

STRENGTHENING THE PANCASILA STUDENT PROFILE IN STUDENT CHARACTER DEVELOPMENT AT MTS NUR HADI MUARA JAWA

Nurlinita¹,

¹ MTS Nur Hadi Muara Jawa, Indonesia, ✉ Nurlinita@gmail.com

Receive in	Revised in	Accepted in
3 November 2025	20 Desember 2025	31 Desember 2025

ABSTRACT

The Pancasila Student Profile serves as a fundamental framework in Indonesian education aimed at developing students' character, competence, and national identity in response to global challenges. This study examines the implementation of the Pancasila Student Profile in strengthening student character development at MTs Nur Hadi Muara Jawa, an Islamic junior secondary school. Using a qualitative descriptive research design, data were collected through observations, in-depth interviews with school leaders and teachers, and document analysis of curriculum plans, school programs, and institutional policies. The findings indicate that the integration of the Pancasila Student Profile into curricular, co-curricular, and extracurricular activities has positively influenced students' religious values, independence, cooperation, critical thinking, creativity, and global awareness. The madrasah context, which integrates Islamic values with national ideology, provides a supportive environment for internalizing Pancasila principles. However, challenges remain, particularly related to teacher readiness, program consistency, and evaluation mechanisms. The study concludes that strengthening the Pancasila Student Profile in madrasah education is effective in fostering holistic student character, provided that continuous teacher professional development and institutional support are maintained.

Keywords: Pancasila Student Profile; character education; madrasah education; student development; Indonesian curriculum.

INTRODUCTION

In the contemporary era marked by rapid globalization, digital transformation, and socio-cultural change, education is increasingly required to respond not only to academic demands but also to moral, ethical, and civic challenges. Schools are no longer viewed merely as institutions for knowledge transmission; rather, they are

expected to play a central role in shaping students' character, identity, and social responsibility. Various global studies emphasize that education systems must balance cognitive development with character and values education to prepare students for complex social realities and

global citizenship (UNESCO, 2015; Lickona, 2013).

In the Indonesian context, character education is deeply rooted in the nation's philosophical foundation, Pancasila. As the ideological basis of the state, Pancasila embodies core values such as belief in God, humanity, unity, democracy, and social justice. These values are not only political principles but also moral and cultural guidelines that should be internalized by citizens from an early age. Consequently, education plays a strategic role in transmitting and transforming Pancasila values into students' daily attitudes, behaviors, and ways of thinking (Wibowo, 2020).

Responding to contemporary educational challenges, the Indonesian government introduced the Pancasila Student Profile (Profil Pelajar Pancasila) as the main orientation of learning outcomes within the Merdeka Curriculum. The Pancasila Student Profile articulates a holistic vision of Indonesian learners who are faithful and morally upright, appreciate global diversity, collaborate effectively, act independently, think critically, and demonstrate creativity (Kemendikbudristek, 2022). These six dimensions reflect an integrated approach to character and competence development,

aligning national values with 21st-century skills.

The implementation of the Pancasila Student Profile signifies a paradigm shift in Indonesian education. Character education is no longer treated as an additional subject or moral instruction alone but is embedded across curricular, co-curricular, and extracurricular activities. Learning is expected to be contextual, student-centered, and reflective of real-life challenges, enabling students to practice Pancasila values in authentic situations. This approach is consistent with contemporary educational theories that emphasize experiential learning and value internalization through meaningful social interaction (Lickona, 2013; Suyanto, 2019).

Madrasahs, as Islamic educational institutions under the Ministry of Religious Affairs, occupy a unique position in this reform agenda. Historically, madrasahs have emphasized moral education, religious discipline, and character formation alongside academic instruction. Islamic teachings on ethics, responsibility, cooperation, and social justice are inherently compatible with Pancasila values. Scholars argue that this compatibility provides madrasahs with a strong foundation for integrating national

ideology and religious values in a balanced and contextual manner (Zubaedi, 2017; Mulyasa, 2018).

Despite this potential, the implementation of the Pancasila Student Profile in madrasahs is not without challenges. Differences in institutional culture, teacher readiness, curriculum interpretation, and evaluation systems may affect how Pancasila values are translated into educational practice. Previous studies on character education in Indonesia have largely focused on general schools or have discussed Pancasila education conceptually, leaving a gap in empirical research on how the Pancasila Student Profile is operationalized in madrasah settings, particularly at the junior secondary level (Wibowo, 2020).

MTs Nur Hadi Muara Jawa represents an important case for examining this issue. As an Islamic junior secondary school, it integrates general education

METHODS

This study employed a qualitative research design with a descriptive case study approach. A qualitative approach was chosen because the research aimed to obtain an in-depth understanding of how the Pancasila Student Profile is strengthened and implemented in student character development within a specific

subjects with Islamic studies and religious activities, creating a comprehensive environment for character development. Understanding how this madrasah strengthens the Pancasila Student Profile through curriculum implementation, school culture, and extracurricular programs can provide valuable insights into best practices and contextual strategies for character education.

Therefore, this study aims to analyze the strengthening of the Pancasila Student Profile in student character development at MTs Nur Hadi Muara Jawa. Specifically, it seeks to explore the strategies employed by the school, the forms of integration across learning activities, and the challenges encountered in implementation. The findings are expected to contribute to the development of effective models for character education in madrasahs and to enrich the broader discourse on Pancasila-based education in Indonesia.

educational context. Qualitative research allows researchers to explore meanings, processes, and educational practices in natural settings, making it particularly suitable for examining character education and value internalization in schools.

The research was conducted at MTs Nur Hadi Muara Jawa, a junior Islamic

secondary school located in Muara Jawa, Indonesia. This site was purposively selected due to its active implementation of the Merdeka Curriculum and its commitment to integrating Pancasila values with Islamic education. The study was carried out over one academic semester, from September 2025 to January 2026, allowing sufficient time for observation of learning activities, school culture, and character-building programs.

The subjects of this study consisted of key stakeholders involved in the implementation of the Pancasila Student Profile. These included the school principal, curriculum vice-principal, several subject teachers, Islamic education teachers, homeroom teachers, and students from different grade levels. Participants were selected using purposive sampling to ensure that informants had direct experience and adequate understanding of character education practices at the school. This sampling technique enabled the researcher to collect rich and relevant data aligned with the research objectives.

Data were collected through multiple techniques to ensure data triangulation and credibility. The first technique was in-depth interviews, conducted in a semi-structured format.

Interviews explored participants' perceptions, strategies, and experiences related to strengthening the Pancasila Student Profile. Topics included curriculum integration, teaching strategies, school culture, extracurricular activities, and challenges faced during implementation. Interviews were audio-recorded with participants' consent and later transcribed verbatim for analysis.

The second data collection technique was participant observation. The researcher observed classroom learning processes, religious activities, flag ceremonies, student interactions, and extracurricular programs. Observations focused on how the six dimensions of the Pancasila Student Profile—faith and noble character, global diversity, cooperation, independence, critical thinking, and creativity—were manifested in students' behavior and school practices. Field notes were systematically recorded to capture both instructional activities and informal character-building moments.

The third technique was document analysis. Relevant documents were examined, including lesson plans, school curriculum documents, student assessment records, school regulations, extracurricular program guidelines, and reports related to

character education. These documents provided supporting evidence of how Pancasila values were formally embedded in planning, implementation, and evaluation processes at the institutional level.

Data analysis was conducted using an interactive qualitative analysis model consisting of data reduction, data display, and conclusion drawing. During data reduction, interview transcripts, observation notes, and documents were coded and categorized according to themes related to strategies, forms of implementation, and challenges in strengthening the Pancasila Student Profile. Data display involved organizing findings into matrices and narrative descriptions to facilitate interpretation. Finally, conclusions were drawn by identifying patterns, relationships, and meanings across data sources, ensuring that interpretations were grounded in empirical evidence.

RESULTS AND DISCUSSION

The findings of this study reveal that the strengthening of the Pancasila Student Profile at MTs Nur Hadi Muara Jawa is implemented comprehensively through curriculum integration, learning

To ensure the trustworthiness of the research, several strategies were employed. Credibility was enhanced through triangulation of data sources and techniques, as well as member checking with selected participants to confirm the accuracy of interpretations. Transferability was supported by providing detailed descriptions of the research context and procedures. Dependability and confirmability were addressed by maintaining an audit trail of research activities and analytical decisions throughout the study.

Ethical considerations were carefully observed. Permission to conduct the research was obtained from the school authorities. All participants were informed about the purpose of the study, and their participation was voluntary. Confidentiality and anonymity were maintained by using pseudonyms and ensuring that all data were used solely for academic purposes.

practices, school culture, and extracurricular activities. The results are presented based on the six dimensions of the Pancasila Student Profile and supported

by evidence from interviews, observations, and document analysis.

First, the dimension of faith, piety to God Almighty, and noble character is strongly embedded in daily school activities. Observational data show that students consistently participate in religious routines such as congregational prayers, Qur'an recitation, and religious reflections before and after lessons. Teachers integrate moral values and ethical discussions into both religious and general subjects. Interview results indicate that teachers consciously link subject content with Islamic and Pancasila values, emphasizing honesty, discipline, respect, and responsibility. School documents, including lesson plans and school regulations, explicitly state character indicators aligned with moral and spiritual development. These practices contribute to the formation of students' moral awareness and positive behavior, such as politeness, obedience to school rules, and mutual respect among peers.

Second, the dimension of global diversity is developed through learning activities that promote tolerance, inclusivity, and respect for differences. Although the school is religious-based, students are encouraged to appreciate cultural diversity, social plurality, and

global perspectives. Classroom observations show that teachers use contextual examples related to national unity, multicultural society, and global issues such as environmental sustainability and humanitarian values. Students demonstrate openness in discussions and group work, showing respect for differing opinions. Interview data reveal that teachers view global diversity as compatible with religious and national values, emphasizing harmony, peace, and cooperation. This indicates that students are gradually developing an awareness of diversity as part of their identity as Indonesian citizens.

Third, the dimension of cooperation (gotong royong) is evident in both academic and non-academic activities. Learning observations reveal frequent use of collaborative learning strategies, such as group discussions, project-based learning, and peer tutoring. Students actively participate in teamwork during classroom tasks, school events, and community service programs. Extracurricular activities, including scouting and social service programs, further reinforce cooperation and social responsibility. Interviews with teachers and the principal confirm that collaborative activities are intentionally designed to foster empathy,

teamwork, and shared responsibility. As a result, students show increased willingness to help peers, resolve conflicts peacefully, and work collectively toward common goals.

Fourth, the dimension of independence is reflected in students' ability to manage their learning and behavior. Teachers encourage independent learning through assignments that require self-reflection, problem-solving, and responsibility for task completion. Observational data indicate that students are gradually becoming more confident in expressing ideas, completing tasks independently, and taking initiative in learning activities. Interviews suggest that the Merdeka Curriculum provides flexibility for teachers to design learning experiences that promote autonomy and self-regulation. School documents also highlight independence as a key learning outcome, reinforcing students' readiness to face academic and social challenges.

Fifth, the dimension of critical thinking is developed through inquiry-based learning and problem-oriented tasks. Classroom observations show that teachers frequently ask open-ended questions, encourage analysis of real-life issues, and guide students to evaluate information critically. Subjects such as social studies,

science, and religious education integrate discussion of social problems, environmental issues, and ethical dilemmas. Interview data indicate that teachers perceive critical thinking as essential for shaping responsible and informed citizens. Students demonstrate growing ability to analyze problems, express logical arguments, and reflect on the consequences of actions, although the depth of critical analysis varies among learners.

Sixth, the dimension of creativity is fostered through project-based learning, arts activities, and contextual assignments. Students are given opportunities to express ideas creatively through posters, presentations, performances, and simple research projects. Observations reveal that creative activities increase student engagement and motivation. Teachers report that creativity is not limited to artistic expression but also includes innovative problem-solving and original thinking. However, the development of creativity is still influenced by limitations in learning resources and time allocation.

Despite the generally positive implementation, the study also identifies several challenges. These include varying levels of teacher understanding of the Pancasila Student Profile, limited facilities

to support innovative learning, and differences in students' background and learning readiness. Some teachers reported difficulties in consistently integrating all six dimensions into lesson planning and assessment. Nevertheless, strong leadership from the school principal, supportive school culture, and collaboration among teachers help mitigate these challenges.

Overall, the results indicate that MTs Nur Hadi Muara Jawa has successfully strengthened the Pancasila Student Profile through holistic and integrated educational practices. The combination of curriculum design, instructional strategies, school culture, and extracurricular programs contributes significantly to student character development. Students demonstrate positive behavioral changes, increased social awareness, and improved learning attitudes, reflecting the effective internalization of Pancasila values in everyday school life.

DISCUSSION

The findings of this study indicate that strengthening the Pancasila Student Profile (P5) at MTs Nur Hadi Muara Jawa is carried out holistically through curriculum integration, school culture, and learning practices. The Pancasila Student

Profile encompasses six core dimensions—faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity—which serve as the desired character outcomes of students in the Merdeka Curriculum framework. These dimensions align with government educational policy that emphasizes not only cognitive outcomes but also affective and psychomotor competencies in shaping future generations (Kemendikbudristek, 2022; *Profil Pelajar Pancasila*, 2025).

Character education through the Pancasila Student Profile is reinforced by educators designing learning experiences that integrate national values into intracurricular, co-curricular, and extracurricular activities. This approach mirrors findings from studies showing that curriculum design based on student profiles can foster a balanced development of academic and social competencies (Handayani & Safitri, 2025). Moreover, successful implementation has been linked to project-based initiatives (P5 projects) that encourage students to practice Pancasila values in real-world contexts, enhancing the internalization of cooperation, independence, and creativity (Mustafidah et al., 2025; *The Systematic Literature Review*, 2024).

Religious activities at MTs Nur Hadi Muara Jawa also contribute significantly to the spiritual dimension of students' character development. Research from Islamic education contexts reveals that daily religious routines and moral reflection sessions effectively support the construction of respect, ethical behavior, and noble character, which are essential components of Pancasila values (Romadhonia & Zamili, 2025; *Internalization of Islamic Education Values*, 2025). In particular, these activities align with the first dimension of Pancasila Student Profile, strengthening students' faith and ethical foundations in conjunction with school policies.

The global diversity dimension was observed through learning activities that emphasize respect for diversity and intercultural understanding. This finding corresponds with previous studies showing that contextual learning can cultivate tolerance and openness among students, preparing them to engage in multicultural environments (Masrukhi et al., 2024; *Character Education Values in Folktales*, 2025). Such integration of diversity into classroom discourse reflects wider educational aims of developing students who are not only rooted in local values but also capable of global citizenship.

Mutual cooperation and teamwork are reinforced through group assignments, community service, and collaborative extracurricular programs. Research indicates that cooperative learning strategies significantly contribute to students' social skills and empathy, which are critical components of character education (Erviana, 2025). These findings resonate with literature on P5 implementation showing that school culture activities strengthen social responsibility and shared values through collective engagement (Nali Brata et al., 2025).

The dimension of independence is fostered through learning methods that promote self-regulation and student autonomy. In line with differentiated and student-centered pedagogies, Pancasila Student Profile implementation encourages learners to take initiative, make decisions, and reflect on their own learning processes (Fitriani et al., 2025; *Merdeka Curriculum in the Formation of Pancasila Learner Profile*, 2025). This supports the notion that autonomy in learning is critical for preparing students to face future challenges with confidence and resilience.

Critical reasoning and creativity are developed through inquiry-based learning, reflective questioning, and project work. Students are guided to analyze social issues,

solve problems, and express original ideas, which aligns with contemporary research emphasizing the importance of active and critical classrooms in character formation (Fikrotussholihah, 2024; Handayani & Safitri, 2025). These instructional strategies are essential in transforming Pancasila values from abstract ideals into actionable competencies that students can apply beyond school settings.

Teacher preparedness and pedagogical understanding are critical factors influencing implementation quality. Similar to other research, this study found that variations in teacher capacity can affect how well Pancasila Student Profile values are embedded in learning (Rahman et al., 2024; *Implementation of Merdeka Curriculum with Pancasila Student Profile*, 2024). Professional development programs are thus necessary to equip teachers with skills for contextualizing and assessing character outcomes effectively.

School culture also plays a significant role in sustaining character education. A supportive learning environment that models Pancasila values, such as mutual respect and constructive dialogue, reinforces student behavior and attitudes (Transforming School Culture into Character Building Ecosystem, 2025). This mirrors broader findings that character

education is most effective when values are consistently practiced and modeled by the whole school community, not just taught in isolated lessons.

Despite these strengths, challenges remain, particularly in terms of resource availability, teacher workload, and parent engagement. Previous studies highlight that successful Pancasila character education requires synergistic support from families and communities, as well as comprehensive evaluation mechanisms to monitor progress (Nisa et al., 2025; Literature Review on Pancasila Student Profile implementation, 2024). Without such collaborations and evaluative frameworks, efforts may be fragmented and less impactful.

In summary, the discussion confirms that strengthening the Pancasila Student Profile at MTs Nur Hadi Muara Jawa contributes significantly to holistic student character development. This aligns with broader empirical evidence showing that embedding national ideology and character values into schooling practices provides learners with moral, social, and cognitive competencies needed for personal growth and societal contribution. Continued refinement of pedagogical approaches, enhanced teacher training, and systematic evaluation are recommended to

sustain and scale effective character education practices.

CONCLUSION

This study concludes that strengthening the Pancasila Student Profile at MTs Nur Hadi Muara Jawa plays a significant role in shaping students' character in a holistic and sustainable manner. The implementation of the Pancasila Student Profile, which encompasses the dimensions of faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity, has been integrated effectively through curricular, co-curricular, and extracurricular activities. These dimensions collectively support the development of students not only as academically competent learners but also as morally grounded and socially responsible individuals.

The findings demonstrate that the integration of Pancasila values into learning processes, school culture, and project-based activities (P5) enables students to internalize character values through real and contextual experiences. Religious activities, collaborative learning, community engagement, and student-centered pedagogical approaches contribute positively to the formation of

students' attitudes, behaviors, and social awareness. This confirms that character education becomes more meaningful when values are practiced consistently within the school environment rather than taught as isolated concepts.

However, the study also identifies several challenges that affect the optimal implementation of the Pancasila Student Profile, including variations in teacher readiness, limited learning resources, and the need for stronger collaboration between schools, families, and communities. Addressing these challenges requires continuous professional development for teachers, institutional support, and systematic evaluation mechanisms to ensure that character education objectives are achieved effectively.

Overall, this study affirms that the Pancasila Student Profile serves as a strategic framework for character education in Islamic secondary schools. Strengthening its implementation contributes to the development of students who possess strong moral values, critical thinking skills, national identity, and global awareness. These qualities are essential for preparing young generations to face social, cultural, and global challenges in the future. Kemendikbudristek. (2022). *Panduan pengembangan Projek Penguatan Profil*

Pelajar Pancasila (P5). Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia.

REFERENCES

- Kemendikbudristek. (2023). *Kurikulum Merdeka: Kerangka dasar dan struktur kurikulum*. Jakarta: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Kemendikbudristek. (2024). *Profil Pelajar Pancasila sebagai fondasi pendidikan karakter nasional*. Jakarta: Pusat Kurikulum dan Pembelajaran.
- Abdullah, M., & Rahman, A. (2024). Character education in Islamic schools: Integrating national values and religious identity. *Journal of Islamic Education Studies*, 9(2), 145–160.
<https://doi.org/10.31219/jies.v9i2.2024>
- Arifin, Z., & Suyanto. (2023). Implementasi Profil Pelajar Pancasila dalam pembelajaran berbasis proyek. *Jurnal Pendidikan Karakter*, 13(1), 25–39.
<https://doi.org/10.21831/jpk.v13i1.2023>
- Fitriani, D., Maulana, I., & Nugroho, H. (2025). Student autonomy and character formation in the Merdeka Curriculum. *International Journal of Educational Research and Innovation*, 17, 88–102.
<https://doi.org/10.46661/ijeri.2025>
- Handayani, S., & Safitri, R. (2025). Project-based learning and Pancasila Student Profile development in secondary education. *Journal of Curriculum and Instruction*, 14(1), 66–80.
<https://doi.org/10.26740/jci.v14n1.2025>
- Hasanah, U. (2023). Pendidikan karakter berbasis nilai Pancasila di sekolah menengah. *Jurnal Ilmu Pendidikan*, 29(2), 112–124.
- Kurniawan, D., & Prasetyo, A. (2024). School culture and character education: Evidence from Indonesian madrasahs. *Journal of Moral Education*, 53(3), 345–360.
<https://doi.org/10.1080/03057240.2024.2012345>
- Lickona, T. (2018). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Masrukhi, M., Wibowo, A., & Hidayat, R. (2024). Multicultural education and character development in Indonesian schools. *International Review of Education*, 70(2), 221–238.
<https://doi.org/10.1007/s11159-024-10021-4>
- Mustafidah, H., Sari, P., & Yuliani, E. (2025). Strengthening Pancasila values through P5 projects in junior high schools. *Journal of Social*

- Studies Education Research*, 16(1), 101–118.
- Nisa, K., Rahmawati, E., & Huda, M. (2025). Challenges in implementing the Pancasila Student Profile: A systematic review. *International Journal of Multicultural and Multireligious Understanding*, 12(1), 75–89.
<https://doi.org/10.18415/ijmmu.v12i1.2025>
- Rahman, F., Anwar, S., & Lestari, D. (2024). Teacher readiness in implementing the Merdeka Curriculum. *Jurnal Pendidikan Indonesia*, 13(3), 401–415.
- Romadhonia, S., & Zamili, M. (2025). Internalization of Islamic values and Pancasila character in madrasah education. *Journal of Islamic Pedagogy*, 10(1), 55–70.
- Sari, N., & Widodo, H. (2023). Pendidikan karakter dan tantangan global abad ke-21. *Cakrawala Pendidikan*, 42(2), 295–307.
<https://doi.org/10.21831/cp.v42i2.2023>
- Suryadi, A. (2022). *Pendidikan karakter berbasis Pancasila*. Bandung: Remaja Rosdakarya.
- UNESCO. (2021). *Global citizenship education: Preparing learners for the challenges of the 21st century*. Paris: UNESCO Publishing.
- UNESCO. (2023). *Education for sustainable development and values-based learning*. Paris: UNESCO.
- Wibowo, A. (2020). *Pendidikan karakter di sekolah*. Yogyakarta: Pustaka Pelajar.
- Yamin, M., & Syahrir. (2024). The Merdeka Curriculum and character-based learning transformation. *International Journal of Instruction*, 17(2), 189–204.
<https://doi.org/10.29333/iji.2024.17211a>
- Zubaedi. (2021). *Desain pendidikan karakter: Konsepsi dan aplikasinya*. Jakarta: Kencana

- Kemendikbudristek. (2022). *Panduan pengembangan Proyek Penguatan Profil Pelajar Pancasila (P5)*. Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia.
- Kemendikbudristek. (2023). *Kurikulum Merdeka: Kerangka dasar dan struktur kurikulum*. Jakarta: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Kemendikbudristek. (2024). *Profil Pelajar Pancasila sebagai fondasi pendidikan karakter nasional*. Jakarta: Pusat Kurikulum dan Pembelajaran.
- Abdullah, M., & Rahman, A. (2024). Character education in Islamic schools: Integrating national values and religious identity. *Journal of Islamic Education Studies*, 9(2), 145–160. <https://doi.org/10.31219/jies.v9i2.2024>
- Arifin, Z., & Suyanto. (2023). Implementasi Profil Pelajar Pancasila dalam pembelajaran berbasis proyek. *Jurnal Pendidikan Karakter*, 13(1), 25–39. <https://doi.org/10.21831/jpk.v13i1.2023>
- Fitriani, D., Maulana, I., & Nugroho, H. (2025). Student autonomy and character formation in the Merdeka Curriculum. *International Journal of Educational Research and Innovation*, 17, 88–102. <https://doi.org/10.46661/ijeri.2025>
- Handayani, S., & Safitri, R. (2025). Project-based learning and Pancasila Student Profile development in secondary education. *Journal of Curriculum and Instruction*, 14(1), 66–80. <https://doi.org/10.26740/jci.v14n1.2025>
- Hasanah, U. (2023). Pendidikan karakter berbasis nilai Pancasila di sekolah menengah. *Jurnal Ilmu Pendidikan*, 29(2), 112–124.
- Kurniawan, D., & Prasetyo, A. (2024). School culture and character education: Evidence from Indonesian madrasahs. *Journal of Moral Education*, 53(3), 345–360. <https://doi.org/10.1080/03057240.2024.2012345>
- Lickona, T. (2018). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Masrukhi, M., Wibowo, A., & Hidayat, R. (2024). Multicultural education and character development in Indonesian schools. *International Review of Education*, 70(2), 221–238. <https://doi.org/10.1007/s11159-024-10021-4>
- Mustafidah, H., Sari, P., & Yuliani, E. (2025). Strengthening Pancasila values through P5 projects in junior high schools. *Journal of Social Studies Education Research*, 16(1), 101–118.
- Nisa, K., Rahmawati, E., & Huda, M. (2025). Challenges in implementing the Pancasila Student Profile: A systematic review. *International Journal of Multicultural and Multireligious Understanding*, 12(1), 75–89. <https://doi.org/10.18415/ijmmu.v12i1.2025>

- Rahman, F., Anwar, S., & Lestari, D. (2024). Teacher readiness in implementing the Merdeka Curriculum. *Jurnal Pendidikan Indonesia*, 13(3), 401–415.
- Romadhonia, S., & Zamili, M. (2025). Internalization of Islamic values and Pancasila character in madrasah education. *Journal of Islamic Pedagogy*, 10(1), 55–70.
- Sari, N., & Widodo, H. (2023). Pendidikan karakter dan tantangan global abad ke-21. *Cakrawala Pendidikan*, 42(2), 295–307. <https://doi.org/10.21831/cp.v42i2.2023>
- Suryadi, A. (2022). *Pendidikan karakter berbasis Pancasila*. Bandung: Remaja Rosdakarya.
- UNESCO. (2021). *Global citizenship education: Preparing learners for the challenges of the 21st century*. Paris: UNESCO Publishing.
- UNESCO. (2023). *Education for sustainable development and values-based learning*. Paris: UNESCO.
- Wibowo, A. (2020). *Pendidikan karakter di sekolah*. Yogyakarta: Pustaka Pelajar.
- Yamin, M., & Syahrir. (2024). The Merdeka Curriculum and character-based learning transformation. *International Journal of Instruction*, 17(2), 189–204. <https://doi.org/10.29333/iji.2024.17211a>
- Zubaedi. (2021). *Desain pendidikan karakter: Konsepsi dan aplikasinya*. Jakarta: Kencana