nature, 2016; Nabila, 2021a; Pitri et al., 2022; Rahman, 2012). Islamic education is designed and implemented to instill spiritual values in students until they are understood holistically and practiced completely. It also trains them to be skilled in sustainably managing natural resources and paying attention to their preservation for long-term interests (*sustainable development*). As Wan Noor (2009) explained, "Education from an Islamic perspective is a process of transferring moral values or knowledge that develops the whole potential of human nature, physically and emotionally, with solid

and balanced individuals that can *carry out their responsibility as God's caliph on the earth''*. Education in the Islamic perspective can be interpreted as a process of transformation of moral values and knowledge that can increase all human natural potential, both physically and psychologically, in a balanced manner that allows them to become responsible individuals as *the caliph* of Allah (Khotimah & Noor, 2024).

Children's education in the framework of Muslims means preparing future generations to be ready to carry out a big task in the form of religion comprehensively, covering various dimensions, not only things related to worship. According to Ja'far (2015),: ''*Islamic education is a program which trains the sensibility of pupils in such a manner of attitude to life, action, decisions and approach to all kinds of knowledge. It aims at building the Muslim personality, who has religious sensitivity, social solidarity, and scientific methodology* (Ja'far, 2015).

Islamic education should not only equip students with a deep understanding of *aqidah* (faith) and *ubudiyah* (worship) and morals and their application but also, at the same time, they are trained to be able to skillfully manage the natural resources provided by Allah on this earth (Darlis, 2017; Nabila, 2021b; Ngatiman & Ibrahim, 2018; Rohman & Hairudin, 2018; Susiyani, 2017). After gaining understanding and guidance from the experience of Islamic religious values from a spiritual and moral perspective, students are given skill education per the environment's natural wealth. For example, residents living in areas with the greatest natural potential in agriculture should educate their children to learn applied sciences related to agriculture, such as agricultural technology, agricultural product technology, and agricultural industrial technology.

This educational setting is intended as a medium that prepares actual skills that can be applied directly when completing studies, and the benefits are felt directly by the surrounding community. With this ability, university graduates can collaborate with the surrounding community in improving the quality of agricultural production and engineering processed post-harvest products with a higher selling value than directly sold crops without first management. This step will help to develop people's economic independence and help uneducated people increase their income. At the same time, experts who receive education according to the environment's needs and foster the application of religious values become *a model rule* for active religious actors with obligatory prayers on time, sunnah fasting, infaq, and kindness to others and the surrounding nature. Gradually, this will lead the surrounding community to carry out activities. This illustrates that education is to the community's real needs and can solve the problems around them. In a narrow sense, religious education only includes doctrinal aspects related to spiritual values, which cannot answer people's lives. If their primary needs have not been met, it is difficult for them to carry out their religious obligations.

Skills education that is by the needs of the field is not enough as an answer to develop humans into a civil *society* because they are only able to manage nature to meet daily needs and are not fully able to carry out religious obligations because of a lack of understanding of religious science and its practices. According to (Angga et al., 2022), Islamic education is intended to touch humans' motoric-physical aspects. Islamic education seeks to prepare people with physical skills to support their duties as caliphs on the earth's surface. In addition, the spiritual aspect of human beings is an important sector considered in Islamic education. Islamic education seeks to be able to touch the inner and outer aspects of human beings as a whole so that they can carry out their functions in the world to the maximum. On the one hand, they understand religion and its practice strongly. On the other hand, they are also capable of cutting-edge science closely related to today's inevitable world of information technology.

4. CONCLUSION

First, the Pancasila Student Profile is a project-based learning approach designed to strengthen students' competencies and character in Indonesia's educational vision. The vision is to create independent students who have personalities and behave according to the values of Pancasila. These

values include faith and fear of God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity. The principles of this learning include a holistic, contextual, student-centered, and exploratory approach. Second, Islamic education in the digital era needs to adapt to the daily habits of students familiar with digital technology. Using a learning management system (LMS) and available materials virtually is an effective solution to reach a wider range of students. Islamic education must function as a bridge for students to balance this world and the hereafter, with success indicators such as mastery of assets, positions, and networks and having a rich heart as a driver of good deeds in daily life.

The implications of this study emphasize that the incorporation of Pancasila values and Islamic education in a format that is more relevant to the digital era can help form a generation that is not only competent and characterful but also capable of integrating spiritual and social values in modern life.

REFERENCES

Ahmad Wahib. (2021). Reformasi Pendidikan Islam Dalam Menghadapi Era Globalisasi. *Jurnal Paradigma), 1*(1), 96. https://e-journal.ejournal.metrouniv.ac.id/akademika/article/view/441

Alam, L. (2016). Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus. *Istawa: Jurnal Pendidikan Islam, 1*(2), 101. https://doi.org/10.24269/ijpi.v1i2.171

Amalia, S. S., & Iqnatia, A. (2022). Model Pembelajaran Berbasis Proyek Dalam Mewujudkan Profil Pelajar Pancasila Di Madrasah Ibtidaiyah. *Jurnal Pendidikan Dan Keislaman, 239*(2), 236–254. http://jurnal.stit-al-ittihadiyahlabura.ac.id/index.php/alfatih/article/view/217

Angga, A., Suryana, C., Nurwahidah, I., Hernawan, A. H., & Prihantini, P. (2022). Komparasi Implementasi Kurikulum 2013 dan Kurikulum Merdeka di Sekolah Dasar Kabupaten Garut. *Jurnal Basicedu, 6*(4), 5877–5889. https://doi.org/10.31004/basicedu.v6i4.3149

Aulia, L. N., Susilo, S., & Subali, B. (2019). Upaya peningkatan kemandirian belajar siswa dengan model problem-based learning berbantuan media Edmodo. *Jurnal Inovasi Pendidikan IPA, 5*(1), 69–78. https://doi.org/10.21831/jipi.v5i1.18707

Damayanti, I., & Al Ghozali, M. I. (2023). Projek Penguatan Profil Pelajar Pancasila Sebagai Program Kokurikuler Di Jenjang Sekolah Dasar. *Jurnal Elementaria Edukasia, 6*(2), 789–799. https://doi.org/10.31949/jee.v6i2.5563

Darlis, A. (2017). Hakikat Pendidikan Islam: Telaah Antara Hubungan Pendidikan Informal, Non Formal Dan Formal. *Jurnal Tarbiyah, 24*(1), 86. https://jurnaltarbiyah.uinsu.ac.id/index.php/tarbiyah/article/view/131

Diputera, A. M., Damanik, S. H., & Wahyuni, V. (2022). Evaluasi Kebijakan Pendidikan Karakter Profil Pelajar Pancasila dalam Kurikulum Prototipe untuk Pendidikan Anak Usia Dini. *Jurnal Bunga Rampai Usia Emas, 8*(1), 1. https://doi.org/10.24114/jbrue.v8i1.32650

Fadillah, C. N., & Yusuf, H. (2022). Analisis Kurikulum Merdeka Dalam Satuan Pendidikan Anak Usia Dini. *Jurnal Bunga Rampai Usia Emas, 8*(2), 120. https://doi.org/10.24114/jbrue.v8i2.41596

Fajriansyah, I., Syafi'i, I., & Wulandari, H. (2023). Pengaruh Kegiatan Projek Penguatan Profil Pelajar Pancasila terhadap Sikap Mandiri Siswa. *JIIP - Jurnal Ilmiah Ilmu Pendidikan, 6*(3), 1570–1575. https://doi.org/10.54371/jiip.v6i3.1612

Fauzi, A. (2022). Implementasi Kurikulum Merdeka Di Sekolah Penggerak. *Pahlawan: Jurnal Pendidikan-Sosial-Budaya, 18*(2), 18–22. https://doi.org/10.57216/pah.v18i2.480

Hamidah, J. (2022). Pelatihan Penyusunan Projek Penguatan Profil Pelajar Pancasila Pada Kepala

Sekolah Dan Guru-Guru Sekolah Dasar Di Kabupaten Banjar-Kalimantan Selatan. *JURNAL CEMERLANG: Pengabdian Pada Masyarakat*, *4*(2), 259–271. https://doi.org/10.31540/jpm.v4i2.1625

I Gusti Ngurah, S., Ni Made, A., & Ni Luh, S. (2022). Projek Penguatan Profil Pelajar Pancasila (P5) Melalui Penciptaan Karya Seni Tari Gulma Penida Pada Kurikulum Merdeka. *GETER: Jurnal Seni Drama, Tari Dan Musik*, *5*(2), 25–38. https://doi.org/10.26740/geter.v5n2.p25-38

Ja'far, H. (2015). Indonesian Islamic Education: Towards Science Development. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *23*(2), 331. https://doi.org/10.21580/ws.23.2.309

Jamaludin, J., Alanur S, S. N. A. S., Amus, S., & Hasdin, H. (2022). Penerapan Nilai Profil Pelajar Pancasila Melalui Kegiatan Kampus Mengajar Di Sekolah Dasar. *Jurnal Cakrawala Pendas*, *8*(3), 698–709. https://doi.org/10.31949/jcp.v8i3.2553

Jannah et al. (2022). Problematika Penerapan Kurikulum Merdeka Belajar 2022. *Al Yazidiy: Ilmu Sosial, Humaniora, Dan Pendidikan*, *4*(2), 55–65. https://ejurnalqarnain.stisnq.ac.id/index.php/AY/article/view/36

Khasanah, V. A., & Muthali'in, A. (2023). Penguatan Dimensi Bernalar Kritis Melalui Kegiatan Proyek Dalam Kurikulum Merdeka. *Jurnal Dimensi Pendidikan Dan Pembelajaran*, *11*(2), 172–180. https://doi.org/10.24269/dpp.v11i2.7100

Khotimah, S., & Noor, T. R. (2024). Peran Kepala Sekolah dalam Implementasi Kurikulum Merdeka Belajar. *Nuris Journal of Education and Islamic Studies*, *4*(1), 33–42. https://doi.org/10.52620/jeis.v4i1.64

Kurniawan, V., & Tinus, A. (2019). Pelestarian Nilai Gotong-Royong Melalui Kelompok Seni Kuda Lumping di Desa Harjokuncaran Kecamatan Sumbermanjing Wetan Kabupaten Malang. *Jurnal Civic Hukum*, *4*(2), 174. https://doi.org/10.22219/jch.v4i2.9488

Maryam Aulia, Misnawati Misnawati, Apritha Apritha, Reni Adi Setyoningsih, Putri Handayani, & Winda Saptaniarsih. (2023). Pelajar Pancasila Pada Abad Ke-21 Di SMAN 1 Palangka Raya. *Cakrawala: Jurnal Pengabdian Masyarakat Global*, *2*(1), 134–151. https://doi.org/10.30640/cakrawala.v2i1.633

Mubarak, Z. (2022). *Desain Kurikulum Merdeka Era Revolusi 4.0*. Pustaka Turats Press.

Nabila, N. (2021a). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, *2*(5), 867–875. https://doi.org/10.36418/japendi.v2i5.170

Nabila, N. (2021b). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, *2*(5), 867–875. https://doi.org/10.36418/japendi.v2i5.170

Nafi'ah, J., Faruq, D. J., & Mutmainah, S. (2023). Karakteristik Pembelajaran Pada Kurikulum Merdeka Belajar di Madrasah Ibtidaiyah. *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, *5*(1), 1–12. https://ejournal.uas.ac.id/index.php/auladuna/article/download/1248/591

Ngatiman, N., & Ibrahim, R. (2018). Pendidikan Karakter Dalam Perspektif Pendidikan Islam. *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, *18*(2), 213–228. https://doi.org/10.32699/mq.v18i2.949

Nunung Nurjanah, S. (2023). Analisis Penerapan Pembelajaran Berdiferensiasi dalam Implementasi Kurikulum Merdeka Pada Pembelajaran Matematika Di SDN 1 Imbanagara Raya. *Jurnal Manajemen Pendidikan*, *11*(01), 53–57. http://www.iocscience.org/ejournal/index.php/Cendikia/article/view/2960

Nursalam, & Suardi. (2022). Penguatan Karakter Profil Pelajar Pancasila Berbasis Integratif Moral di Sekolah Dasar. In *Cv. Aa. Rizky*. CV. A.A. Rizky.

Pitri, A., Ali, H., & Anwar Us, K. (2022). Faktor-Faktor Yang Mempengaruhi Pendidikan Islam:

Paradigma, Berpikir Kesisteman Dan Kebijakan Pemerintah (Literature Review Manajemen Pendidikan). *Jurnal Ilmu Hukum, Humaniora Dan Politik*, 2(1), 23–40. https://doi.org/10.38035/jihhp.v2i1.854

Prasetyaningsih, N., Muiz, A., & Fatimah, F. (2024). Penggunaan Platform Merdeka Mengajar (PMM) untuk Peningkatan Kompetensi Guru di Sekolah Dasar. *Jurnal Basicedu*, 8(1), 788–798. https://doi.org/10.31004/basicedu.v8i1.7108

Pratiwi, E. Y. R., Asmarani, R., Sundana, L., Rochmania, D. D., Susilo, C. Z., & Dwinata, A. (2023). Analisis Implementasi Kurikulum Merdeka Belajar terhadap Pemahaman P5 bagi Siswa Sekolah Dasar. *Jurnal Basicedu*, 7(2), 1313–1322. https://doi.org/10.31004/basicedu.v7i2.4998

Rahmadayanti, D., & Hartoyo, A. (2022). Potret Kurikulum Merdeka, Wujud Merdeka Belajar di Sekolah Dasar. *Jurnal Basicedu*, 6(4), 7174–7187. https://doi.org/10.31004/basicedu.v6i4.3431

Rahmadhani, P., Widya, D., & Setiawati, M. (2022). Dampak Transisi Kurikulum 2013 Ke Kurikulum Merdeka Belajar Terhadap Minat Belajar Siswa. *JUPEIS: Jurnal Pendidikan Dan Ilmu Sosial*, 1(4), 41–49. https://doi.org/10.57218/jupeis.vol1.iss4.321

Rahman, A. (2012). Pendidikan Agama Islam dan Pendidikan Islam. In *Junal Eksis* (Vol. 8, Issue 1, pp. 2053–2059). karyailmiah.polnes.ac.id. http://karyailmiah.polnes.ac.id/images/Download-PDF/Arsip Jurnal/EKSIS-VOL.08-NO.1-APRIL-2012/no 07 - Rachman Lc - 2053 - 2059 - PENDIDIKAN AGAMA ISLAM DAN PENDIDIKAN ISLAM - TINJAUAN EPISTEMOLOGI DAN ISI - MATERI.pdf

Rahmawati, E., Wardhani, N. A., & Ummah, S. M. (2023). Pengaruh Proyek Profil Pelajar Pancasila terhadap Karakter Bernalar Kritis Peserta Didik. *Jurnal Educatio FKIP UNMA*, 9(2), 614–622. https://doi.org/10.31949/educatio.v9i2.4718

Rohman, M., & Hairudin, H. (2018). Konsep Tujuan Pendidikan Islam Perspektif Nilai-nilai Sosial-kultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(1), 21. https://doi.org/10.24042/atjpi.v9i1.2603

Solehudin, D., Priatna, T., & Zaqiyah, Q. Y. (2022). Konsep Implementasi Kurikulum Prototype. *Jurnal Basicedu*, 6(4), 7486–7495. https://doi.org/10.31004/basicedu.v6i4.3510

Suryani, N., Muspawi, M., & Aprillitzavivayarti, A. (2023). Implementasi Kurikulum Merdeka Belajar di Sekolah Penggerak. *Jurnal Ilmiah Universitas Batanghari Jambi*, 23(1), 773. https://doi.org/10.33087/jiubj.v23i1.3291

Susiyani, A. S. (2017). Manajemen Boarding School dan Relevansinya dengan Tujuan Pendidikan Islam di Muhammadiyah Boarding School (MBS) Yogyakarta. *Jurnal Pendidikan Madrasah*, 2(2), 327. https://doi.org/10.14421/jpm.2017.22-08

Suzetasari, M. V., Hidayati, D., & Zakiyah, R. H. (2023). Manajemen Pendidikan Program P5 Dalam Kurikulum Merdeka Belajar. *Jurnal Basicedu*, 7(5), 2968–2976. https://doi.org/10.31004/basicedu.v7i5.6106

Tambunan, N., & Febrianti, N. (2023). Upaya Guru dalam Membentuk Profil Pelajar Pancasila Siswa Kelas I dan IV di SDN Tanjung Duren Selatan 01. *Journal on Education*, 5(4), 14111–14121. https://doi.org/10.31004/joe.v5i4.2432

Zaeni, A., & et, al. (2023). *Kurikulum pada Pembelajaran Madrasah*. PT Nasya Expanding Management.

Zuriah, N., & Sunaryo, H. (2022). Kontruksi Profil Pelajar Pancasila dalam Buku Panduan Guru PPKn di Sekolah Dasar. *Civic Hukum*, 7(1), 71–87. https://ejournal.umm.ac.id/Index.Php/Jurnalcivichukum/Article/View/20582