

The Implementation Religious Characters in the Profiles of Pancasila Students through Religious Activities in Schools

Atika Susanti^{1✉}, Ady Darmansyah², Salih Abdulrahman Assenhaji³

University of Bengkulu, Indonesia ¹
University of Tangerang Raya, Indonesia ²
Alasmarya Islamic University, Libya ³

✉Corresponding Email : atikasusanti@unib.ac.id

Received: 2023-09-29 ; Accepted: 2023-10-23 ; Published: 2023-10-28

ABSTRACT

Religious character is a key aspect as it connects humans vertically with their God, which also impacts the horizontal relationship of humans with their environment. This research aims to describe The Implementation Religious Characters in the Profiles of Pancasila Students through Religious Activities in Schools. The research method used is a qualitative descriptive research design. The subject of this research is the teachers and students of SDIT Baitul Izzah in Bengkulu City. The research instruments used were observation guidelines, interviews and documentation. Research data collection techniques through observation, teacher interviews, and document analysis. Qualitative data analysis techniques using thematic analysis techniques. The results showed that school culture-based programs at Elementary School Baitul Izzah Bengkulu City, included routine activities such as (1) reading the Quran every morning, (2) memorizing the Quran and Asmaul Husna on Fridays, (3) performing congregational prayers (Duha, Zuhr, Asr, and Friday prayers), (4) organizing Bilal Iman Taqwa evenings, and (5) conducting the Islamic Personal Development (Bina Pribadi Islam) program on fiqh and creed every Friday. Through these programs, students have engaged in religious activities and practice religious values in their daily lives.

Keywords: Religious; Character; Pancasila; School

Copyright © Author

How to Cite :



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

Religiosity is a characteristic possessed by every human being living in this world and is related to religious aspects. Religious nature can serve as a source of comfort and guidance for living beings. Religiosity originates from the teachings or doctrines of a particular religion that then directs human life to follow principles originating from God.¹ The value of religiosity is related to one's religious life, holds sacred value, and can serve as a guide for an individual's behavior within the context of their faith.² Religiosity also reflects a dedicated attitude towards community, providing support, and offering guidance to fellow human beings.³ Religiosity can encompass human-to-human relationships and involve matters of ethical behavior or social concern, including service, mutual assistance, kinship, compassion, cooperation, and tolerance.⁴

One of the value aspects within the Pancasila Profile related to religiosity is "Belief, Piety towards One Almighty God, and Noble Conduct." This value emphasizes the importance of recognizing and respecting the One Almighty God in an individual's life. Every individual can make their life's purpose to be for Allah SWT, thus becoming a complete human being. Individuals with religiosity pay attention to religious commandments and perform worship with strong faith.⁵ They also value religious diversity and practice tolerance in their interactions with others.⁶ In this context, a religiously virtuous Pancasila Profile describes individuals who are not only religiously devout but also have high moral standards in their daily lives.

The Pancasila Student Profile aims to mold the character of students with the objective of enhancing their academic skills.⁷ Character education is a necessary endeavor designed to nurture values such as insight, self-awareness, resolve, and enthusiasm among students, along with the necessary procedures for instilling these values.⁸ The Pancasila student profile includes faith and devotion to the One Almighty God by sharing, respecting global diversity, cooperating in a spirit of mutual assistance, and thinking critically in caring for fellow members of society.⁹ The primary focus of strengthening the Pancasila student profile is to develop character and life skills in students through the school culture and all activities that take place within it, both those included in the curriculum and those outside the curriculum (intracurricular and extracurricular).¹⁰

¹ Amir, Y., & Lesmawati, D. R. (2016). Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 2(2), 67–73.

² Iddagoda, A., & Opatha, H. H. D. N. P. (2018). Religiosity: Towards A Conceptualization and An Operationalization. *Sri Lankan Journal of Human Resource Management*, 7(1), 59-69. 10.4038/sljhrm.v7i1.5637

³ Höllinger, F. (2020). The impact of religiosity on attitudes towards religious others. *Österreich Z Soziol*, 45, 165–181. <https://doi.org/10.1007/s11614-020-00400-5>

⁴ Alshehri, F., Fotaki, M., & Kauser, S. (2021). The Effects of Spirituality and Religiosity on the Ethical Judgment in Organizations. *Journal of Business Ethics*, 174, 567–593.

⁵ Dunbar, R.I.M. (2019). Religiosity and religious attendance as factors in wellbeing and social engagement. *Religion, Brain & Behavior*, 11(1), 17-26. <https://doi.org/10.1080/2153599X.2020.1712618>

⁶ Rengku, J. D. (2021). Konsep Hak Asasi Manusia menurut Islam dengan Perbandingan Undang Undang Dasar Negara Kesatuan Republik Indonesia. *Justitia: Jurnal Ilmu Hukum*, 15(2), 32–48.

⁷ Susanti, A., Darmansyah, A., Tias, D.N., Hidayat, R., Syahputri, D.O., Wulandari, S., & Rahmasari, A. (2023). The Implementation of Project for Strengthening the Profile of Pancasila Students in the Independent Curriculum for Elementary School Students. *International Journal of Education & Curriculum Application*, 6(2), 113-122. <http://journal.ummat.ac.id/index.php/IJECA>

⁸ Suwartini, S. (2018). Pendidikan Karakter dan Pembangunan Sumber Daya Manusia Keberlanjutan. *Trihayu: Jurnal Pendidikan Ke-SD-an*, 4(1), 220–234.

⁹ Fitri, M. (2022). Upaya SDN 02 Rejang Lebong dalam Mewujudkan Profil Pelajar Pancasila Melalui Segenggam Beras Sepekan (Serasan) dan ToA (Toples Amal) Berbagi. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(1), 363–376.

¹⁰ Syafri, U., Bawazier, F., Tamam, A., & Mujahidin, E. (2022). Inovasi program penguatan pendidikan karakter

Providing a morally noble Pancasila profile to elementary school students at SDIT Baitul Izzah is a crucial step in shaping a high-quality younger generation capable of contributing positively to their nation. Education plays a significant role in implementing these values, emphasizing the need for strong religious understanding, Pancasila values, and moral ethics.¹¹ This education enables students to comprehend and apply Pancasila with religious moral nobility, aligning with the importance of active participation in community and nation-building.¹² Students are encouraged to engage in social activities, respect democratic processes, and participate in decision-making within their communities. Stress the need for consistency and continuity in instilling Pancasila values throughout students' education, emphasizing that this responsibility extends to teachers, school staff, parents, and the wider community.¹³ Parents play a crucial role in instilling appropriate habits, behavior patterns, and moral values. Schools, with conducive environments and dedicated teachers¹⁴. Significantly influence students' character development. Through these collective efforts, it is hoped that the morally noble Pancasila profile can be effectively cultivated in students' daily lives.¹⁵

Based on the results of observations and initial interviews at SDIT Baitul Izzah in Bengkulu City, it is evident that the school implements a school culture-based program in religious character education. This approach involves using the aspects of school culture as a means to develop the religious character of students that aligns with the context of the Pancasila student profile. Through the school culture-based program, SDIT Baitul Izzah endeavors to shape religious attitudes and behaviors in students. The school encourages students to have respect for the One Almighty God, appreciate religious diversity, and behave in accordance with their religious teachings. This is reflected in students' interactions with teachers and peers, as well as their participation in social and religious activities at school.

Based on previous research on the topic of developing Positive Attitudes and Student Understanding through Contextual Learning with the Demonstrative Method or Field Trip, the research results indicate that involving students directly with their surrounding environment not only provides them with opportunities for socialization but also teaches students how to interact correctly.¹⁶ This can foster better attitudes compared to learning exclusively within the classroom. Furthermore, research on the topic of the Pancasila Student Profile as an Effort to Realize the Nation's Character demonstrates that the strategy for developing the Pancasila student profile is implemented through integration in formal education activities, including school curriculum subjects, extracurricular activities (co-curricular), and activities outside of class hours (extracurricular).¹⁷ The cultivation of religious values can be conducted through extracurricular activities at school, which is part of the strategy implemented through projects

religius berbasis profil pelajar Pancasila di SMP Al-Kahfi. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(4), 574–588.

¹¹ Tirtoni, F. (2022). Nilai-Nilai Pancasila Sebagai Karakter Dasar Generasi Muda. *INVENTA*, 6(2), 210–224. <https://doi.org/10.36456/inventa.6.2.a6237>

¹² Utami, E. P., Bahrudin, F. A., & Legiani, W. H. (2022). Penanaman Kompetensi Kewarganegaraan melalui Pembelajaran Pendidikan Pancasila dan Kewarganegaraan Terhadap Siswa. *Jurnal Kewarganegaraan*, 6(1), 49–60.

¹³ Rahma, M., Susanti, R., & Melilinda, M. (2023). Meningkatkan Mutu Peserta Didik Melalui Pengimplementasian Nilai-Nilai Pancasila dalam Bingkai Bhineka Tunggal Ika. *Jurnal Adijaya Multidisplin*, 1(1), 64–75.

¹⁴ Zahrok, S., & Suarmini, N. W. (2018). Peran Perempuan dalam Keluarga. *IPTEK Journal of Proceedings Series*, 0(5), 61. <https://doi.org/10.12962/j23546026.y2018i5.4422>

¹⁵ Nurfirdaus, N., & Sutisna, A. (2021). Lingkungan Sekolah dalam Membentuk Perilaku Sosial Siswa. *NATURALISTIC: Jurnal Kajian Penelitian Pendidikan dan Pembelajaran*, 5(2b), 895–902. <https://doi.org/10.35568/naturalistic.v5i2b.1219>

¹⁶ Andriansyah, E. H. (2020). Mengembangkan Sikap Positif dan Pemahaman Siswa Melalui Pembelajaran Kontekstual dengan Metode Demonstrasi atau Field Trip. *Pedagogia: Jurnal Pendidikan*, 9(1), 81–89. <https://doi.org/10.21070/pedagogia.v9i1.270>

¹⁷ Irawati, D., Iqbal, A. M., Hasanah, A., & Arifin, B. S. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Edumaspol: Jurnal Pendidikan*, 6(1), 1224–1238. <https://doi.org/10.33487/edumaspol.v6i1.3622>

aimed at strengthening the Pancasila student profile.¹⁸

Additionally, research on the Implementation of the Pancasila Student Profile and Its Implications on Student Character in Schools has shown that the implementation of the Pancasila student profile in schools is not yet optimal, significantly impacting the formation of students' character.¹⁹ Therefore, improving the implementation of the Pancasila student profile to its fullest extent in schools will encourage the formation of students' characters that reflect Pancasila values.

The Pancasila Student Profile is a concrete step in the process of shaping Indonesian students who adhere to Pancasila values.²⁰ It is a response to various concerns about the degradation of values. To develop students' character, various integration strategies can be applied.²¹ One of these strategies is integrating values into daily activities, as well as integrating them into planned program activities.²² This research aims to delve deeper into the school culture-based program implemented at SDIT Baitul Izzah concerning the development of students' religious character. It involves understanding the methods and strategies employed by the school to integrate religious values and school culture into everyday learning activities. With a more profound understanding of the implementation of religious character within the Pancasila student profile through the school culture-based program, it is expected that this research can make a meaningful contribution to the development of religious character education in other schools.²³ Furthermore, this research can also provide insights to educators and policymakers in designing effective and relevant educational programs to shape a religiously oriented younger generation.

Based on several considerations from the research above, the researcher feels the need to investigate the implementation of the project to strengthen the profiles of Pancasila students with faith in God Almighty and noble character. What distinguishes it from previous studies is that the goal of this research is to describe the implementation of religious character development in the profiles of Pancasila students through religious activities in schools.

RESEARCH METHODOLOGY

This research employs a qualitative descriptive research design. Qualitative research is used to generate descriptive data in the form of written or spoken words from individuals and observable behaviors. This approach emphasizes a holistic understanding of backgrounds and individuals, involving interviews, observations, data presentation, individual and group opinions, thoughts, and perceptions. This qualitative research is focused on studying the implementation of the school culture at the Elementary School level, particularly regarding religious character.

The research is conducted at SDIT Baitul Izzah, located at Jl. Pembangunan No. 17, Padang Harapan, Kec. Gading Cempaka, Kota Bengkulu. The research subjects include all data sources within a specified scope and timeframe, including students and teachers at SDIT Baitul Izzah in Bengkulu City.

¹⁸ Subaidi. (2020). Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila. *Journal of Social Studies Education Research*, 11(2), 120-132.

¹⁹ Kahfi, A. (2022). Implementasi Profil Pelajar Pancasila dan Implikasinya terhadap Karakter Siswa di Sekolah. *Dirasah : Jurnal Pemikiran dan Pendidikan Dasar Islam*, 5(2), 138-151.

²⁰ Rusnani, Raharjo, Suryaningsih, A., & Noventari, W. (2021). Intensifikasi Profil Pelajar Pancasila dan Implikasinya terhadap Ketahanan Pribadi Siswa. *Jurnal Ketahanan Nasional*, 27(2), 230-249.

²¹ Agung, L. (2018). Character Education Integration in Social Studies Learning. *Historia Jurnal Pendidik dan Peneliti Sejarah*, 12(2), 392. DOI:10.17509/historia.v12i2.12111

²² Widodo, H. (2018). Strategi Kepala Sekolah dalam Mengembangkan Pendidikan Karakter di Sekolah Dasar Muhammadiyah Sleman. *Metodik Didaktik*, 13(2). <https://doi.org/10.17509/md.v13i2.8162>

²³ Sabon, Y., Istiyono, E., & Widiastuti, W. (2022). Developing "Pancasila Student Profile" instrument for selfassessment. *Jurnal Penelitian dan Evaluasi Pendidikan*, 26(1), 37-46. doi:<https://doi.org/10.21831/pep.v26i1.45144>

Data collection techniques used by the researcher to obtain necessary data from informants or other data sources include observation, interviews, and documentation.

Data analysis can be conducted after obtaining the data, whether through observation, interviews, or documentation. Then, the data is processed and analyzed to achieve the final research goal. Activities in qualitative data analysis are carried out interactively and continuously until saturation is reached. The analysis consists of three concurrent stages, namely data reduction, data display, and conclusions.²⁴

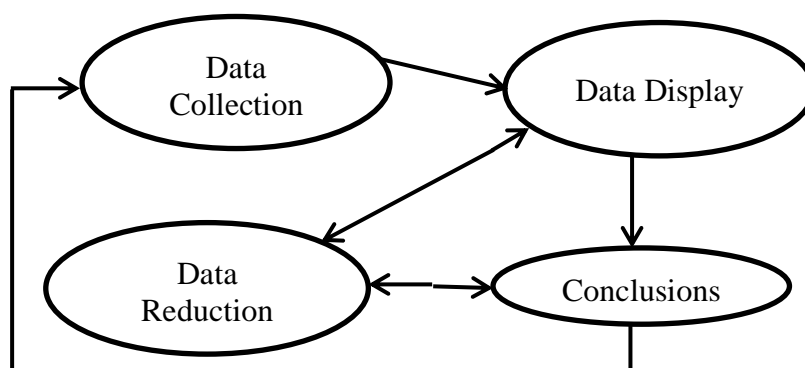


Figure 1. Data Analysis Techniques

In this study, the researcher ensures data validity through tests for data credibility, dependability, confirmability, and transferability. Data credibility or trustworthiness in qualitative research is ensured through prolonged engagement, increased persistence in research, triangulation, discussions with peers, negative case analysis, and member checks. With these criteria, the data and information collected should contain truth value, meaning that the results of qualitative research must be credible to critical readers and accepted by the informants who provided the information collected during the study.

RESULTS AND DISCUSSION

The Pancasila Student Profile is the character expected to be possessed by students in Indonesia. It comprises six key elements, which include having faith and piety toward the One Almighty God, having noble character, embracing global diversity, practicing mutual cooperation, and being creative.²⁵ SDIT Baitul Izzah has implemented this Pancasila student profile, particularly focusing on the noble character element. One of the characters emphasized within the noble character element is religious character. Religious character is one of the character values that needs to be developed as it pertains to an individual's relationship with Allah SWT, encompassing one's thoughts, words, and actions based on religious values.²⁶

Based on the interview with the school principal at SDIT Baitul Izzah Bengkulu, the school was established in 2015 with 35 teachers and 347 students. Initially, the school used the "kurikulum merdeka mandiri" (independent curriculum), but next year, it will transition to the "kurikulum merdeka mandiri"

²⁴ Winarni, E.W. (2018). *Teori dan Praktik Penelitian Kuantitatif Kualitatif*. Jakarta: Bumi Aksara.

²⁵ Haraha, I.A.P. (2023). Pancasila Student Profile as An Effort to Realize Student Character in Seeing Global Opportunities and Challenges. *International Journal of Students Education*, 1(2), 7–11. Retrieved from <https://journal.berpusi.co.id/index.php/IJoSE/article/view/179>.

²⁶ Fitriani, I. K. (2022). Implementasi Kegiatan Ekstrakurikuler Keagamaan dalam Pembentukan Karakter Religius Peserta Didik di Madrasah Tsanawiyah. *Jurnal Basicedu*, 6(3), 4612–4621. <https://doi.org/10.31004/basicedu.v6i3.2913>

belajar" (independent learning curriculum). This curriculum is similar to the Curriculum 2013 (K13) but with an emphasis on the independent curriculum approach.

The principal of SDIT Baitul Izzah stated that the school has successfully implemented the Pancasila student profile effectively, with one of the main focuses being the cultivation of noble character. As an Islamic-based school, religious values are well-integrated into both the learning process and daily life. Students actively engage in daily religious practices, such as performing the Duha prayer in the morning and reading the Quran. Quranic recitation is carried out routinely every day, and students have an obligation to study and memorize it. Quranic recitation activities take precedence in the morning before the learning process begins. The school also provides facilities for Quranic recitation activities, and there is also a tahfiz learning program available.

Every Friday, there is a special program in tahfiz learning where the "Asma-ul-Husna" (the Beautiful Names of Allah) and the morning prayer are recited together. This demonstrates the school's commitment to strengthening religious education and introducing students to important Islamic teachings. SDIT Baitul Izzah Bengkulu is a school that implements an Islamic-based education approach while incorporating Pancasila values. This is evident in the implementation of religious values in both teaching and the daily lives of students, including their faith and piety towards the One Almighty God, as well as the practice of daily religious rituals such as prayer and Quran recitation. Furthermore, there is also a Dhuhr prayer program where students perform the Dhuhr prayer in congregation. The congregational prayer program includes the Duha prayer, Dhuhr prayer, and the Friday prayer. However, the Asr prayer is specifically designated for students in grades 4, 5, and 6 because students in grades 1, 2, and 3 go home earlier at 1:30 or 2:00. During prayer implementation, children never lie about their reasons for not performing the prayer, and this is the responsibility of the class teacher. The class teacher records any obstacles faced by students every month and checks on them.

Motivating students to perform congregational prayers is not an easy task and cannot only be achieved at school but also at home. The school principal of SDIT mentioned that children may realize the importance of prayer when they are at school due to the presence of their friends, but when they are at home, their consistency depends on personal awareness. Since their parents may still be working in offices, this also affects the implementation of prayers at home. However, if the school provides a supportive environment, explanations about the importance of prayer can be given to build students' awareness.

By implementing congregational prayers at school, it can serve as a foundation for children to understand that we need prayer and rely on Allah's help, and that not performing prayers is considered a sin. Temptations at home might indeed pose challenges. Therefore, it is encouraged for parents to guide their children in performing prayers, and this message has been conveyed to the parents. Since children may not remember it after just once or twice, it is repeated many times until the students develop their own awareness to consistently perform prayers. It might feel forced at first, but with practice, students will become accustomed to it, and when they miss it, they will feel strange and as if something is missing. Religious values are an integral part of students' lives, where they are taught to uphold noble character, both in their interactions with peers and in their attitudes towards teachers. When interacting with elders, students are directed to be humble and speak politely and gently. All of this reflects the importance of implementing religious values in daily life and making them habits practiced by students.

Religious values play a crucial role in students' lives, where they are taught to uphold noble character, both in their interactions with peers and in their attitudes towards teachers. When interacting with elders, students are directed to be humble and speak politely and gently. All of this reflects the importance of implementing religious values in daily life and making them habits practiced by students.

In addition to the Friday prayer and Dhuhr prayer programs, SD IT Baitul Izzah also has other programs related to religious values. The first pillar of these programs is to instill love for Allah SWT and all of His creations. According to the school principal of SD IT Baitul Izzah, children are taught to be obedient to the Creator and to love their surroundings, including plants and other living creatures. One of these programs is fasting on Mondays and Thursdays, which involves both teachers and students.

This program brings awareness about fasting and fosters a closer relationship with Allah SWT. Additionally, there is the Bilal Iman Taqwa Night / Islamic Building Camp program held in the evening. This program aims to build strong Muslim character and personality. During this event, children are taught about leadership, discipline, and teamwork. They learn about these aspects over two days and two nights, including leadership, cooperation, and self-cooking. Students are provided with raw ingredients to cook and are required to bring their own cooking utensils. The program also introduces them to the stage of "baligh" (adulthood), where upper-grade students are taught about the rights and responsibilities they should uphold after reaching adulthood. Students are provided with knowledge about the actions to be taken, such as what actions females should take when menstruating or what actions males should take when experiencing nocturnal emissions. This information is taught during the event.

Additionally, they are also given an understanding of the boundaries between males and females. Although this material is also taught on regular days, the Islamic Building Camp program is conducted once a year for students in grades 5 and 6. Furthermore, SDIT Baitul Izzah also organizes iftar (breaking of the fast) events to strengthen the bond between students, teachers, and school staff in a spirit of togetherness. Bina Pribadi Islam (BPI) Program, which covers issues related to Islamic jurisprudence (fikih) and beliefs (akidah), is conducted every Friday. In implementing this program, there are supporting and hindering factors that affect the smoothness of the activities, as stated by the principal of SDIT.

Based on the interview with the school principal, there are several supporting factors that facilitate the smoothness of these activities. Firstly, the cooperation between teachers and students is a crucial factor supporting the success of the activities. Additionally, collaboration with parents also plays a significant role because parents are educational partners, and their support is essential for teachers. Thirdly, support from the government and sponsors is also vital. When there are activities that require significant funding, such as annual events like festivals or tahfiz graduation, involving sponsors is crucial to ensure the smoothness and success of the activities. Moreover, SDIT Baitul Izzah also implements social activities as part of their efforts to instill noble character. For instance, when Bengkulu experienced a disaster, participants were encouraged to engage in social fundraising activities in their local community. Teachers organized these activities by sharing information through WhatsApp groups. The principal of SDIT Baitul Izzah mentioned that the process is not too complicated. Information is given to homeroom teachers, who then convey it to the students through WhatsApp groups. In these activities, students actively participate in counting the collected funds and distributing them with the goal of assisting disaster victims.

According to the school principal, the motivation for fundraising is based on humanity. When others experience adversity, we can imagine ourselves in their position. Therefore, it is important to provide support in terms of humanity. Through this fundraising, students are given an understanding that there are people who have experienced adversity and need assistance through the collected funds. The school also provides donation boxes for students who want to contribute their pocket money. With the cooperation between teachers, students, and parents, as well as support from the government, sponsors, and social activities, SDIT Baitul Izzah can successfully carry out activities and instill good character and attitudes in its students. Shaping the religious character of students includes support from parents and a

joint commitment of the school community²⁷. The role of parents in home-based learning is influenced by factors such as their education, occupation, and income.²⁸ Parents play a crucial role in shaping their children's character within the family.²⁹

The teachers at SDIT Baitul Izzah are also involved in religious programs and activities by attending seminars and training on instilling religious character. Seminars on instilling religious values in the Pancasila profile are regularly attended by teachers. Mrs. SR, the principal of SDIT Baitul Izzah, stated that since the school's inception, they have adopted a holistic character-based curriculum for Indonesia. SDIT Baitul Izzah has 9 character pillars that are a distinctive feature of the school. Therefore, every year, the school sends teachers to other schools to deepen their understanding of these 9 character pillars. These character values are then conveyed to teachers and students at the school through the learning process, both in formal and non-formal education. This demonstrates SDIT Baitul Izzah's commitment to applying religious values and strong character to all members of the school. Aini & Syamwil (2020) state that the attitudes and behaviors of teachers who serve as role models will have a positive effect on students' growth and development and influence the formation of their character and personality.³⁰ This applies both within the school and in the broader environment, encompassing students' behavior, attitudes, and habits.

According to the interview with the school principal, when conducting these activities, there will inevitably be obstacles. One of the mentioned hindering factors is differences in thinking. Additionally, a lack of funds is also a constraint. The school principal is aware that fundraising for these activities cannot be forced because it involves voluntary donations (infaq), and if there are parents who cannot afford it, it cannot be enforced. Therefore, they often combine other social activities to reach the fundraising target. Despite the financial constraints, they believe that these challenges can still be addressed and overcome in a constructive manner. Furthermore, natural factors, such as rainy weather that disrupts activity preparations, can also be a hindrance. However, the school principal believes that these obstacles can still be overcome with strong support and collaboration from all parties involved. In facing these challenges, SDIT Baitul Izzah continues to make efforts to overcome each obstacle and solve problems by relying on collaboration and strong cooperation among all stakeholders.

CONCLUSION

Based on the research findings, it can be concluded that the the implementation religious characters in the profiles of pancasila students through religious activities in schools is highly evident. The regularly conducted programs, such as daily Quran readings, Quran and Asmaul Husna memorization on Fridays, congregational prayers, the Bilal Iman Taqwa night, and the Islamic Personal Development program focusing on fiqh and aqidah every Friday, successfully engage students in religious activities. In their daily lives, students actively participate in various religious activities held at the school. They engage in Quranic recitation, memorize verses and Asmaul Husna, and perform congregational prayers. Furthermore, the Bilal Iman Taqwa and Islamic Personal Development programs provide students with

²⁷ Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>

²⁸ Lilawati, A. (2020). Peran Orang Tua dalam Mendukung Kegiatan Pembelajaran di Rumah pada Masa Pandemi. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(1), 549. <https://doi.org/10.31004/obsesi.v5i1.630>

²⁹ Musawamah, M. (2021). Peran orang tua dan guru dalam membentuk karakter anak di kabupaten demak. *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 3(1), 54–70.

³⁰ Aini, S. Q., & Syamwil, F. (2020). Konstruksi Pendidikan Karakter Siswa Melalui Keteladanan Guru di Sekolah. *MANAGERE : Indonesian Journal of Educational Management*, 2(2), 149–156. <https://doi.org/10.52627/ijeam.v2i2.34>

opportunities to deepen their understanding of Islamic teachings, both in terms of fiqh and aqidah. Thus, through culture-based school programs that emphasize religious character, students at SDIT Baitul Izzah in Bengkulu City are able to practice religious values in their daily lives. These programs help strengthen students' religious identity and provide a conducive environment for the development of religious values within the context of Pancasila.

REFERENCE

- Agung, L. (2018). Character Education Integration in Social Studies Learning. *Historia Jurnal Pendidikan dan Peneliti Sejarah*, 12(2), 392. DOI:10.17509/historia.v12i2.12111
- Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>
- Aini, S. Q., & Syamwil, F. (2020). Konstruksi Pendidikan Karakter Siswa Melalui Keteladanan Guru di Sekolah. *MANAGERE: Indonesian Journal of Educational Management*, 2(2), 149–156. <https://doi.org/10.52627/ijeam.v2i2.34>
- Amir, Y., & Lesmawati, D. R. (2016). Religiusitas dan spiritualitas: Konsep yang sama atau berbeda. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 2(2), 67–73.
- Andriansyah, E. H. (2020). Mengembangkan Sikap Positif dan Pemahaman Siswa Melalui Pembelajaran Kontekstual dengan Metode Demonstrasi atau Field Trip. *Pedagogia: Jurnal Pendidikan*, 9(1), 81–89. <https://doi.org/10.21070/pedagogia.v9i1.270>
- Dunbar, R.I.M. (2019). Religiosity and religious attendance as factors in wellbeing and social engagement, *Religion, Brain & Behavior*, 11(1), 17-26. <https://doi.org/10.1080/2153599X.2020.1712618>
- Fitri, M. (2022). Upaya SDN 02 Rejang Lebong dalam Mewujudkan Profil Pelajar Pancasila Melalui Segenggam Beras Sepekan (Serasan) dan ToA (Toples Amal) Berbagi. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(1), 363–376.
- Fitriani, I. K. (2022). Implementasi Kegiatan Ekstrakurikuler Keagamaan dalam Pembentukan Karakter Religius Peserta Didik di Madrasah Tsanawiyah. *Jurnal Basicedu*, 6(3), 4612–4621. <https://doi.org/10.31004/basicedu.v6i3.2913>
- Haraha, I.A.P. (2023). Pancasila Student Profile as An Effort to Realize Student Character in Seeing Global Opportunities and Challenges. *International Journal of Students Education*, 1(2), 7–11. Retrieved from <https://journal.berpusi.co.id/index.php/IJoSE/article/view/179>.
- Höllinger, F. (2020). The impact of religiousness on attitudes towards religious others. *Österreich Z Soziol*, 45, 165–181. <https://doi.org/10.1007/s11614-020-00400-5>
- Irawati, D., Iqbal, A. M., Hasanah, A., & Arifin, B. S. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Edumaspul: Jurnal Pendidikan*, 6(1), 1224–1238. <https://doi.org/10.33487/edumaspul.v6i1.3622>
- Iddagoda, A., & Opatha, H. H. D. N. P. (2018). Religiosity: Towards A Conceptualization and An Operationalization. *Sri Lankan Journal of Human Resource Management* 7(1), 59-69. 10.4038/sljhrm.v7i1.5637
- Kahfi, A. (2022). Implementasi Profil Pelajar Pancasila dan Implikasinya Terhadap Karakter Siswa di Sekolah. *Dirasah: Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 5(2), 138–151.
- Lilawati, A. (2020). Peran Orang Tua dalam Mendukung Kegiatan Pembelajaran di Rumah pada Masa Pandemi. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(1), 549. <https://doi.org/10.31004/obsesi.v5i1.630>
- Musawamah, M. (2021). Peran orang tua dan guru dalam membentuk karakter anak di kabupaten demak. *AL- HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 3(1), 54–70.

- Nurfirdaus, N., & Sutisna, A. (2021). Lingkungan Sekolah dalam Membentuk Perilaku Sosial Siswa. *NATURALISTIC: Jurnal Kajian Penelitian Pendidikan Dan Pembelajaran*, 5(2b), 895–902. <https://doi.org/10.35568/naturalistic.v5i2b.1219>
- Rahma, M., Susanti, R., & Melilinda, M. (2023). Meningkatkan Mutu Peserta Didik Melalui Pengimplementasian Nilai-Nilai Pancasila Dalam Bingkai Bhineka Tunggal Ika. *Jurnal Adijaya Multidisplin*, 1(1), 64–75.
- Rengku, J. D. (2021). Konsep Hak Asasi Manusia menurut Islam Dengan Perbandingan Undang Undang Dasar Negara Kesatuan Republik Indonesia. *Justitia: Jurnal Ilmu Hukum*, 15(2), 32–48.
- Rusnani, Raharjo, Suryaningsih, A., & Noventari, W. (2021). Intensifikasi Profil Pelajar Pancasila dan Implikasinya terhadap Ketahanan Pribadi Siswa. *Jurnal Ketahanan Nasional*, 27(2), 230–249.
- Sabon, Y., Istiyono, E., & Widiastuti, W. (2022). Developing "Pancasila Student Profile" instrument for selfassessment. *Jurnal Penelitian dan Evaluasi Pendidikan*, 26(1), 37-46. doi:<https://doi.org/10.21831/pep.v26i1.45144>
- Susanti, A., Darmansyah, A., Tias, D.N., Hidayat, R., Syahputri, D.O., Wulandari, S., & Rahmasari, A. (2023). The Implementation of Project for Strengthening the Profile of Pancasila Students in the Independent Curriculum for Elementary School Students. *International Journal of Education & Curriculum Application*, 6(2), 113-122. <http://journal.ummat.ac.id/index.php/IJECA>
- Subaidi. (2020). Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila. *Journal of Social Studies Education Research*. 11 (2), 120-132.
- Suwartini, S. (2018). Pendidikan Karakter dan Pembangunan Sumber Daya Manusia Keberlanjutan. *Trihayu: Jurnal Pendidikan Ke-SD-an*, 4(1), 220–234.
- Syafri, U., Bawazier, F., Tamam, A., & Mujahidin, E. (2022). Inovasi program penguatan pendidikan karakter religius berbasis profil pelajar Pancasila di SMP Al-Kahfi. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(4), 574–588.
- Tirtoni, F. (2022). Nilai-Nilai Pancasila Sebagai Karakter Dasar Generasi Muda. *INVENTA*, 6(2), 210–224. <https://doi.org/10.36456/inventa.6.2.a6237>
- Utami, E. P., Bahrudin, F. A., & Legiani, W. H. (2022). Penanaman Kompetensi Kewarganegaraan melalui Pembelajaran Pendidikan Pancasila dan Kewarganegaraan Terhadap Siswa. *Jurnal Kewarganegaraan*, 6(1), 49–60.
- Wahyudi, M. (2016). *Implementasi pembelajaran pendidikan agama Islam (PAI) dalam pembentukan karakter religius dan sikap kepedulian sosial siswa di SMK Negeri 1 Kota Batu*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Widodo, H. (2018). Strategi Kepala Sekolah Dalam Mengembangkan Pendidikan Karakter di Sekolah Dasar Muhammadiyah Sleman. *Metodik Didaktik*, 13(2). <https://doi.org/10.17509/md.v13i2.8162>
- Winarni, E.W. (2018). Teori dan Praktik Penelitian Kuantitatif Kualitatif. Jakarta: Bumi Aksara.
- Zahrok, S., & Suarmini, N. W. (2018). Peran Perempuan dalam Keluarga. *IPTEK Journal of Proceedings Series*, 0(5), 61. <https://doi.org/10.12962/j23546026.y2018i5.4422>