

STRENGTHENING CHARACTER EDUCATION THROUGH THE APPLICATION OF RELIGIOUS CULTURE TO SUPPORT THE PANCASILA STUDENT STRENGTHENING PROJECT (P5) IN JUNIOR HIGH SCHOOLS

Rasidah¹, Muhammad Iqbal², Najmuddin³

^{1,2,3}Universitas Al-Muslim; Indonesia

Correspondence email; muhammadiqbal@umuslim.ac.id

Submitted: 11/12/2024

Revised: 15/02/2024

Accepted: 20/04/2024

Published: 27/06/2024

Abstract

This study aims to describe the forms of character education strengthening programs and the inhibiting and supporting factors for the implementation of religious culture to support the project of strengthening the Pancasila student profile (P5) at SMP Negeri 2 Takengon. This qualitative research was conducted at SMP Negeri 2 Takengon. This research is qualitative, holistic, and descriptive in terms of words and language in a special, natural context, and it utilizes various natural methods. This research will be conducted at SMP Negeri 2 Takengon. The data collection techniques are observation, in-depth interviews, and documentation review. Data analysis techniques are data reduction, data modeling, and conclusion verification. The results of this study are the school's efforts to strengthen character education through the application of religious culture to support the P5 project at SMP Negeri 2 Takengon. Forms of strengthening character education through the application of religious culture to support the project to strengthen the profile of Pancasila students (P5) at SMP Negeri 2 Takengon including morning greeting activities, tahsin and tahfidz activities, women's activities/rohis, speech activities, literacy, Yasinan and Friday alms and activities to commemorate Islamic holidays. These activities have been proven to strengthen students' character and can support the project of strengthening the profile of Pancasila students. The supporting factors so that these activities can be carried out properly and continuously to strengthen the character of students are the principal's commitment and support from the teacher council, adequate facilities and infrastructure, and good management. The students' enthusiasm in participating in various religious and cultural activities. The factors that hinder the strengthening of students' character through religious culture to support the project of strengthening the profile of Pancasila students are the family or community environment, peers, the presence of activity coaches, and the lack of mastery of reading the Quran.

Keywords

Character Education, Religious Culture, P5



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

Based on phenomena in 2023 in Central Aceh, there is a circulation and abuse of psychotropics, narcotics, and other dangerous substances. The Banda Aceh Police Narcotics Investigation Unit (Satresnarkoba) revealed as many as 107 narcotics cases ranging from marijuana to methamphetamine in the first semester of 2023. "During the 2023 semester, we uncovered 107 narcotics cases with 143 suspects, of which 138 were men and five women (Ramli, 2023). Followed by the rampant sexual crimes, brawls, bullying, thuggery, and various implications as well as the increasing negative impact, which is a moral decline or moral degradation among students, in educational institutions, it is necessary to strengthen character education, especially the application of religious culture in the project of strengthening the Pancasila student profile.

Ki Hajar Dewantara's philosophical review of education emphasizes that character behavior is unity by the heart, thought, taste, and sports. A theoretical review of the potential Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), and Adverse Quotient (AQ) possessed by a person (Dewantara, n.d.). Character education is often interpreted as value education, ethics education, moral education, and character educators who aim to develop the ability of students or children to assess and make good and bad decisions about something (Farida, 2016) (Hariandi et al., 2020).

Character education has three important components: moral knowing, feelings, and moral action/behavior (Thomas, 2013). These three basic components are a continuous unit in children's moral development. Thus, as a basis of knowledge to carry out character education. Based on Kohlberg's belief that morality greatly contributes to the process of character education, this paper will give an overview of the stages of moral development in individuals by referring to the theory of the stages of morality development. It will be able to provide support in actualizing character education under the conditions of students.

Character education, as put forward by Thomas (2013), focuses on social issues so that children are expected to be able to have social characters in their lives. Today, character education is urgently needed at school, at home, and in the social environment. Children will face competition in the coming years. The demand for the base of people's energy in the millennium will certainly want good character. Character education is important for children, especially in the family environment. The family is primarily a medium for creating the personality of each member, especially children

who are located in the education and responsibility of their parents (Nuraeni, n.d.). How does a family consider their children to affect the progress of their children's attitudes?

This opinion indirectly supports Lickona's statement, which explains that the family is the initial school for creating children's personalities, "The family is the first school of virtue. It is where we learn about love. It is where we learn about commitment, sacrifice, and faith in something larger than ourselves. The family lays build". From the statement, it was explained that the family, which is the first school to be good, in the family, we practice love, commitment, dedication, and commitment to something bigger than ourselves. The family is the main pillar of moral education.

The Need to Strengthen Character Education Through the Implementation of Religious Culture to Support the Pancasila Student Strengthening Project (P5) at SMP Negeri 2 Takengon because the cultivation of character education in the independent curriculum is carried out through the Pancasila student profile. Pancasila students are Indonesian students who are lifelong learners and have global abilities and behave following the values contained in Pancasila, including six dimensions, namely faith, fear of God Almighty and noble character, global knowledge, cooperation, independence, critical reasoning, and creativity (Fauzi, 2020) (Nur et al., 2023). State morality is the attitude of a good citizen to obey all the applicable regulations and maintain the country's good name internationally (Fatimah & Anggraeni, 2021). The second dimension is global diversity, which means knowing and respecting cultures and the ability to communicate with others from different backgrounds and diversity. Indonesia, as a pluralistic nation of various ethnicities, races, religions, customs, languages, and cultures, has a diverse national identity, so it is necessary to cultivate awareness of diversity so as not to cause potential conflicts triggered by different sentiments.

The need for the application of religious culture in strengthening character education to support the Pancasila Student Strengthening (P5) project can overcome the challenges of multiculturalism at SMPN 2 Takengon is the problem of juvenile delinquency among the problems of student delinquency, truancy, theft, bullying. As revealed by data from the Indonesian Child Protection Commission (2019), the number of students in Indonesia has greatly increased from year to year, in 2017 by 12.9, rising to 14 percent in 2018. Data on the increase in juvenile delinquency taken from the Central Statistics Agency, in 2013, the number of juvenile delinquents reached 6325 cases. In 2014, it reached 7007 cases, while in 2015, the number reached 7762. This means that from 2013 to 2014, the number of juvenile delinquency cases, including theft, murder, promiscuity, and

drugs, increased by around 10.7%. Through this data, it can be predicted that the increase in the number of juvenile delinquents every year is always increasing. It is predicted that in 2019, the number of juvenile delinquency cases will reach 11685.90 cases, while in 2020, juvenile delinquency will reach 12944.47 cases. Juvenile delinquency, which increases yearly, is as much as 10.7%. According to data from the Central Statistics Agency (BPS), 233 million Indonesians, 28.6% or 63 million, are adolescents aged 10-24 (Jakarta: Central Statistics Agency, 2019).

Several studies related to Character Education and the Pancasila Student Strengthening Project (P5) have been researched before, such as research Saputra et al. (2023) with the research title The Sixth Manifestation of Pancasila Student Profiles in the Pancasila Student Profile Strengthening Project Activities. The research held at this elementary school showed that the second-grade students who participated in the P5 activity of processing waste from used plastic bottles became simple pencil cases to show and develop the six expected Pancasila student profiles. Research Ulandari & Rapita (2023) with the title Implementation of the Pancasila Student Profile Strengthening Project as an Effort to Strengthen the Character of Students, through the P5 action can strengthen the character dimension of the Pancasila Student Profile in students, especially having faith, fearing God Almighty and having noble character, working together, being independent, globally diverse, critical and creative reasoning. Research Fitriya & Latif, (2022) The title of this study is Teachers' Misconceptions on Implementing the Pancasila Student Profile Strengthening Project in Elementary Schools. The study results show that the stages of implementing the independent curriculum in elementary schools involving grades 1 and 4 still experience misconception problems, especially in instilling P5 in learning—further research by Wahidah et al. (2023). The results of this study are seen in instilling character in students in schools. Of course, teachers face obstacles; both individuals and groups of students have different character attitudes.

From some of the above studies, the researcher is interested in studying the strengthening of character education by applying religious culture to support the Pancasila Student Profile Strengthening Project (P5) at SMP Negeri 2 Takengon. This research aims to describe the forms of character education strengthening programs and the inhibiting and supporting factors for the implementation of religious culture to support the project of strengthening the Pancasila student profile (P5) at SMP Negeri 2 Takengon.

METHOD

This research is qualitative. As stated by Moleong (2017), qualitative research intends to understand phenomena experienced by the research subject, such as behavior, perception, motivation, action, and others. Holistically, descriptions in terms of words and language are utilized in a special, natural context, and various natural methods are utilized. While the research approach is descriptive, as Ulfatin (2015) expressed, all types of qualitative research are descriptive. That is, they aim to describe or describe the phenomenon's characteristics. One of the main characteristics of descriptive writing is its narrative presentation, which includes many descriptions of words.

This research was conducted at SMP Negeri 2 Takengon. The reason for choosing the location is because the SMP Negeri 2 Takengon school is suitable for the problems that have been identified. After observations of the location, the SMP Negeri 2 Takengon school meets the criteria expected in the research. Meanwhile, the research period is from November 1 to December 31, 2023. This study's informants are the principal, student representatives, curriculum section, religious teachers, and students. The type of data the researcher needs is general data, such as the source of data *from people*, (*place*) in the form of places, and (*paper*) in the form of symbols.

This research uses data collection techniques from observation, interviews, and documentation. At the observation stage, the researcher directly observed the correctness of the existing physical evidence based on data obtained from the informants. The table below shows the observation schedule that the researcher has carried out.

Table 1. Results of Religious Culture Observation to Support P5 at SMP Negeri 2 Takengon

No.	Day/Date	Observation Results
1.	Wednesday/ 1-11-2023	The initial observation carried out was related to religious activities in religious activities by monitoring the activities of SMP Negeri 2 Takengon.
2.	Tuesday/ 7-11-2023	Researchers observe and participate in religious and cultural activities in the morning, such as routine activities such as reading Asmaul Husna, a cult. The researcher observed the prayer recitation activity before learning began.
3.	Wednesday/ 8-11-2023	The researcher observes and participates in religious and cultural activities in the morning, which are routine tahsin activities.
4.	Thursday/ 9-11-2023	Researchers observe and participate in religious and cultural activities in the morning in the form of literacy activities.
5.	Friday/ 10-11-2023	Researchers observe and participate in religious and cultural activities in the morning, such as reading Yasin, Salawat, and alms on Fridays.
6.	Saturday/ 11-11-	The researcher observed and participated in religious and

	2023	cultural activities in the morning, such as routine gymnastics activities and students' self-development.
7.	Wednesday/ 15-11-2023	The researcher observed extra-curricular activities of students guided by seven ustad and ustadzah in the form of reading, writing the Qur'an, and studying Islamic laws.
8.	Friday/ 17-11-2023	The researcher observed extracurricular activities, namely rohis/daughterhood, which were attended by all female students who teachers guided.
9.	Monday/ 20-11-2023	The researcher observed the activities of students praying in congregation, then continued to study in class.
10.	Saturday/25-11-2023	Researchers observed fundraising for Palestine by students and Girl Scouts to increase a sense of humanity.
11.	Fri'at/1-12-2023	The researcher collects the necessary documents
12.	Monday/4-12-2023	Researchers observe the state of schools while completing data
13.	Monday/ 11-12-2023	The researcher observed students who took semester exams and took data that they felt was incomplete.
14.	Thursday/ 21-12-2023	Researchers complete incomplete data
15.	Saturday/ 30-12-2023	The researcher observed the state of the school while completing the research data.

The interviews in this study used unstructured and structured interviews. This method was carried out to obtain more in-depth information from the informants. In the study, the respondents were school principals, student representatives, curriculum sections, religious teachers, and students. The document used as a data source for this study is activity documentation (photo). School archive documents can be seen in the image below:

Figure 1. Collage of Documentation of Interview Activities at SMP Negeri 2 Takengon



Figure 2. Collage of Documentation of the Pancasila Student Strengthening Project at SMP Negeri 2 Takengon



Then, data analysis: Data analysis is done by data reduction, data presentation, drawing a conclusion, and verifying. Data reduction. The researcher reduced the data on Strengthening Character Education Through the Application of Religious Culture at SMP Negeri 2 Takengon—data presentation. The researcher presents data on Strengthening Character Education Through the Application of Religious Culture—data analysis. The researcher critically analyzed Strengthening Character Education Through the Implementation of Religious Culture at SMP Negeri 2 Takengon with relevant theories. Furthermore, the researcher also juxtaposed several related studies.

FINDINGS AND DISCUSSION

Findings

Efforts to strengthen character education through the application of religious culture to support the project of strengthening the profile of Pancasila students, forms of programs to strengthen character education through the application of religious culture to support the project of strengthening the profile of Pancasila students, as well as factors that inhibit and support the application of religious culture in strengthening character education to support the project of strengthening the profile of Pancasila students at SMP Negeri 2 Takengon. The data from this study

were obtained from observation techniques, documentation, and interviews conducted by researchers at SMP Negeri 2 Takengon. This researcher also uses qualitative methods to see the natural conditions of a phenomenon. This approach aims to gain an understanding of and describe complex realities.

Table 2. Strengthening Character Education Through the Application of Religious Culture to Support the Pancasila Student Strengthening Project (P5) at SMP Negeri 2 Takengon

No.	Attempt	Program Form	Supporting Factors	Inhibiting Factors
1.	Making policies and building commitment with school residents	Morning Greeting Activities	Principal commitment	Family or community environment
2.	Understanding the Value of Religious Cultural Activities	Tahsin and Tahfidz	Commitment and support from the teacher council	Peers
3.	Example	Women's Activities	Adequate facilities and infrastructure	Presence of Activity Supervisor
4.	Habituation	Speech and Literacy	The existence of good management and	Lack of mastery of reading the Qur'an
5.	Worship and Social	Yasinan and Friday Alms	The enthusiasm of the students in participating in various forms of religious and cultural activities	-
6.		Commemorating Islamic Holidays		

Every time you make a habit, of course, there is a process that must be taken to achieve the strengthening of character education through the application of religious culture, following the explanation of the religion teacher of SMP Negeri 2 Takengon which is the need to understand the importance of habituating good deeds that are taught and carried out by students following religious teachings, it is not easy for students to be invited and given a good example, With the activities that are always carried out and routinely carried out by the school, unconsciously students are used to doing good deeds following religious teachings. They will support the profile of Pancasila students.

The continuity of habituation does not only occur at school. Still, it must be practiced daily because students interact not only at school but also with their families and the community. That is a wise step taken by teachers to get used to practicing religious and cultural activities at home by first getting used to it in the school environment.

Forms of programs to strengthen character education through the application of religious culture to support the Pancasila student profile implemented at SMP Negeri 2 Takengon, researchers can see a peaceful atmosphere, both inside and outside the classroom, where students respect each other, students appear to be dressed politely, have noble and intelligent morals, there is no violence, this kind of atmosphere is very pleasing to our hearts, without violence and chaos in the school.

Discussion

Efforts to Strengthen Character Education Through the Application of Religious Culture to Support P5 at SMP Negeri 2 Takengon

Based on the results, research observations in the field, in-depth interviews with informants, and the results of documentation on strengthening character education through the application of religious culture to support the project of strengthening the profile of Pancasila students at SMP Negeri 2 Takengon were found by researchers several efforts made, namely:

Making policies and building commitment with school residents

Based on Permendikbudristek No.56/M/2022, the Pancasila student profile strengthening project, abbreviated as P5, is a project-based co-curricular activity designed to strengthen efforts to achieve competencies and character following the Pancasila student profile, which is compiled based on the Graduate Competency Standards. For the achievement of this goal, the principal of SMP Negeri 2 Takengon involves all school residents and parents and guardians of students to jointly commit to supporting the Strengthening of Character Education through the application of religious culture to support the project of strengthening the profile of Pancasila students at SMP Negeri 2 Takengon.

In this process, Bourdieu's field theory provides a framework for understanding how social agents' power and influence play out. On the other hand, Hunter's theory of cultural warfare describes how this battle of values creates deep conflicts within communities. The parents not only fight for their children's education but also to ensure that their values and vision are recognized and valued within the structure of the Morasha school (Elgad-Klonsky & Tamir, 2019).

Involving local communities in character education brings significant change by increasing community involvement in the educational process. This active participation strengthens a sense of ownership of the school or learning environment, creating a stronger emotional bond between students, parents, and educators. In addition, this involvement strengthens social networks in the community and builds solidarity and closer cooperation. When society comes together to support

character education, values such as empathy, responsibility, and respect become easier to instill and embody daily. The result is a young generation that is not only academically intelligent but also morally and ethically strong, ready to face the challenges of the future wisely (Sakti et al., 2024).

Effective leadership acts as a catalyst in shaping and strengthening dynamic social networks, encouraging collaboration and synergy among group members. With a clear vision and the ability to inspire, leaders create a climate of trust and cooperation that allows collective action to flourish, resulting in significant positive change in Society (Luo et al., 2024). The principal's management style should be more open and inclusive to restore students' sense of belonging and security (Ben Harush, 2024). The principal has an important role in holding the leadership of an educational institution because whether or not an activity is carried out depends on the role of the principal (Firdaus, 2023) (Salim, n.d.). It is inseparable from the principal's support in strengthening students' character through the implementation of school culture.

Following the explanation conveyed by the principal of SMP Negeri 2 Takengon, who play a more active role are Islamic religious teachers, deputy heads of student affairs, teachers who coach religious activities and curriculum, student council coaches, and all education staff who participate in strengthening character education through religious culture to support the project of strengthening the profile of Pancasila students through various religious activities starting from the morning to extracurricular activities in the afternoon held at SMP Negeri 2 Takengon.

The active role of all teachers in including religious values in each subject they teach is highly expected to strengthen students' character in extracurricular, co-curricular, and extracurricular activities carried out in schools to support the project of strengthening the profile of Pancasila students. Referring to the decision of the principal of SMP Negeri 2 Takengon number 2023421.3/234/SMP.2/2023 regarding the coordinator/facilitator team of the Pancasila student profile strengthening project of SMP Negeri 2 Takengon, in the context of the smooth implementation of the Pancasila student profile strengthening project, the principal's policy is to form a team of coordinators/facilitators of the Pancasila student profile strengthening project of SMP Negeri 2 Takengon Central Aceh Regency. The selected coordinator or facilitator team is an expert teacher and understands the designated field so that the strengthening of character education that is expected to arise from students is as expected. With the policy of the principal and the joint commitment of school residents, the implementation will run following the goals of national education, namely to develop the ability of students to become human beings who believe in and

fear God Almighty, have noble character, knowledge, health, creativity, capable, independent and become democratic and responsible citizens.

The results of this study are relevant to various policies that can be implemented to promote religious culture in schools. Whether it is a policy in the form of a development program in the afternoon or through the creation of an Islamic atmosphere, the most important thing is to make regulations in the form of student discipline accompanied by violation sanctions as a policy taken as a school principal.

Based on some of the explanations above, it can be seen that the principal of SMP Negeri 2 Takengon and the teachers have a strong commitment to strengthening character education through the application of religious culture to support the project of strengthening the profile of Pancasila students in their schools, this is because of the policy and commitment of the principal who wants the school to have Islamic characteristics and the students have noble character and morals. Because the school is one of the public schools that is religious-based and has a religious vision, the programs developed that submit to this vision are strongly supported by the leadership and all teachers.

The findings of the researcher regarding school policies in the implementation of character education through the application of religious culture to support the project of strengthening the profile of Pancasila students at SMP Negeri 2 Takengon are 1) the principal makes regulations by involving the parents of students, committees, and teachers, 2) the principal makes a program of activities related to religious culture to shape the character of students and supports the project of strengthening the profile of Pancasila students carried out by the school, 3) the principal takes part in the implementation of religious culture to shape the character of participants and support the project to strengthen the Pancasila student profile, 4) the school tries to establish cooperation with students' parents and the community in the application of religious culture to strengthen the character of students at school and in the family.

Understanding the Value of Religious Cultural Activities

Based on the observations and observations of the researcher during the research at SMP Negeri 2 Takengon, providing an understanding of the values in religious and cultural activities to students is carried out by providing an understanding of religious values that are carried out both in the learning process and in the afternoon extra hours both in the classroom and outside the classroom. Strengthening the understanding of the value contained in religious and cultural activities to students is carried out by religious teachers, subject matter teachers, or special guidance

teachers provided by the school.

Religion is often a strong foundation in social movements, giving followers a deep meaning and passion. However, the role of religion is often poorly understood due to its complexity in combining spiritual beliefs with social action, thus creating a strong synergy for change in society (Smith et al., 2024).

A welcoming and inclusive religious community where beginning bilingual students often find more than just a place of worship. In the warmth of communal prayer and social activities, they find support, friendship, and opportunities to practice their language skills. They feel a sense of togetherness that strengthens their enthusiasm for learning and adapting to a new environment (McNeill, 2022).

Religion does not impact their response (Malik et al., 2022). Regional religion-cultural influences can shape behavior (R. Huang et al., 2024). The religious and cultural dimensions are identified as the most prominent (Pande & Shi, 2023). Religious messages conveyed in regional languages can be easier to understand than those conveyed in national languages because many Indonesians still use regional languages in daily communication (Dungcik, 2024).

Religious sites have profound value because they are rooted in the terrain and perception of the people who visit them. Interpreting and preserving these sites from the perspective of a religious landscape not only preserves cultural heritage but also respects the spiritual ties that have been formed over the centuries. Appreciating each element's beauty and symbolic meaning in the religious landscape helps maintain a balance between tradition and modern development. It strengthens the inner bond between humans and their holy places (Zu et al., 2024).

Amidst the silence of the classroom, the soft voice of a religious teacher echoed, offering spiritual guidance to each student. Although all schools are required by law to teach certain religious teachings, they also respect the uniqueness of the individual, provide exceptions for those in need, and create a balance between obligation and respect for differences (Galioto & Bellolio, 2023).

The moral messages conveyed by teachers are sometimes more relevant to the hearts of students so that the process of strengthening character education through the application of religious culture will be more easily absorbed into the minds and actions of students because they are always reminded of religious values. With such an internalization process, it will touch more deeply into students and be easier to implement. For the value of religious and cultural activities to become long-lasting values, there must be a process of internalizing religious and cultural values.

Internalization means instilling and growing a value to become part of the person concerned.

The planting and growth of value development are done through organized education and teaching. For example, education, direction, indoctrination (a process based on a value system to instill certain ideas, attitudes, systems of thought, behavior, and beliefs), and so on.

From the results of the above research, the researcher found that in the process of strengthening character education through the application of religious culture to support the project of strengthening the profile of Pancasila students at SMP Negeri 2 Takengon, each teacher instills an understanding of the values of religious, cultural activities in the character development of students carried out by all teachers, both in the classroom and outside the classroom.

Example

In a dynamic educational process, the active participation of teachers is the main key. Teachers can bridge theory with classroom practice through deep engagement, creating a relevant connection between academic content and students' daily needs. In addition, by encouraging collective participation, each teacher contributes to developing the overall expertise and building a mutually supportive and sustainable educational community (B. Huang et al., 2022).

The role of teachers in education is very important because they are the main pillars of the learning process. A teacher's vast and in-depth knowledge allows them to teach the material well. Still, Teachers' positive beliefs and attitudes can create a conducive learning environment where students feel supported and valued. Adequate and constantly updated academic qualifications ensure that teachers are always ready to face new challenges in the ever-evolving world of education. Their motivation and skills in teaching greatly affect the quality of learning received by students. Motivated teachers will always look for new ways to make lessons more engaging and relevant. At the same time, good teaching skills allow them to deliver material in a way that is easy for all students to understand (Chaharbashloo et al., 2020). Teacher learning develops in various environments – including individual lesson preparation and reflection. A teacher designs innovative strategies in a dynamic classroom, utilizing the latest technology and learning methods. After the lesson, they reflect on each moment, looking for ways to improve teaching effectiveness and support each student's development. This reflection enriches the teacher's learning experience and creates a more inspiring and inclusive educational environment (Kooloos et al., 2023).

Teachers who provide guidance and support to their students can balance the development of student autonomy with their protection (Zak-Doron & Perry-Hazan, 2024). Teachers adopt deep

values about beliefs, character, duties, and traditions. Through dedication and example, they preserve the legacy of wisdom passed down by previous generations and instill those values in their every action and teaching. In every step, they uphold the principle of shaping students' character, fostering a sense of responsibility, and respecting traditions that have preserved the identity and integrity of society. Thus, teachers become an important pillar in maintaining the sustainability of noble values and guiding future generations toward the right and meaningful path (Njelezi, 2023).

Teachers must be able to be role models for students because teachers are subjects in education, while parents are the first teachers for their children (Palunga & Marzuki, 2017) (Jannah, 2019). Habits carried out by students' parents will be imitated by their children. Imitation is an important factor in shaping students' habits, so it takes the prudence of teachers and parents to behave, dress, and speak. The researcher's findings during the research on exemplary behavior at SMP Negeri 2 Takengon are 1) every teacher and employee displays good morals in their way and attitude that upholds tolerance to others, 2) respects the elders, 3) speaks polite words, 4) all teachers and the academic community at SMP Negeri 2 Takengon wear Muslim clothing, 5) greeting and shaking hands.

Realizing the strengthening of character education through the application of religious culture to support the project of strengthening the profile of Pancasila students in schools can be done through an exemplary approach and a persuasive approach or subtly inviting all school residents, as well as providing good reasons and explanations that can convince them. The attitude of the activity in the form of protection is to take action on their initiative and understand the emergence of actions so that they can contribute color and direction to the development of student's character in school. In addition, it can also be in the form of anticipation, namely active actions to create ideal situations and conditions.

Based on the results of the above research, providing an example carried out by school residents in general and educators, in particular, is a process of strengthening character education through the application of religious culture to support the project of strengthening the profile of Pancasila students who have religious values in the environment of SMP Negeri 2 Takengon by doing good things that deserve to be imitated and emulated by students, Giving an example of this example is an effort that is very inherent in the soul of the students because if the teacher does more or less good, of course, the students will follow. Still, on the other hand, if the teacher does badly, the students will do even worse things than the teacher.

Habituation

The habituation stage is an important part because, at this stage, students begin to interact and socialize in the school environment, which begins with developing life skills. According to Rahmat (2017) the article Rahayu (2021), teachers play a role as substitutes for parents of students at school, so teachers need to develop behavior habits according to what is expected. Sari et al. (2023) Explained that habituation is very important in strengthening religious character education because it is hoped that students will always practice their religious teachings, individually and in groups, in daily life.

Teacher behavior significantly impacts student behavior based on the psychological contract between teacher and student (Li et al., 2021). High teacher credibility is significantly associated with higher levels of student motivation (Lv, 2024). The transmission of joy between teachers and students is a reciprocal process, and teachers seem to benefit emotionally from episodes and positive expressions in the classroom (Frenzel et al., 2024).

Habituation is one of the most important strategies for applying religious values (Ahsanulhaq, 2019a; Ristianah, 2020; Wati & Arif, 2017). Through this habituation approach, it is hoped that students will be able to practice religious values continuously (Hakim et al., 2020; Ismatullah, 2019). At the habituation stage, students begin to interact and socialize in the school environment, so the role of teachers as a substitute for students' parents is needed to develop the habit of behaving as expected.

Based on the results of the observation of the researcher's findings regarding the habituation you were carried out at SMP Negeri 2 Takengon by the guidance and coaching of teachers for students who are not used to it and still feel awkward carrying out religious and cultural activities in the school environment, subtly inviting students.

The continuity of habituation does not only occur at school. Still, it must be practiced daily because students interact not only at school but also with their families and the community. That is a wise step taken by teachers to get used to practicing religious and cultural activities at home by first getting used to it in the school environment.

Forms of Character Education Strengthening Programs Through the Application of Religious Culture to Support P5 at SMP Negeri 2 Takengon

Based on the findings of the researcher in the field regarding the forms of religious culture that are carried out to strengthen the character education of students and to support the project of

strengthening the Pancasila student profile at SMP Negeri 2 Takengon through observation and interviews with several informants who are considered competent in explaining or explaining the forms of character education programs to support the project to strengthen the Pancasila student profile.

Morning Greeting Activities

The morning greeting activity is an activity that shapes the character and life values of students and is also a form of *excellent service* to parents of students who have entrusted educating their children at SMP Negeri 2 Takengon. So that the parents of students are confident in letting their children be educated at this school. The morning greeting is a routine activity scheduled at SMP Negeri 2 Takengon for teachers, especially for picket officer teachers, and will be controlled by the principal. They waited for students' arrival at the school gate from 6.55 to 7.30 am. Students who came, delivered by their parents or themselves, immediately approached the teacher to say hello and shake hands.

Morning greeting activities, namely smiles, greetings, and greetings carried out by teachers when welcoming students, will provide an atmosphere full of closeness and familiarity between students and teachers. A conducive atmosphere will be created in the school environment. With this morning greeting activity, teachers on duty will motivate students to foster a spirit of learning and will reprimand students who do not comply with the rules or do not fully dress to school. The morning greeting activity was carried out to familiarize students with communicating with teachers so that there was closeness and familiarity between the two.

The goals and expectations of this activity will foster the respect of students towards others, especially the elders, and encourage them to make good habits by smiling, greeting, and shaking hands every time they meet.

Tahsin and Tahfidz

Reading the Qur'an properly and correctly is mandatory for Muslims. The Qur'an must follow what the Prophet Muhammad taught (Syaifullah et al., 2022). People studying Qiro'ah or reciting the Qur'an should not study independently without a teacher to guide them. Special knowledge is needed to improve reading the Quran, called the science of tajweed. The activity of improving the reading of the Qur'an is called tahsin. In this case, the habituation of tahsin recitation and tahfidz of the Qur'an. Students are accustomed to hearing, memorizing, and chanting verses of the Qur'an with a rhythm that follows the rules of tajweed science (Rahmita et al., n.d.). The Qur'anic mushaf can

provide a positive stimulus in the soul of students so that they always feel close to Allah SWT.

This tahsin and tahfidz activity is an effort to develop the religious character of students to improve the reading of the Qur'an further, increase the memorization of Qur'anic verses, and get to know the rules and teachings of Islam because in learning tahsin and tahfiz aims to foster the character of students and provide understanding and awareness of students through the holy verses of the Qur'an (Amir, 2019). This activity is held at the school in the morning and evening. In the morning, it was held on Wednesday before entering school learning hours, which was guided by a religious teacher and assisted by a picket teacher. At the same time, in the afternoon, it was carried out on Tuesday and Wednesday by calling Ustadz and Ustadzah from outside, totaling seven people, then adding three religious teachers who were SMP Negeri 2 Takengon teachers. In addition to understanding the meaning and content of the holy verses of the Qur'an, the supervisor also directs students to learn to write verses of the Qur'an and insert the meaning of each reading of the Qur'an read by students.

Women's Activities

Islamic spirituality (Rohis) aims to explore the religious potentials possessed by students and as a forum for students to gain insight into religious teachings and a means to internalize and actualize religious values in every aspect of life (Wulandari, 2024). Rohis has several religious activity programs, including women's activities. Women's activities are a forum or means expected to affect the formation of students' morals positively.

The rohis or women's activity was held on Friday in the hall of SMP Negeri 2 Takengon. The activity took place after school and was attended by all female students. For the implementation of the activity, the teacher called speakers from outside and provided knowledge about religious science related to women, in this rohis activity students were invited to better understand themselves as a woman following the teachings of Islam and had to take better care of themselves and gain a lot of knowledge about women.

Factors Hindering and Supporting the Implementation of Religious Culture in Strengthening Character Education to Support P5 at SMP Negeri 2 Takengon

The implementation of strengthening character education through the application of religious culture to support the profile of Pancasila students is certainly not easy, but every activity carried out in schools to determine the success of these activities certainly has supporting and inhibiting factors. From the informant's presentation above, the researcher can understand the success of the

implementation of religious and cultural activities in character development to support the project to strengthen the profile of Pancasila students carried out at SMP Negeri 2 Takengon due to supporting factors such as the commitment of the principal, commitment, and support from the teacher council, adequate facilities and infrastructure, good management and, The enthusiasm of the students in participating in various forms of religious, cultural activities.

Inhibiting factors

After several supporting factors that have been explained by the informant in strengthening character education through the application of religious culture to support the project of strengthening the Pancasila student profile, of course, some factors inhibit these activities.

From the exposure to this information, the researcher can conclude that the obstacles or inhibiting factors in strengthening character education activities through the application of religious culture to support the project to strengthen the profile of Pancasila students at SMP Negeri 2 Takengon are the family or community environment, peers, the presence of activity supervisors, and the lack of mastery of reading the Quran. The inhibiting factors that arise gradually can be overcome by the efforts made by the school, namely by making policies and building commitments with school residents to understand the value of religious and cultural activities, examples, and habituation. So, gradually, the vision, mission, and motto of SMP Negeri 2 Takengon can be achieved well.

CONCLUSION

The conclusion of the research on the problem being researched is that the school's efforts in strengthening character education through the application of religious culture to support the project to strengthen the Pancasila student profile (P5) at SMP Negeri 2 Takengon are carried out by making policies and building commitment with school residents, understanding the value of religious cultural activities, examples, and habituation. Forms of strengthening character education through the application of religious culture to support the project to strengthen the profile of Pancasila students (P5) at SMP Negeri 2 Takengon include morning greeting activities, tahsin and tahfidz activities, women's activities/rohis, speech activities, literacy, Yasinan and Friday alms and activities to commemorate Islamic holidays. The supporting factors so that these activities can be carried out properly and continuously to strengthen the character of students are the principal's commitment and support from the teacher council, adequate facilities and infrastructure, and good management. The factors that hinder the strengthening of students' character through religious culture to support

the project of strengthening the profile of Pancasila students are the family or community environment, peers, the presence of activity coaches, and the lack of mastery of reading the Quran. However, all can be overcome with the efforts made by the school.

REFERENCES

- Ahsanul Khaq, M. (2019a). Membentuk karakter religius peserta didik melalui metode pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1).
- Amir, M. (2019). Implementasi Pendidikan Karakter Religius pada Siswa melalui Kegiatan Tahsin Tahfidzul Quran dengan Metode Tsaqifa. *Buletin Pengembangan Perangkat Pembelajaran*, 1(1).
- Ben Harush, E. (2024). Perceptions of religious Israeli high school principals regarding school climate after the COVID-19 pandemic and its connection to their management style. *International Journal of Educational Management*, 38(3), 679–692.
- Chaharbashloo, H., Gholami, K., Aliasgari, M., Talebzadeh, H., & Mousapour, N. (2020). Analytical reflection on teachers' practical knowledge: A case study of exemplary teachers in an educational reform context. *Teaching and Teacher Education*, 87, 102931.
- Dewantara, K. H. (n.d.). Ki Hadjar Dewantara, Karya Ki Hajar Dewantara, Bagian Pertama Pendidikan. In Yogyakarta: Majelis Luhur Persatuan Tamansiswa hlm. 407 (p. 407).
- Dungcik, M. (2024). The impact of local language on public understanding of religious messages. *Social Sciences & Humanities Open*, 9, 100882.
- Elgad-Klonsky, S., & Tamir, E. (2019). An ideological clash of worldviews in State religious schools in Israel. *International Journal of Educational Development*, 70, 102083.
- Farida, S. (2016). Pendidikan Karakter dalam Prespektif Kebudayaan. *Kabilah*, 1(1), 198–207.
- Fatimah, S., & Anggraeni, D. (2021). Antropocene: Jurnal Penelitian Ilmu Humaniora Pengimplementasian Nilai-Nilai Pancasila Dalam Membangun Karakter. *Jurnal Penelitian Ilmu Humaniora*, 1(3), 70–76.
- Fauzi, M. I. R. (2020). Penerapan nilai-nilai profil pelajar pancasila melalui pembelajaran kontekstual di sekolah dasar. *Proceeding Umsurabaya*, 3(1), 482–494.
- Firdaus, F. (2023). Peran Kepala Sekolah Perempuan Dalam Meningkatkan Mutu Sekolah: Sebuah Tinjauan Literatur. *Journal on Education*, 6(1), 349–357.
- Fitriya, Y., & Latif, A. (2022). Miskonsepsi Guru Terhadap Implementasi Proyek Penguatan Profil Pelajar Pancasila Di Sekolah Dasar. *Prosiding Seminar Nasional Sultan Agung Ke-4*, 3(November 2022), 139–150.
- Frenzel, A. C., Dindar, M., Pekrun, R., Reck, C., & Marx, A. K. G. (2024). Joy is reciprocally transmitted between teachers and students: Evidence on facial mimicry in the classroom: *learning and Instruction*, 91, 101896.
- Galioto, C., & Bellolio, C. (2023). Towards a reform of religious teaching in the Chilean school system. *International Journal of Educational Development*, 100, 102791.
- Hakim, N., Hidayati, N., & Sulton, M. Z. (2020). Pendidikan Karakter Melalui Pembiasaan Rutin Untuk Menanamkan Nilai-Nilai Pendidikan Islam Pada Siswa Sd/Mi. *PREMIERE: Journal of Islamic Elementary Education*, 2(2), 47–61.
- Hariandi, A., Puspita, V., Apriliani, A., Ernawati, P., & Nurhasanah, S. (2020). Implementasi Nilai Kejujuran Akademik Peserta Didik Di Lingkungan Sekolah Dasar. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 7(1), 52–66.
- Huang, B., Jong, M. S.-Y., Tu, Y.-F., Hwang, G.-J., Chai, C. S., & Jiang, M. Y.-C. (2022). Trends and

- exemplary practices of STEM teacher professional development programs in K-12 contexts: A systematic review of empirical studies. *Computers & Education*, 189, 104577.
- Huang, R., Shi, Y., Li, D., Wang, S., & Jia, Z. (2024). Religious atmosphere, seismic impact, and corporate charitable donations in China. *Energy Economics*, 107369.
- Ismatullah, N. H. (2019). Internalisasi Nilai-Nilai Keislaman dalam Membangun Karakter Akhlakul Karimah Siswa. *Tarbiyatu Wa Ta'lim: Jurnal Pendidikan Agama Islam*, 1(01), 59–73.
- Jannah, M. (2019). Peranan Guru Dalam Pembinaan Akhlak Mulia Peserta Didik (Studi Kasus Di Mis Darul Ulum, Madin Sulamul Ulum Dan Tpa Az-Zahra Desa Papuyuan). *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 3(2), 137.
- Kooloos, C., Oolbakkink-Marchand, H., Kaenders, R., & Heckman, G. (2023). Developing mathematical whole-class discussions: An exploratory study of teachers' learning paths. *Teaching and Teacher Education*, 134, 104257.
- Li, S., Chen, L., Wu, Q., Xin, S., & Chen, Z. (2021). The behavior model of psychological contract between sports teachers and undergraduate students in China. *Journal of Hospitality, Leisure, Sport & Tourism Education*, 28, 100300.
- Luo, Y., Lai, B., Zhang, Y., & Liu, J. (2024). Village leadership, social networks and collective actions in Indigenous communities: Case of Hani Rice Terrace social-ecological system in Southwest China. *Journal of Rural Studies*, 106, 103237.
- Lv, W. (2024). Unveiling the power of teacher credibility and care in learners' motivation through the lens of rhetorical/relational and broaden-and-build theory. *Learning and Motivation*, 86, 101988.
- Malik, M., Gu, N. Y., Hussain, A., Saleem, S., Purba, F. D., & Al Sayah, F. (2022). A Pilot Study of Valuation Methods of the EQ-5D and the Impact of Literacy, Cultural, and Religious Factors on Preferences. *Value in Health Regional Issues*, 30, 48–58.
- McNeill, E. (2022). Exploring global religious traditions through artifactual literacy projects. *English Teaching: Practice & Critique*, 21(3), 295–306.
- Moleong, L. J. (2017). Metodologi Penelitian Kualitatif. Edisi Revisi. In *Bandung: PT Remaja Rosdakarya*.
- Njelezi, M. T. (2023). Education in values: An analysis of teachers' role in Mozambican military higher education. *Heliyon*, 9(6).
- Nur, D., Rahayu, O., Sundawa, D., Sosial, I. P., Pendidikan, F., Pengetahuan, I., Indonesia, U. P., Barat, J., Pendidikan, M., & Esa, Y. M. (2023). Profil pelajar pancasila sebagai upaya dalam membentuk karakter masyarakat global 1,2,3. *Journal Visipena*, 14(1), 14–28.
- Nuraeni. (n.d.). PENDIDIKAN KARAKTER PADA ANAK. *Jurnal Paedogy*, 3(1), 65–73.
- Palunga, R., & Marzuki, M. (2017). Peran Guru Dalam Pengembangan Karakter Peserta Didik Di Sekolah Menengah Pertama Negeri 2 Depok Sleman. *Jurnal Pendidikan Karakter*, 8(1), 109–123.
- Pande, K., & Shi, F. (2023). Managing visitor experience at religious heritage sites. *Journal of Destination Marketing & Management*, 29, 100800.
- Rahayu. (n.d.). Analisis Peran Orang Tua Sebagai Pengganti Guru Sekolah di Masa Pandemi Covid-19 Siswa SMP Negeri 1 Panai Tengah Kabupaten Labuhanbatu. *Jurnal Ilmiah Profesi Pendidikan*, 6(1), 87–95.
- Rahmat, N. (2017). EMBENTUKAN KARAKTER DISIPLIN SISWA MELALUI GURU KELASDI SD NEGERI 3 REJOSARI KABUPATEN OKU TIMUR. *Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan*, 2(2).
- Rahmita, N., Karim Parapat, I., Nurmawati, N., & Sukri Sitorus, A. (n.d.). Evaluasi Pembelajaran Tahsin Tilawah Al-Qur'an dalam Meningkatkan Hafalan Al-Qur'an. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 4(2), 520–530.

- Ramli, I. F. (2023). *Polresta Banda Aceh ungkap 107 kasus narkoba selama 2023*. Antara Kantor Berita Indonesia.
- Ristianah, N. (2020). Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan. *Darajat*, 2507(1), 1–9.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through Ethno pedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*.
- Salim. (n.d.). Keteladanan Kepala Sekolah Dalam Meningkatkan. *Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 3(3), 208–232.
- Saputra, R., Rochmiyati, S., & Havifah Cahyo Khosiyono, B. (n.d.). Perwujudan Keenam Profil Pelajar Pancasila Dalam Kegiatan Proyek Penguatan Profil Pelajar Pancasila Pembuatan Tempat Pensil Sederhana Dari Botol Plastik Bekas. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, 10(1), 87–98.
- Sari, M., Ismail, F., & Afgani, M. W. (2023). Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius. *Adiba: Journal of Education*, 3(3), 380–388.
- Smith, J. D., Adam, R., & Maarif, S. (2024). How social movements use religious creativity to address environmental crises in Indonesian local communities. *Global Environmental Change*, 84, 102772.
- Syaifullah, M., Siregar, H., Dita, R., & Rodina Aisah Siregar, S. (2022). Analisis Kemampuan Membaca dan Menulis Al-Qur'an pada Siswa Kelas V MI/SD. *Jurnal Pendidikan Tambusai*, 6(2), 1.
- Thomas, L. (2013). Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik. In *Bandung: Penerbit Nusa Media*.
- Ulandari, S., & Rapita, D. D. (2023). Implementasi Proyek Penguatan Profil Pelajar Pancasila sebagai Upaya Memperkuat Karakter Peserta Didik. *Jurnal Moral Kemasyarakatan*, 8(2), 116–132.
- Ulfatin. (n.d.). *Metode Penelitian Kualitatif di Bidang Pendidikan: Teori dan Aplikasinya*. Media Nusa Creative.
- Wahidah, N., Zubair, M., Fauzan, A., & Alqodri, B. (2023). Implementasi Profil Pelajar Pancasila di SMP Negeri 1 Mataram. *Jurnal Ilmiah Profesi Pendidikan*, 8(1b), 696–703.
- Wati, D. C., & Arif, D. B. (2017). Penanaman Nilai-nilai Religius di Sekolah Dasar untuk Penguatan Jiwa Profetik Siswa. *Prosiding Konferensi Nasional Kewarganegaraan*, 2(1).
- Wulandari, N. P. (2024). Implementasi Kegiatan Ekstrakurikuler Keagamaan dalam Meningkatkan Kecerdasan Spiritual Siswa di Sekolah Menengah Atas Negeri 6 Tebo Provinsi Jambi. *Jurnal Pendidikan*, 8(1), 15266–15284.
- Zak-Doron, I., & Perry-Hazan, L. (2024). Teachers' roles in facilitating, delimiting, and balancing student participation rights: The case of democratic (open) schools' disciplinary procedures. *Teaching and Teacher Education*, 142, 104528.
- Zu, X., Gao, C., & Wang, Y. (2024). Towards religious landscape: Protection of Tibetan Buddhist heritage in Aba Prefecture. *International Journal of Applied Earth Observation and Geoinformation*, 130, 103885.