



Integrating Pancasila and Progressive Islam in Education for SDG-Quality Student Character Development

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Abstract:

This research is motivated by the crucial role of education in forming student character aligned with both national and religious values amidst the challenges of globalization. The study aims to thoroughly analyze the implementation of the Pancasila Student Profile (P5) and its relevance to the Progressive Islam Treatise (Risalah Islam Berkemajuan) at SD Muhammadiyah Plus Kota Probolinggo. Employing a qualitative method with a case study approach, the research involves participatory observation, in-depth interviews, and document analysis of the curriculum, habitual programs, and extracurricular activities. The findings indicate that the implementation of the Pancasila Student Profile in this school possesses a significant alignment with the principles of Progressive Islam, which is realized through an integrated curriculum, daily habitual programs, and the development of sustainable projects. Although faced with challenges such as uneven understanding among teachers and resource optimization issues, the school successfully addresses these through teacher competency development and stakeholder collaboration. In conclusion, the harmonious integration of these two concepts not only strengthens the students' identity as high-character citizens but also as moderate and progressive Muslims, making a significant contribution to achieving SDG-quality student character.

Keywords: Pancasila Student Profile, Progressive Islamic Treatise, Muhammadiyah Elementary School.



INTRODUCTION

Education plays a fundamental and globally acknowledged role in building the moral foundation and character of a nation's future generation. In an era marked by rapid technological advancements, digital disruption, and complex global challenges—from climate change to geopolitical shifts—the need for citizens who possess both academic competence and strong ethical character has never been more urgent (Rahayuningsih, 2022; Wardana et al., 2021). This imperative is closely linked to the United Nations Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education), which emphasizes the need to produce learners equipped with the knowledge and skills to promote sustainable development, human rights, gender equality, and a culture of peace (Irawati et al., 2022; Safitri et al., 2022).

This challenge is particularly pertinent in schools managed by large Islamic organizations like Muhammadiyah. Known for its progressive approach to education and social reform, Muhammadiyah operates under the ideology of Risalah Islam Berkemajuan (Progressive Islam Treatise), which champions a dynamic, modern, and tolerant practice of Islam (Lukman, 2024; Ilham, 2024). The specific integration problem, therefore, centers on how institutions like SD Muhammadiyah Plus Probolinggo can harmoniously blend the six dimensions of P5 with the five key characteristics of Islam Berkemajuan (such as *tajdid* (renewal) and *rahmatan lil 'alamin* (mercy for all creation)). Success in this endeavor is critical to ensure students graduate with what can be defined as SDG-Quality Character—a blend of national virtue, progressive spirituality, and global awareness (Anam et al., 2019; Hyangsewu, 2019).

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In response to this global and national need, Indonesia introduced the *Profil Pelajar Pancasila* (Pancasila Student Profile or P5) initiative in 2020 (Chamisijatin et al., 2023; Ilmiah & Marzuki, 2023; Susanti & Suastika, 2022). This framework outlines six core dimensions of character and competency expected of Indonesian students, aiming to foster lifelong learners who are globally competitive and rooted in the nation's foundational philosophy (Afipah, 2023; Utami et al., 2023). While P5 provides a clear vision for national character building (Ismelani et al., 2023; Marwin, 2022; Nurhuda et al., 2023), its implementation faces inherent challenges across the diverse educational landscape, especially within faith-based institutions. The central dilemma lies in effectively integrating these nationally mandated secular values into religious school systems without compromising their unique spiritual and moral identity (Afriatmei et al., 2023; Nurasiah et al., 2022).

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Research related to the Pancasila Student Profile implementation has been conducted by several scholars. Studies by Irawati et al. (2022), Safitri et al. (2022), and Jamaludin et al. (2022) generally confirm the effectiveness of P5 in developing national character, collaboration, and critical thinking through project-based learning. For instance, Safitri et al. (2022) highlight the positive role of P5 projects in enhancing

character, while Jamaludin et al. (2022) explore the role of the Campus Teaching Program in this regard (Gianistika, 2022; Nggano et al., 2022; Nurrohamah & Pratiwi, 2023). However, these works tend to focus on the generic implementation stages (planning, execution, evaluation) or its application in general settings (Hidayat et al., 2022; Zhahira, 2021), providing limited depth on the intricate process of ideological alignment needed when P5 is adopted by schools operating under a specific religious doctrine, thereby overlooking the dual-identity challenge inherent in these contexts.

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research addressing the Islamic institutional perspective also exists but remains contextually limited. Sabarniati (2024) confirms the alignment of P5 with *Al-Islam Kemuhammadiyah*an values in a Muhammadiyah High School (SMA), but this context differs substantially from the foundational character-building environment of the elementary school (SD) level. Other works, such as Lukman (2024) and Amir (2023), focus primarily on the theoretical concept and historical dynamics of Progressive Islam itself, while Wardana et al. (2021) and Rahayuningsih (2022) discuss the general socialization of Pancasila values and internalization of Ki Hajar Dewantara's philosophy. Collectively, these studies confirm the significance of P5 and Progressive Islam but fail to provide a detailed, empirical model of their synergistic integration within the primary school curriculum, where character formation is most intensive (Afriatmei et al., 2023; Nurasiah et al., 2022).

Consequently, the Research Gap lies in the absence of an in-depth, empirical case study that meticulously maps the precise mechanisms and challenges of harmoniously integrating the *Profil Pelajar Pancasila* and the *Risalah Islam Berkemajuan* at the Elementary School (SD) level to explicitly assess the resulting *SDG-Quality Student Character*. The Novelty of this study is its capacity to deliver a robust, holistic integration model, demonstrating how a leading faith-based primary school successfully navigates the potential tension between national and organizational values (Sabarniati, 2024; Afipah, 2023), thereby offering a practical blueprint for educational institutions aiming for balanced character output.

This research is primarily grounded in Character Education

Theory, which advocates for the holistic development of moral, intellectual, and spiritual attributes (Zahra, 2021; Utami et al., 2023), and is complemented by principles of Progressive Education due to the project-based nature of P5 implementation (Lestari & Hermawati, 2023; Wijayanti, 2023). The central Concepts explored are the six dimensions of the Pancasila Student Profile (Faith and Devotion to God, Global Diversity, Mutual Cooperation, Independence, Critical Thinking, and Creativity), the tenets of the Risalah Islam Berkemajuan (emphasizing renewal (Rofiah & Kiptiyah, 2023), moderation, and mercy for all), and the resulting comprehensive SDG-Quality Character that balances national identity with global ethical standards (Agus, 2019; Anam et al., 2019).

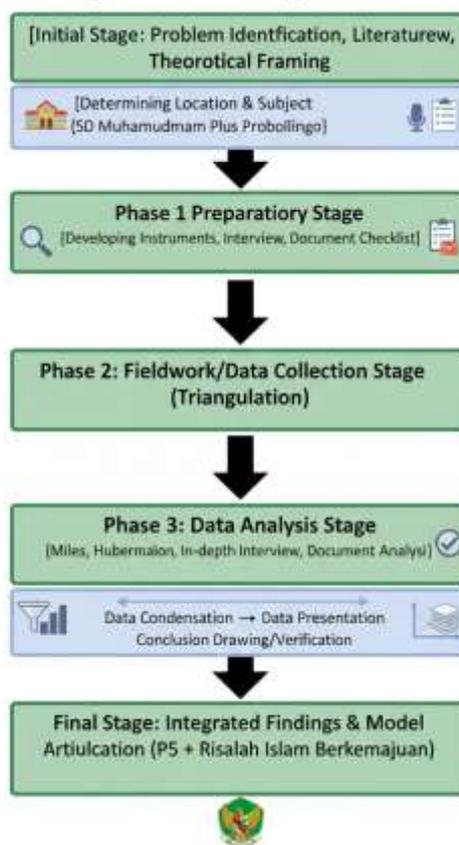
What makes this research particularly compelling and important is the selection of SD Muhammadiyah Plus Probolinggo as the case study. This school is recognized within the Muhammadiyah network as a successful pioneer, having demonstrably implemented innovative curricula and habitual programs that seamlessly blend the national P5 framework with the organization's progressive religious ideology. The detailed insights derived from this specific context promise to offer highly replicable, evidence-based guidance not only for other Muhammadiyah schools but also for policymakers seeking best practices in fostering balanced character development within Indonesia's pluralistic educational ecosystem (Hidayat et al., 2022; Nurashiah et al., 2022).

Therefore, the primary goal of this study is to meticulously analyze the comprehensive implementation process of the Profil Pelajar Pancasila at SD Muhammadiyah Plus Kota Probolinggo and to empirically examine the relevance, alignment, and synergy of this implementation with the principles outlined in the Risalah Islam Berkemajuan, with the ultimate aim of articulating the characteristics of the resulting SDG-Quality Student Character (Afipah, 2023; Afriatmei et al., 2023).

RESEARCH METHODOLOGY

The methodology employed in this study is meticulously designed to capture the depth and complexity of value integration within a specific educational ecosystem, moving beyond mere statistical description to achieve a profound, contextual understanding of the phenomenon. Adopting a qualitative approach is necessary given the research's focus on the 'how' and 'why' of curriculum alignment, behavioral manifestation, and stakeholder perception regarding the harmonization of the Profil Pelajar Pancasila and the Risalah Islam Berkemajuan. This methodology allows for the construction of a rich, narrative account of the integration process, ensuring the findings are not only accurate but also highly transferable and applicable as a model for similar faith-based institutions. The sequential flow of this research, from preparatory stages to final conclusions, is illustrated below, providing a transparent overview of the entire methodological process.

Figure 1. Research Design Flowchart



2.1 Research Design

The study utilizes qualitative research with an intrinsic single case study design, focusing intently on the distinct context of SD Muhammadiyah Plus Kota Probolinggo. This design is justified by the school's unique position as a leading Islamic educational institution actively and successfully integrating national policy (P5) with its organizational ethos (*Risalah Islam Berkemajuan*), presenting a phenomenon that is best understood through deep, context-specific exploration (Nurasiah et al., 2022; Afriatmei et al., 2023). A qualitative approach enables the researcher to explore the underlying meanings, mechanisms, and perceptions of teachers, students, and administrators regarding this ideological blending, a nuance that large-scale quantitative studies often miss. The case study allows for the intensive investigation of a contemporary phenomenon within its real-life context, providing rich descriptive detail of the integrated curriculum, habitual programs, and pedagogical practices (Safitri et al., 2022). This comprehensive analysis is crucial for developing a model that illustrates how faith-based schools can fulfill national character mandates while preserving their specific religious identity, positioning this research as a significant contribution to character education literature in pluralistic societies (Zhahira, 2021; Irawati et al., 2022).

2.2 Data Collection

Data collection employs the principle of methodological triangulation, utilizing in-depth interviews, participatory observation, and document analysis to ensure the credibility and richness of the gathered information (Wardana et al., 2021; Sabarniati, 2024). In-depth interviews are directed toward key informants, including the Headmaster, Curriculum Coordinator, P5 Project Coordinator, and select Al-Islam Kemuhammadiyah (AIK) teachers, aimed at uncovering the conceptual frameworks, policy formulation, and challenges faced during the integration process. Participatory observation is conducted to capture the direct manifestation of integrated values, focusing on P5 project execution, daily religious practices (*shalah, tadarus*), and student interactions that demonstrate mutual cooperation or critical thinking, linking observable behavior to both national and progressive Islamic values (Utami et al., 2023). Finally, document analysis critically reviews formal curricular documents, P5 project reports, lesson plans (RPP), and the school's internal guidelines on *Progressive Islam* to trace the official policy alignment between the two ideologies, providing a robust empirical foundation for the study's findings (Lukman, 2024; Afipah, 2023).

2.3 Data Analysis

The data analysis process strictly adheres to the interactive model proposed by Miles, Huberman, and Saldaña, ensuring a systematic and iterative procedure for making sense of the voluminous qualitative data (Amir, 2023; Anam et al., 2019). This model commences with **Data Condensation**, where field notes, interview transcripts, and documents are selected, summarized, and focused to highlight information directly

pertinent to the integration of P5 and *Risalah Islam Berkemajuan*, effectively simplifying the data without losing context. This is followed by **Data Presentation**, where the condensed data is organized into matrices, narrative summaries, and conceptual models to facilitate pattern recognition and thematic development regarding the implementation's mechanisms and outcomes. The final stage is **Conclusion Drawing and Verification**, where emerging patterns and hypotheses are rigorously checked against the original data and cross-referenced with various sources (triangulation) to establish validity and trustworthiness, allowing for the construction of a robust, evidence-based integration model (Hidayat et al., 2022; Nurashiah et al., 2022). This iterative process ensures the final findings are grounded in empirical reality and directly address the research objectives.

2.4 Research Instruments

The primary research instrument in this qualitative study is the researcher, who acts as the key data collector and initial analyst, leveraging deep contextual immersion to interpret complex social phenomena (Zahra, 2021; Lestari & Hermawati, 2023). The researcher is supported by several structured instruments designed to maintain focus and consistency across data points, including a comprehensive Interview Guide tailored to explore the alignment between P5 dimensions (e.g., Faith and Devotion) and specific Progressive Islam tenets (e.g., *tajdid* or ritual performance). Observation Sheets are utilized to systematically record the frequency and context of integrated value manifestations in daily school life, such as mutual cooperation activities and critical thinking during project learning. Furthermore, Document Checklists serve as tools to map official policy integration by verifying the inclusion of *Risalah Islam Berkemajuan* principles within the school's P5 project documentation and curriculum planning (Wijayanti, 2023; Agus, 2019). This strategic use of supporting instruments ensures that the data collected is focused, systematically categorized, and directly relevant to the core research questions.

2.5 Validity and Reliability

The trustworthiness of the research findings is established through several robust criteria, known in qualitative research as Credibility (Internal Validity), Dependability (Reliability), and Confirmability (Objectivity) (Rahayuningsih, 2022; Sabarniati, 2024). Credibility is ensured through source and methodological triangulation, comparing data from interviews, observation, and documents, and through member checking, where key informants review transcripts and preliminary findings to confirm accuracy of interpretation. Dependability and Confirmability are achieved by maintaining an Audit Trail, a detailed, chronological record of all data collection procedures, analysis decisions, and theoretical developments, which can be reviewed by an external auditor (e.g., a supervisor or peer researcher) to verify that the findings logically follow the collected data (Afriatmei et al., 2023; Wardana et al., 2021). Finally, Transferability is addressed by providing a "thick description" of the SD Muhammadiyah Plus Probolinggo context, allowing readers to judge the applicability of

the findings to their own settings, thereby maximizing the practical utility of the integration model developed.

2.6 Subject and Location

The location of this research is SD Muhammadiyah Plus Kota Probolinggo, selected due to its reputation as a pioneer school within the Muhammadiyah network that has successfully and innovatively implemented the Merdeka Curriculum, demonstrating a commitment to integrating national and organizational values (Afipah, 2023; Nurasiah et al., 2022). The school serves as an optimal **Purposive Sample** to study the complex synergy between the P5 and *Progressive Islam* in a primary education setting (Fajrin et al., 2023; Sabon et al., 2022). The research subjects, or informants, were strategically chosen using purposive sampling to represent the multi-layered aspects of the implementation. These key informants include

the Headmaster (representing policy and vision), the Curriculum Coordinator (representing technical planning), the P5 Project Coordinator (representing program execution), and key teachers of religious subjects (AIK) and general subjects (representing pedagogical practice and daily integration challenges) (Hidayat et al., 2022; Zhahira, 2021). This focused selection ensures a comprehensive and holistic understanding, capturing perspectives from policy to classroom application, thereby providing the necessary depth for the case study.

The relationship between the core research objectives and the appropriate analytical approach is systematically mapped out in the table below (Shofa, 2021; Yanzi et al., 2022). This structured breakdown is essential for maintaining focus during the data analysis phase and ensuring that the final conclusions are directly responsive to the research questions.

No.	Research Question	Types of Analysis
1	How is the "Profil Peljar Pancasila" implemented at SD Muhamulmam Plus Kota Probolinggo?	Descriptive and Interpretive Analysis
2	What is the relevance and alignment between the P5 dimensions and "Risalah Berkemajuan" tenets in the school's curriculum?	Content and Comparative Analysis
3	What are mechanisms for synergistic integration of P5 5 and Berkemrajan in the school's daily activities and P5 projects?	Thematic and Pattern Matching Analysis
4	What are the challenges and solutions in integrating P5 and Berkelopmam for SDG-QG- Quality Student Character?	Explanation and Critical Analysis

Figure 2. Research Questions and Type of Analysis Matrix" presented as an image.

The matrix presented in Figure 2 guides the transition from raw data to robust findings by linking each specific research question to a corresponding analytical technique. For instance, questions concerning the direct implementation (No. 1) are addressed using descriptive and interpretive analysis of observation data and teacher narratives, focusing on how programs are executed in practice. Conversely, the analysis of alignment (No. 2) requires content analysis of official documents and comparative analysis to map P5 dimensions directly against the specific tenets of Risalah Islam Berkemajuan, such as *tajdid* (renewal) and *rahmatan lil 'alamin* (mercy for all creation) (Irawati et al., 2022; Safitri et al., 2022). Furthermore, questions regarding the synergistic mechanisms (No. 3) and challenges/solutions (No. 4) necessitate thematic and critical analysis, involving pattern matching across multiple data sources to explain the interconnectedness and problem-solving strategies adopted by the school (Amir, 2023; Lukman, 2024). This systematic

approach ensures that every finding is methodologically justified, leading to an integrated model of character development that is both empirically grounded and theoretically sound.

RESULTS AND DISCUSSION

The Pancasila Student Profile Concept

The *Pancasila Student Profile* is a framework that outlines the character and competencies expected of Indonesian students. According to the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2020), the *Pancasila Student Profile* represents "Indonesian students as lifelong learners who possess global competencies and behave in accordance with the values of Pancasila." The *Pancasila Student Profile* consists of six main dimensions: (1) Faithful and Devout to God Almighty and Noble Character, (2) Global Diversity, (3) Mutual Cooperation, (4) Independence, (5) Reasoning, and (6) Critical Creativity. The *Pancasila Student Profile* is expected to serve as a reference for

the development of curricula, the learning process, and educational evaluation at all levels of education in Indonesia. With the government's implementation of this profile, it is hoped that Indonesia's younger generation will become increasingly confident in the noble values of Pancasila, which form the foundation of the Indonesian state.

Experts explain that the *Pancasila Student Profile* is an initiative aimed at developing the character and competencies of students in Indonesia based on the values embedded in Pancasila. This concept consists of six key dimensions: (1) having faith and devotion to God Almighty, (2) respecting and honoring diversity in a global context, (3) upholding the spirit of mutual cooperation, (4) demonstrating independence in various situations, (5) thinking critically when facing problems and making decisions, and (6) exhibiting noble character in behavior. (Irawati et al., 2022; Jamaludin et al., 2022; Safitri et al., 2022). The *Pancasila Student Profile*, once fully implemented with maximum effort, is expected to be realized in accordance with the intended goals. As stated by experts, the *Pancasila Student Profile* aims to shape and prepare students to become intelligent individuals with strong character, in line with the noble values of the nation. This concept also emphasizes the importance of producing students who can make positive contributions to society. With relevant competencies, they are expected to be ready to face various challenges in the global era, adapt to the changing times, and remain steadfast in upholding national principles. (Rahayuningsih, 2022)(Safitri et al., 2022)

Thus, students are not only expected to learn theoretical concepts but also to apply the values of Pancasila in their daily activities. This process is anticipated to strengthen national identity and reinforce the nation's character, enabling students to grow into individuals who reflect the noble values of the nation through their behavior and social interactions. (Irawati et al., 2022; Jamaludin et al., 2022; Safitri et al., 2022) Overall, the *Pancasila Student Profile* is a strategic effort to shape the character and competencies of students in Indonesia, with the ultimate goal of creating a generation that is virtuous, intelligent, and ready to contribute to the nation's development.

Pancasila Student Profile

The *Pancasila Student Profile* consists of six dimensions designed to shape the character and competencies of Indonesian students. The implementation of the *Pancasila Student Profile* in primary schools is a crucial step in forming the character and identity of students as the nation's future generation. This profile includes six key dimensions: faith and devotion to God Almighty, global diversity, mutual cooperation, independence, and critical thinking, all aimed at integrating the values of Pancasila into the students' daily lives.

1. Faith and Devotion to God Almighty, and Noble Character
This dimension emphasizes the importance of spiritual and moral values in daily life. Students are expected to have an awareness of the existence of God and to apply good moral values in their social interactions. (Afipah, 2023; Utami et al., 2023; Hidayati, 2024).

- 2. Independence**, This dimension teaches students to become independent individuals who are capable of making decisions and taking responsibility for their actions. Independence is crucial for building a strong character and self-confidence when facing various challenges. (Afipah, 2023; Utami et al., 2023; Hidayati, 2024).
- 3. Mutual Cooperation**, This dimension emphasizes the values of collaboration and solidarity among students. Students are taught to assist each other and work together to achieve common goals, which is at the heart of the gotong royong spirit in Indonesian culture. 2023; Hidayati, 2024
- 4. Global Diversity**, This dimension encourages students to understand and appreciate differences, whether in terms of culture, religion, or social background. Students are expected to develop a sense of tolerance and the ability to adapt in a multicultural society(Lestari & Hermawati, 2023; Wijayanti, 2023).
- 5. Critical Thinking**, This dimension encourages students to think critically and analytically. Students are taught not only to accept information but also to question, analyze, and evaluate the information they receive. (Afipah, 2023; Utami et al., 2023; Hidayati, 2024).
- 6. Creativity**, This dimension emphasizes the importance of creativity in the learning process. Students are expected to think outside the box and generate innovative ideas in various aspects of life. (Afipah, 2023; Utami et al., 2023; Hidayati, 2024).(Afipah, 2023; Hidayat et al., 2022; Utami et al., 2023)

These six dimensions are interconnected and serve as a guide in shaping students' character, not only making them academically intelligent but also instilling noble values in line with Pancasila. The implementation of these dimensions in education is expected to create a generation that is prepared to face global challenges and contribute positively to society.

Implementation of the Pancasila Student Profile in Education

In primary education, the application of these values is crucial for building a strong character and social awareness among students. One method to realize the Pancasila Student Profile is through teaching that integrates local values and character development. Research shows that projects focused on strengthening the Pancasila Student Profile, particularly with an emphasis on local wisdom, can enhance students' understanding of Pancasila values. . (Afriatmei et al., 2023; Nurasih et al., 2022) Therefore, the application of Pancasila values is instilled from an early age so that, as students grow, these values become deeply embedded in their hearts. This way, they will consistently uphold the principles of Pancasila in their daily lives.

The Pancasila Student Profile in education is expected to be realized through a variety of creative and innovative learning activities, including projects that engage students in hands-on experiences within the community. (Hamzah et al., 2022; Mery et al., 2022; Safitri et al., 2022) To achieve all the goals, the involvement of all school members and collaboration with parents and the community are essential. As experts suggest,

collaboration between parents, teachers, and the community plays a crucial role in the implementation of the Pancasila Student Profile. Research shows that support from the surrounding environment has a significant impact on shaping students' character. (Wardana et al., 2021; Zhahira, 2021) The implementation of the Pancasila Student Profile in primary schools requires a holistic and collaborative approach, where all parties are involved in the educational process. In this way, it is expected that students will not only become academically intelligent individuals but also develop strong character and be capable of making positive contributions to society and the nation.

The Advancement of Islam Doctrine

Islam Berkemajuan is a concept promoted by Muhammadiyah, emphasizing a dynamic, progressive understanding of Islam that remains relevant to the times. With the concept of Islam Berkemajuan, Muhammadiyah seeks to overcome narrow interpretations of Islam that hinder broader understanding and resist change. In its effort to achieve the vision of Islam's glory, Muhammadiyah has outlined several key characteristics of Islam Berkemajuan, including: 1) being based on Tawhid (the oneness of God); 2) adhering to the Quran and Sunnah; 3) reviving *ijtihad* (independent reasoning) and *tajdid* (renewal); 4) promoting and spreading *Wasathiyah* (moderation); and 5) striving to realize mercy for all of creation. (Ilham, 2024) From the above context, it can be understood that Islam Berkemajuan aims to establish a leading civilization that upholds the values of humanity, justice, and progress.

In the context of education, Islam Berkemajuan emphasizes the integration of general knowledge and Islamic values, as well as the balanced development of character across intellectual, spiritual, and social aspects. Through this approach, Islam is seen as a transformative force that remains relevant to contemporary developments while maintaining its fundamental and noble values. The *Risalah Islam Berkemajuan* highlights the importance of openness to knowledge, collaboration among communities, and the application of the values of Islam as *rahmatan lil 'alamin* (a blessing for all the worlds) in building a just, peaceful, and progressive civilization.

As experts argue, *Risalah Islam Berkemajuan* focuses on education that combines Islamic values with the progress of the times. According to Zakiah Daradjat, Islamic education aims to guide the younger generation to develop good morals and piety towards Allah SWT, which serves as a fundamental basis in character development. (Agus, 2019) Changes in the worldview of Islam are crucial to drive the advancement of civilization, with education serving as the primary catalyst. (Anam et al., 2019) Therefore, Islamic education must continuously adapt and innovate to meet the needs of society in the era of globalization. (Hyangsewu, 2019)

Implementation Of The Pancasila Student Profile at SD Muhammadiyah Plus Kota Probolinggo

The Pancasila Student Profile at SD Muhammadiyah Plus Kota Probolinggo is a key focus in efforts to shape students' character, fostering virtuous behavior and integrity. In the educational context, the Pancasila Student Profile is expected

to cultivate a generation that is not only intellectually capable but also exhibits attitudes and behaviors aligned with the values of Pancasila. As an educational institution that integrates religious and national values, SD Muhammadiyah Plus Kota Probolinggo plays a significant role in realizing this goal. Through various activities and programs, the school aims to ensure that students not only master academic content but also internalize Pancasila values in their daily lives.

Based on the results of interviews with the principal and vice principal of SD Muhammadiyah Plus Probolinggo, they stated that the integration of the Pancasila Student Profile Strengthening Project (P5) at the school must be carried out with a systematic and comprehensive approach. Several steps have been taken, including:

1. Integrated Curriculum

SD Muhammadiyah Plus Kota Probolinggo has developed an integrated curriculum that combines the National Curriculum, the Pancasila Student Profile, and the values of Islam Berkemajuan. According to the Principal, the integration of P5 is implemented through a project-based curriculum, where student involvement in projects is designed to cover the dimensions of the Pancasila Student Profile, such as collaboration, independence, critical thinking, creativity, global diversity, and noble character. These projects can take the form of social, environmental, or innovation activities that address both local and global issues.

The subjects are tailored to incorporate Islamic values, enabling students to understand and apply religious principles in various aspects of their lives. Each subject in the school is designed to support the implementation of P5. Teachers from different disciplines will collaborate to create cross-curricular activities that emphasize the values of Pancasila.

2. Thematic and Contextual Learning:

To support the P5 concept (Character Education Strengthening, Competency Development, Project-Based Learning, Problem-Based Learning, and Differentiated Learning), themes that are relevant to everyday life and Islamic teachings are integrated. Based on interviews with teachers and the school principal at SD Muhammadiyah Plus Kota Probolinggo, the application in the classroom includes: In the classroom implementation, the following approaches are applied:

- a) Dimension of Faith: 1) Organizing regular religious activities, such as group prayers and observances of religious holidays, involving all students while respecting religious diversity. 2) Teachers integrate moral education and spiritual values into every subject, not limited to religious studies alone.
- b) Global Diversity: 1) Implementing collaborative programs between classes and students with diverse cultural or religious backgrounds to promote tolerance and unity.
- c) Mutual Cooperation: 1) Organizing social service activities, both within the school and the surrounding community, such as environmental cleanups, assisting those in need, or donating to orphanages. 2) All subjects will involve teamwork in the form of joint projects that emphasize the importance of mutual cooperation in achieving common goals.

- d) Independence: 1) Independent Challenges: Each semester, students are assigned individual projects that encourage them to take responsibility and work independently to achieve specific outcomes, such as art or research projects.
- e) Critical Thinking: 1) Each teacher will apply problem-based learning (PBL) methods to encourage students to solve problems critically and creatively
- f) Creativity: 1) Providing creative laboratories at the school, including digital technology or craft workshops, that allow students to develop innovative ideas.

3. Habitual Programs

The school implements various habitual programs to instill the values of the Pancasila Student Profile and Progressive Islam. These programs include: (1) Flag-raising ceremonies every Monday, (2) Dhuha and Dhuhr prayers in congregation, (3) Morning literacy activities with themes of nationalism and Islam, and (4) The 5S Program (Smile, Greet, Say Hello, Polite, Courteous).

According to an interview with a fourth-grade teacher, they explained: "This habitual program is very effective in practically instilling the values of Pancasila and Islam. The students not only learn the theory but also apply it in their daily life at school."

4. Extracurricular Activities

The extracurricular activities at SD Muhammadiyah Plus Kota Probolinggo are designed to support the development of the dimensions of the Pancasila Student Profile. Some of the prominent extracurricular activities include:

- a) Scouts: Aimed at developing leadership, independence, and teamwork.
- b) English Club: Enhancing English language skills to support the dimension of global diversity.
- c) Tahfidz Al-Qur'an: A program focused on memorizing daily prayers, strengthening the dimension of faith and piety.
- d) Tapak Suci/Nusantara Arts and Culture: Preserving local culture while simultaneously fostering

The extracurricular program coordinator stated: "We design extracurricular activities that not only develop students' talents and interests but also align with the Pancasila Student Profile and the values of Islam Berkemajuan. For instance, in Scouts, we integrate scouting values with Islamic teachings and the spirit of nationalism."

5. Development of Sustainable Projects

The development of sustainable projects is crucial in addressing current global challenges, including environmental, social, and economic issues. Sustainable projects aim to create long-term positive impacts that meet present needs without compromising resources for future generations.

Based on interviews with teachers at SD Muhammadiyah Plus, the implementation of the Pancasila Student Profile (P5) focuses on the efficient use of resources and learning media to improve the quality of education. It encourages students to work on projects centered on environmental sustainability and social welfare, which also teach Islamic values, such as caring for Allah's creation and benefiting others. Additionally, the integration of P5 involves not only the students but also the entire school community, including parents and the surrounding society. This is achieved through collaboration with social, environmental, and cultural organizations, allowing students to actively participate in real-life activities that reflect the values of Pancasila.

Project-based activities will ensure a strong focus on character development in students' daily lives. Every opportunity, both inside and outside the classroom, is utilized to practice the values of Pancasila, such as honesty, cooperation, and mutual respect.

The empirical findings from SD Muhammadiyah Plus Kota Probolinggo confirm a profound and non-superficial relevance between the Profil Pelajar Pancasila (P5) and the Risalah Islam Berkemajuan (R.I.B.), establishing an integrated educational foundation that promotes both national character and progressive Islamic identity. This alignment is not merely coincidental but reflects a deliberate institutional strategy where the six P5 dimensions find their spiritual and ethical grounding in the R.I.B. principles (Lukman, 2024; Ilham, 2024). Specifically, the P5 dimension of Faith and Devotion to God is directly reinforced by the R.I.B.'s emphasis on Tawhid (oneness of God) and noble character (akhlak karimah), while Critical Thinking and Creativity resonate with the R.I.B. mandate for Ijtihad (independent reasoning) and Tajdid (renewal) (Amir, 2023; Sabarniati, 2024). This synergistic blending ensures that the cultivation of competence and character in students—such as through the Gotong Royong (Mutual Cooperation) spirit, which aligns with Islamic teachings on ukhuwah (brotherhood)—is consistently reinforced from both secular and spiritual perspectives, providing a complete framework for developing an open-minded, tolerant, and socially engaged individual (Irawati et al., 2022; Safitri et al., 2022).

Despite this successful ideological alignment, the implementation of the P5 Strengthening Project and R.I.B. application at the operational level confronts five critical systemic challenges, requiring tailored and strategic mitigation efforts. The most pervasive challenge identified is the lack of a deep, uniform understanding among all teachers regarding the nuances of P5 values and their practical integration with R.I.B. tenets, which can lead to inconsistencies in classroom application (Afriatmei et al., 2023; Nurashiah et al., 2022). This problem is addressed by the school through the elaboration of a structured solution: organizing continuous, intensive training sessions for all educators, facilitated by competent experts, to bridge the theoretical knowledge gap and provide clear technical guidelines for value infusion into the curriculum and daily school activities. This proactive approach ensures that the school's vision moves beyond mere policy compliance to deeply embedded pedagogical practice, emphasizing professional

capacity building as the key mitigating factor for conceptual inconsistency (Hidayat et al., 2022).

The second challenge critically explores the often suboptimal involvement of parents and the wider community in supporting the cultivation of Pancasila and Islamic values, which is essential as character education extends beyond the classroom (Wardana et al., 2021; Zhahira, 2021). The school's reflection on this finding led to the analytical solution of enhancing parent-school communication through formal parent forums to foster a shared understanding of the P5 project's importance and encourage active participation in character-strengthening activities. This strategy is coupled with a drive to build stronger relationships with local community organizations, actively engaging them in the P5 program (e.g., local wisdom themes) to create a consistent, supportive ecosystem that reinforces the values learned at school within the home and social environment, thus addressing the discontinuity in value reinforcement.

Furthermore, the complexity of curriculum adaptation presents a significant hurdle, as aligning the established school syllabus with the project-based, conceptual approach of P5 and R.I.B. necessitates substantial structural and content modifications (Hidayat et al., 2022; Utami et al., 2023). The school addresses this structural issue through organized workshops and intensive teacher training sessions focused not just on introducing the P5 concept but, more critically, on practical strategies for integrating P5 and R.I.B. tenets into the existing subjects. The vital element of this solution is involving teachers directly in the curriculum revision process, transforming them from mere implementers into collaborative owners of the revised pedagogical framework, thereby increasing buy-in and ensuring the sustainability of the changes (Afipah, 2023; Sabarniati, 2024). This institutional reflection highlights that ownership over curriculum change is far more effective than top-down mandates in ensuring successful adaptation.

The final two challenges—related to Resource and Facility limitations and Assessment and Evaluation systems—demand equally strategic interventions. Implementing the P5 projects effectively is resource-intensive, requiring additional time, manpower, and physical facilities, particularly for creative and sustainable themes (Nurasiah et al., 2022; Afriatmei et al., 2023). The school's analytical solution involves external fundraising efforts from donors and foundations, alongside optimizing the use of existing facilities and exploring innovative ways to leverage available technology and media. Concurrently, the necessity of developing a holistic assessment system that aligns with the P5's competency-based approach is met by creating detailed assessment rubrics tailored to measure multiple aspects of student character and ability, utilizing diverse methods like portfolios, projects, and presentations (Utami et al., 2023; Afipah, 2023). These strategies reflect a reflective understanding that sustained integration relies not only on pedagogical theory but also on mobilizing external support and adopting comprehensive evaluation tools that measure the full spectrum of SDG-Quality Character development.

Ultimately, the impact of SD Muhammadiyah Plus Probolinggo's integration model extends beyond internal school success, offering a powerful reflection on the viability of integrating faith and national values in contemporary Indonesian education. By addressing core challenges related to teacher competency, community buy-in, and resource mobilization through targeted strategies, the school successfully fosters a generation that is not only intellectually capable but also strong in character, spirituality, and humanity (Lukman, 2024; Sabarniati, 2024). This harmonious blend—where P5 and R.I.B. complement each other in shaping individuals who excel academically and embody moral integrity—provides an empirically grounded, holistic, and sustainable foundation for educational development, serving as a critical blueprint for institutions committed to producing citizens with globally relevant, SDG-Quality Character in a diverse nation.

CONCLUSION

Based on the in-depth case study at SD Muhammadiyah Plus Kota Probolinggo, the following conclusions are drawn to address the research problems:

- a) The implementation of the Profil Pelajar Pancasila (P5) is comprehensively executed through an integrated curriculum, thematic and contextual learning (project-based learning), sustained habitual programs, and dedicated extracurricular activities.
- b) There is a profound and deliberate synergistic alignment between the six dimensions of P5 (especially Faith and Devotion, Mutual Cooperation, and Critical Thinking) and the core principles of the Risalah Islam Berkemajuan (R.I.B.), such as Tawhid, Tajdid, and Rahmatan lil 'Alamin.
- c) The mechanism for synergistic integration is realized through the intentional layering of R.I.B. principles as the spiritual and ethical foundation upon which the P5 values are manifested in daily school life and P5 projects, thereby ensuring the student develops a unified national-religious identity.
- d) Five major systemic challenges—teacher understanding, sub-optimal parental involvement, curriculum adaptation complexity, resource limitations, and assessment difficulty—are effectively mitigated by the school through strategic solutions, including continuous teacher training, enhanced community collaboration, participatory curriculum revision, resource optimization, and the development of holistic assessment rubrics.

The ultimate outcome of this integrated model is the successful cultivation of SDG-Quality Student Character, producing a generation that is globally competent, ethically sound, and rooted in both Pancasila values and progressive Islamic teachings.

Suggestion

To further strengthen the character development model found in this study, it is recommended that SD Muhammadiyah Plus Kota Probolinggo establish a formal, measurable impact assessment system that continuously tracks the longitudinal development of student character traits, moving beyond

project-based evaluation to quantify the long-term ethical and social competencies attained by graduates in alignment with SDG targets. For future research, it is highly suggested to conduct a comparative study across various educational levels (e.g., SD, SMP, SMA) within the Muhammadiyah network to test the transferability and scalability of this integration model, or to investigate the specific Gotong Royong and Global Diversity dimensions of P5 across different religious school platforms to deepen the understanding of value negotiation in pluralistic educational settings.

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