

Integrating Pancasila Student Profile Values into Islamic Religious Education at *Sekolah Penggerak*

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ABSTRACT

The study evaluates the internalization of the Pancasila Student Profile values in Islamic Religious Education (IRE) learning in Ogan Komering Ilir Regency. It also examines the implications for students, identifying challenges in the internalization process. A mixed-methods approach with an Exploratory Sequential design was employed. The study involved all implementers of the first batch of the school program, with a sample of six schools. Data collection techniques included observations and interviews for qualitative data and surveys for quantitative data. Qualitative data were analyzed through direct interpretation, while quantitative data were processed using the Rasch model via the Jamovi application. Findings indicate that all six schools implemented various strategies to internalize the Pancasila Student Profile values. The degree of internalization varied, with the highest scores in faith and moral character and the lowest in creativity. Overall, 90.5% of the values were successfully internalized by students. The study highlights key challenges in value internalization, particularly in fostering "eliminating stereotypes and prejudices" and enhancing "flexibility of thinking in problem-solving". These findings suggest the need for more structured interventions to strengthen these aspects. While the internalization of Pancasila Student Profile values in IRE learning has been largely successful, improvements are needed in specific indicators. Addressing these challenges can further enhance students' character development and critical thinking skills.

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1. INTRODUCTION

The era of globalization has brought civilization to the Industrial Revolution 4.0, which began in 2010 with the use of the internet to solve life's problems (Prasetyo & Trisyanti, 2018). This revolution demands problem-solving skills, creativity, innovation, integrity, and strong character so that individuals do not just become spectators (Rohman & Ningsih, 2018). Education, significantly higher education, plays a vital role in producing adaptive human resources, with lecturers as the vanguard who must master digitalization, leadership, change prediction, and creativity and innovation (Harto,

2018). The synergy between education, family, and the socio-culture of society is needed to build human resources with character according to the demands of the industrial era 4.0 (Sutarna, 2018).

Character education plays a vital role in strengthening morals and ethics, especially in the era of Industry 4.0, so it needs to be implemented since elementary school as a digital information filter (Annisa et al., 2020; Ngamanken, 2014; Sofiasyari et al., 2019). Character is formed by mentality and religious values, making it a value instillation system for students (Fu'ad, 2017; Maragustam, 2015). Islamic morals must be a reference in building character (Fathurrohman, 2016), with Islamic Religious Education (PAI) as the main subject that instills character values through teacher role models, strengthening monotheism in class, implementing Islamic concepts in everyday life, and involving parents and the community (Kosim, 2020). Islamic Religious Education teachers play a significant role in shaping students' character by exemplifying the morals of the Prophet Muhammad SAW, utilizing the classroom as a means of learning monotheism, and encouraging the application of religious values in everyday life with the support of the surrounding environment (Anam, 2016; Pratama, 2019).

Character education has become a national education goal in Indonesia, as stated in Permendikbud (2018) Number 20 concerning Strengthening Character Education (PPK), which aims to foster noble values in students through various activities. The latest policy is the concept of the Pancasila Student Profile launched with the Sekolah Penggerak program, as stated in the Renstra of the Ministry of Education and Culture 2020–2024, which emphasizes the formation of students who are critical, creative, independent, faithful, pious, have noble morals, work together, and have a global perspective. This profile is the Graduate Competency Standard according to Permendikbudristek (2022) Number 5, which requires the instillation of Pancasila values, character strengthening, and improving student competencies so that they can live independently and continue their education. Every school under the Ministry of Education, Culture, Research, and Technology internalizes these values through the integration of subjects, intracurricular projects in the Merdeka Curriculum, and other character-strengthening programs.

The Pancasila Student Profile reflects Indonesian students who are globally competent and behave in accordance with the values of Pancasila through six main dimensions: faith, devotion to God Almighty, noble character, global diversity, cooperation, Independence, critical thinking, and creativity (Curriculum Standards and Education Assessment Agency, 2022). The policy that supports it is the Sekolah Penggerak program, which requires the implementation of the Merdeka Curriculum and the integration of the values of the Pancasila Student Profile (Kemendikbud, 2021). Internalization of these values requires time and consistency, not only in understanding the theory but also in applying it in everyday life. Habituation of these values is an effective method for shaping students' character (Fahmi & Susanto, 2018).

At the high school level, internalization of the values of the Pancasila Student Profile is more complex because students have reached the stage of abstract and argumentative thinking, as explained in Piaget's cognitive theory. They tend to analyze and evaluate before accepting a concept, so a deeper approach is needed. Social and cultural environmental factors also play an essential role, both in schools and in society. An inclusive school culture and positive interactions between students and teachers can strengthen the implementation of Pancasila values in everyday life. In addition, family and community support are key so that students see the application of these values in absolute terms and believe in the importance of the Pancasila Student Profile in their lives.

Ogan Komering Ilir (OKI) Regency has 46 high schools, including 6 Sekolah Penggerak, that implement the Merdeka Curriculum with the Pancasila Student Profile as character education. The driving school integrates these values in intracurricular, extracurricular, and cocurricular activities. The subject of Islamic Religious Education (PAI) has the most significant potential in implementing the six dimensions of the Pancasila Student Profile in each topic, compared to other subjects, which generally only integrate 2 to 5 dimensions. The government also provides a special time allocation for the Pancasila Student Profile Strengthening Project as a cross-disciplinary effort to internalize these values in students' lives.

Several previous studies include research by Kurniastuti (2022), Pudjiastuti (2020), Rusnaini (2021), Santika (2023), Fauzi (2023), Djamdjuri (2022), and Alim (2022). This study is novel in four main aspects. First, it focuses on the Pancasila Student Profile as a new policy in the Merdeka Curriculum, which is relevant to providing academic contributions to the latest education policies in Indonesia. Second, the research was conducted in the first batch of Sekolah Penggerak as a pilot program, thus providing unique insights into the implementation of the internalization of the Pancasila Student Profile values in Islamic Religious Education (PAI). Third, the approach used is holistic, covering curricular, extracurricular, and co-curricular activities, not limited to classroom learning. Fourth, this study uses the Rasch model for survey data analysis, a method rarely applied in similar studies, thus providing new contributions to educational research methodology.

This study aims to analyze the process of internalizing the values of the Pancasila Student Profile in Islamic Religious Education (PAI) learning in the first batch of pioneering schools and to measure its effectiveness using the Rasch model. The urgency of this study lies in the urgent need to understand how the Pancasila Student Profile is implemented holistically in the Merdeka Curriculum, considering that this policy is a strategic step in shaping the character of students based on Pancasila values and having global competence. In addition, as a new policy, the limited empirical research on the effectiveness of internalizing these values in pioneering schools makes this study important to provide academic insight, support the development of educational policies, and present a more objective methodological approach to measuring the achievement of the Pancasila Student Profile values.

2. METHODS

This study uses a mixed method with a descriptive approach to integrate quantitative and qualitative data so that it can provide a deeper understanding of the phenomenon being studied. This approach is carried out sequentially with an exploratory sequential design, where qualitative data is collected first through observation and interviews to understand how the Pancasila student profile is internalized in Islamic Religious Education (PAI) learning. These qualitative findings are then used to design a quantitative instrument in the form of a questionnaire distributed to grade XII students in six Sekolah Penggerak. Quantitative data are analyzed using the Rasch method to obtain objective and measurable results, supporting the testing of qualitative findings. The focus of the study is on the six dimensions of the Pancasila student profile consisting of 42 sub-elements relevant to the achievements of phase F at the high school level, which include internalization of values such as faith, diversity, cooperation, Independence, critical thinking, and creativity.

The selection of six schools in this study was carried out through a cluster sampling method by considering representative factors, such as the status of the school as a driving school, geographical diversity in Ogan Komering Ilir Regency, and the school's readiness to implement the Merdeka Curriculum. The selected schools reflect variations in the implementation of the Pancasila student profile so that the results of the study can describe broader conditions in the context of implementing this policy in Sekolah Penggerak.

To reduce researcher bias in the process of data collection and analysis, this study implemented several strategies, including method triangulation, by comparing the results of observations, interviews, documentation, and surveys. In addition, peer debriefing was carried out with education academics to ensure the objectivity of data interpretation. The data were also analyzed using statistical software, which reduces the possibility of subjectivity in determining patterns and relationships between variables.

The presentation of the research results is carried out in a structured manner, starting from qualitative results that present in-depth interpretations of observation and interview data, as well as direct quotes from participants. Furthermore, quantitative results analyzed using the Rasch method are presented to show the relationship between the internalization of Pancasila student profile values and Islamic Religious Education learning. The integration of these two types of data is carried out at the final stage to provide a more comprehensive understanding. This study shows the advantages of mixed

methods in overcoming the weaknesses of each type of data, providing richer insights, and producing significant contributions to educational theory and practice.

The population of this study included all students in schools implementing the Merdeka Curriculum, especially in Ogan Komering Ilir district, which is also the researcher's working area. The sample was taken using the cluster sampling method to represent a particular area. Data were collected through observation, interviews, documentation, and surveys, providing a comprehensive picture of the phenomenon being studied. The observation was used to validate questionnaire data containing 42 items of Pancasila student profile achievements with the answers "Yes" (score 1) and "No" (score 0). The documentation study analyzed teacher learning documents related to the internalization of Pancasila values. In-depth interviews were conducted with 20 main questions to understand the respondents' perspectives, and a survey with a digital questionnaire via Google Forms was used to collect quantitative data efficiently.

The research instrument was compiled based on the phase achievements of each element of the Pancasila Student Profile formulated by BSKAP. There are six dimensions in the Pancasila Student Profile, which are broken down into 20 elements and 42 sub-elements, which are the basis for compiling observation, interview, and survey instruments. The grid and instruments for each method are available in the research appendix. Instrument validation was carried out through content validity by ensuring that each item reflects the achievement indicators in their entirety based on academic studies, as well as construct validity with consultation and revision based on expert input. This validity ensures that the instrument measures variables accurately and consistently. A Google Form-based survey was used for quantitative data collection, while observation and interviews provided in-depth qualitative data.

Data analysis was conducted in an integrated manner using qualitative and quantitative approaches. Qualitative data were analyzed to produce themes, patterns, and perspectives on the internalization of the Pancasila Student Profile values. In contrast, quantitative data were analyzed using the Rasch Model using the Jamovi application. The Rasch method was chosen because of its ability to analyze ordinal scale-based survey data with a better level of accuracy compared to traditional approaches. The Rasch model allows for a more objective evaluation of the achievement of internalization of Pancasila student profile values by considering the level of difficulty of each questionnaire item and the individual abilities of students. The analysis was conducted using Jamovi software, which produces an infit-outfit index to assess the suitability of student responses to the survey and a measure index to describe the level of difficulty of achievement. Wright mapping is used to evaluate the position of student competencies related to the internalization of Pancasila student profile values. Integration of qualitative and quantitative data is carried out at the final stage to obtain a more comprehensive understanding, look for relationships or contradictions in the findings, and identify factors that influence the challenges of internalizing values in Sekolah Penggerak.

3. FINDINGS AND DISCUSSION

3.1. *Internalization of Pancasila Student Profile Values in Islamic Religious Education Learning*

3.1.1 **Internalization of Pancasila Student Profile Values in Islamic Religious Education Learning at SMAN 1 Kayuagung**

In the dimension of Faith and Devotion to God Almighty and noble Morals, Islamic Religious Education teachers effectively instill the values of faith, piety, and noble morals in accordance with the Pancasila Student Profile. Learning begins with greetings and prayers, reflection on daily worship, and moral development in various aspects: neatness, discipline, respect for differences, balance between worship and social, concern for the environment, and strengthening national values. The school creates a conducive environment with religious activities such as congregational prayers, lectures, and celebrations of major holidays to enhance students' spiritual and social values. In the Global Diversity dimension, teachers encourage students to appreciate other cultures through the introduction of

diversity, reflection on cross-cultural interaction experiences, and effective communication. Teachers also emphasize social justice so that students are open to all groups.

In the Gotong Royong dimension, teachers develop collaboration through group discussions, increase social awareness, and instil the value of sharing. This strategy aims to build productive interactions and social awareness among students. In the Independent dimension, teachers help students recognize their potential and challenges and teach emotional regulation in dealing with various situations. In the Critical Reasoning dimension, teachers encourage students to think critically through interactive discussions, analytical questions, and evaluation of ideas. Teachers also guide students in reflecting on their thoughts and communicating their arguments. In the Creative dimension, teachers create an environment that encourages original thinking through open-ended questions, positive feedback, and innovative learning methods such as collaborative projects and problem-based learning. The main challenge is the lack of student curiosity, which is overcome with personal motivation, appreciation of creativity, and concrete guidance so that they are more daring to explore.

The uniqueness of this research finding lies in the holistic approach to internalizing the values of the Pancasila Student Profile through Islamic Religious Education (PAI) learning. The values of faith, piety, and morals are not only taught theoretically but also applied in everyday life, covering personal, social, and national aspects. Teachers use multidimensional strategies with methods such as group discussions, reflection on cultural experiences, and collaborative projects to develop critical thinking, cooperation, and student creativity. One unique aspect of this study is the balance built between worship and social life, where students are encouraged to understand that worship is not only vertical to God but must also be reflected in social and environmental concerns.

In addition, this study identified obstacles in the development of student creativity, namely the lack of curiosity and courage to explore. To overcome this, teachers apply strategies such as personal motivation, appreciation of student ideas, and interactive approaches that encourage more courage in creative thinking. Another interesting finding is the focus on reflection and self-evaluation, where students are not only invited to understand the values of diversity and Independence but are also given space to reflect on their own experiences in interacting with others.

Furthermore, this study shows how teachers consciously instil cross-cultural communication skills to prepare students for the era of globalization. Students are not only introduced to other cultures but are also invited to reflect on their experiences in interacting with individuals from different backgrounds. Thus, the PAI learning strategy applied in this study not only instils religious values conventionally but also connects them to the broader social, cultural, and global context. This holistic and reflective approach makes this study contribute to understanding how religious education can shape students' adaptive and competitive characters in the modern era.

The findings of this study can be explained through the Constructivism Theory (Vygotsky) in Arafah (2023), which emphasizes the importance of social interaction in learning, as seen in the discussion, reflection, and collaboration strategies implemented by teachers. In addition, the Character Education Theory (Lickona) is relevant in efforts to instil moral values holistically, covering aspects of knowledge, feelings, and ethical actions (Lickona, 2012a). In terms of creativity, this study is in line with the Creativity Theory (Guilford), which highlights the importance of fluency of thought and flexibility in finding solutions (Guilford, 2017). Meanwhile, the Multiculturalism Theory (Banks) supports teachers' strategies in building cross-cultural awareness and communication (Banks, 2015). Thus, this study shows that religious education not only forms individual morality but also adaptive and inclusive character in the global era.

3.1.2 Internalization of Pancasila Student Profile Values in Islamic Religious Education Learning at SMAN 2 Kayuagung

In the dimensions of Faith and Devotion to God Almighty and noble Morals, teachers consistently instil religious values by starting learning with greetings. Differences emerged in the third observation, where teachers added a joint prayer. Teachers also reminded students to reflect on worship by asking about their worship practices. The aspect of self-morals was recorded in the first two observations,

especially regarding students' neatness and personal hygiene, but was not seen in the third observation. Meanwhile, the social and empathy aspects appeared through various approaches, such as teaching different perspectives, using stories to arouse sympathy, and emphasizing community life. Morals towards nature and national morals appeared in the first two observations, with an emphasis on protecting the environment and fostering an attitude of nationalism, but were not recorded in the third observation. In the Global Diversity dimension, the elements of knowing and appreciating culture were applied consistently, with teachers introducing cultural diversity and encouraging students to respect it. The aspects of communication and intercultural interaction appeared limited, with only a few reminders about the importance of good communication. The elements of reflection and being responsible for the experience of diversity were only partially visible, with an invitation to be inclusive but lacking in reflections on students' personal experiences. In the social justice element, the teacher emphasizes an inclusive and fair attitude, but concrete activities in the implementation of social justice still need to be improved.

In the Gotong Royong dimension, the collaboration element is clearly visible with the application of discussion methods that encourage student interaction and cooperation. The caring element is reflected in the ice-breaking session, which aims to build empathy and is a reminder of the importance of caring for the environment and society. However, the sharing element is still not consistently observed, although the teacher has reminded students of the importance of sharing knowledge and experiences. In the independent dimension, the elements of self-understanding and situations were not observed, indicating that there has not been strong internalization. However, the self-regulation element is seen in the teacher's reminder about the importance of managing emotions and being responsive to situations, indicating good internalization in this aspect.

In the Critical Reasoning dimension, the teacher actively encourages students to obtain and process information through critical questions that deepen their understanding. However, the elements of analyzing and evaluating reasoning were only seen in the third observation, while the previous two observations did not show this activity. The elements of reflection on thinking and the thinking process also only emerged in the third observation, with the teacher encouraging students to argue and defend their thoughts logically. In the Creative dimension, the element of producing original ideas was seen in the first and third observations, with the teacher encouraging students to put forward their ideas. However, the aspect of creating original work and actions was less internalized, as seen only in the first observation and without continuity in the next session. The element of flexibility of thinking in finding solutions to problems was seen through the teacher's guidance in guiding students to think flexibly and find alternative solutions that were appropriate for their age.

The uniqueness of this research finding lies in the consistency and variety of teachers' approaches in internalizing the values of the Pancasila Student Profile in the classroom. In the dimensions of faith and devotion to God, almighty and noble morals, observations show that teachers not only instill religious values formally but also through reflection on worship and daily habits, such as checking personal hygiene and strengthening social values. In addition, this study reveals that the culture and diversity-based learning approach is firmly applied to the element of knowing and appreciating culture. However, the aspects of intercultural interaction and reflection on diverse experiences still need to be improved.

Another uniqueness is the mutual cooperation-based learning approach that emphasizes collaboration and concern more than sharing, indicating that the sharing aspect in learning is still not internalized concretely. In the Critical and Creative Reasoning dimension, this study highlights that teachers consistently encourage students to think critically through reflective questions. However, evaluation activities and reflection on thinking emerged significantly in the last observation, indicating gradual development in the implementation of high-level thinking skills. In addition, the Mandiri dimension shows a striking difference, where self-regulation is well internalized, but self-understanding and situation are not observed at all. Overall, this study shows that strengthening Pancasila values in education can occur gradually and vary, depending on the approach applied by the

teacher, with some aspects being emphasized more than others. This uniqueness illustrates that although the central values have been implemented, there is still room to improve the balance in the internalization of all elements of the Pancasila Student Profile.

The findings of this study can be analyzed using the theory of internalization of values in education explained by Lickona (2012b), which states that character education must go through three main dimensions: moral knowing, moral feeling, and moral action. In the context of this study, teachers not only provide an understanding of moral concepts through explicit teaching (moral knowing) but also build students' emotional awareness of religious values, personal hygiene, cooperation, and diversity (moral feeling). However, the findings show that the implementation of moral action is still not evenly distributed in all dimensions, such as in the aspect of sharing and reflecting on experiences of diversity, which has not been optimally implemented. This is in line with Kohlberg's view (1984) that a person's moral development requires a situation that allows active involvement in decision-making and the application of values in real terms.

In addition, Vygotsky's socio-cultural learning theory (1978) in Arafah (2023) emphasizes that learning values and social skills are most effective through social interaction and scaffolding from the environment. This can be seen in the application of discussion, story, and reflection methods carried out by teachers to strengthen students' understanding of diversity and critical reasoning. However, this theory also emphasizes that active involvement in social practices is essential to building a more profound experience, which, in the findings of this study, has not fully occurred in the aspects of intercultural interaction and the application of creative ideas into tangible actions. Therefore, in accordance with Bandura's (1986) perspective on the Social Learning Theory in Nabavi (2012), there needs to be a more explicit role model from teachers so that students can observe, imitate, and internalize the values of the Pancasila Student Profile more holistically in their lives.

3.2. *The Impact of Regional Typology and Its Internalization Position Based on Lickona's Theory*

The results of the analysis of observations of Islamic Religious Education (PAI) learning in three school categories—urban, rural, and suburban—showed variations in the achievement of the dimensions and elements of the Pancasila Student Profile. Overall, metropolitan areas recorded the highest achievement (70%), followed by suburban (68%) and rural (66%). This difference, although small, reflects how geographical, social, and cultural conditions influence the implementation of Pancasila values in learning.

The dimensions of faith and devotion to God Almighty and Noble Morals had the highest achievement in all areas, namely 94% in urban areas, 93% in rural areas, and 100% in suburban areas. This shows the success of the integration of religious values in PAI learning. In the suburbs, this maximum achievement may be due to the balance between urban openness and the strength of rural communities. Meanwhile, in urban areas, religious and cultural diversity is a challenge in itself in instilling the value of tolerance. In rural areas, social homogeneity supports the internalization of spiritual values but can limit innovation in learning approaches.

The Global Diversity dimension shows significant challenges, especially in suburban areas, with only 38% achievement, compared to urban (52%) and rural (52%). The low achievement in suburban areas may be due to the lack of real-life experiences in cross-cultural interactions. In contrast, in urban areas, high diversity provides opportunities for students to develop intercultural communication skills. In rural areas, despite low levels of diversity, a community-based approach can be an effective strategy for introducing the concept of diversity.

The Mutual Cooperation dimension recorded the highest achievement in suburban areas (78%), followed by urban (76%) and rural (56%). This shows that the tradition of cooperation is still strong in suburban areas. In urban areas, despite high levels of individualism, modern mindsets allow for effective collaboration in learning. In contrast, in rural areas, limited educational resources may be an obstacle to the broader application of cooperation values in formal education.

The Independent dimension has similar achievements in suburban and rural areas (67%), higher than urban (52%). Students in suburban and rural areas tend to be more independent because of the demands of the social environment that require them to face challenges directly. On the other hand, in urban areas, more complete facilities may make students more dependent on their surroundings, so they are less trained in independent decision-making.

The Critical Reasoning Dimension has a relatively even distribution of achievements, namely 69% in urban areas, 67% in suburban areas, and 61% in rural areas. Urban areas have better access to sources of information, supporting students' analytical skills. In suburban areas, there are transition efforts to strengthen critical thinking, although they still need to be improved. In rural areas, limited educational facilities and resources are the main challenges in developing essential reasoning skills.

The Creative Dimension recorded the lowest achievement in all regions, namely 57% in urban areas, 53% in rural areas, and 50% in suburban areas. This low achievement shows that developing creativity has not been the main focus of Islamic Religious Education learning. In urban areas, high academic pressure can limit space for creativity. In rural areas, limited access to creative tools and media is the main obstacle. In contrast, in suburban areas, this low achievement may indicate a lack of encouragement to explore new ideas in learning.

Based on Thomas Lickona's theory of internalization of values, the achievement of each dimension of the Pancasila Student Profile is at a different stage of internalization (Lickona, 2012b). The dimension of Faith and Devotion to God Almighty, Noble Morals, has reached the stage of doing good, where religious values are not only understood but also applied in students' daily lives. Meanwhile, the Global Diversity dimension is still at the stage of knowing the good, where students understand the importance of diversity but have not fully internalized it in attitudes and actions.

The Gotong Royong dimension is in the transition stage between feeling good and doing good, where students begin to feel the importance of cooperation but still need to be encouraged in the aspect of sharing. The Independent dimension is at the stage of feeling good, with a good understanding of self-regulation, but still lacking in personal reflection. The Critical Reasoning dimension is also at the stage of feeling good, with high information processing but low reflection of thought. Meanwhile, the Creative dimension is still at the stage of knowing the good, where students understand the importance of creativity but have not yet applied it in real life.

Overall, these results indicate that the internalization of Pancasila values in Islamic Religious Education learning has gone well in specific dimensions, especially in the aspects of religiosity and morality. However, further efforts are still needed to improve students' critical thinking skills, Independence, and creativity so that these values can be implemented more comprehensively in their lives.

3.3. Implications of Internalization of Pancasila Student Profile Values for Students

The survey, distributed through Google Forms, obtained answers from 910 respondents. The results are in the form of dichotomous data with the answer "Yes" valued as one and the answer "No" valued as 0. The data was then analyzed with the Jamovi v.2.3.28 Application using the *Dichotomous Rasch Model module*. The analysis focused on the logit of items, which in this case are the achievements of the elements of the Pancasila Student Profile dimension, as many as 42 items and also the logit of persons who are survey respondents.

Based on the results of Jamovi's analysis, the highest Measure item value is -3.12, and the lowest is -5.39, which means that all 42 items are below measure 0. In the context of exam questions, a measure item below 0 means that the question is too easy. However, in the context of internalizing the Pancasila student profile, students easily accept all achievements of the Pancasila student profile elements. The values in the Pancasila student profile have been internalized quite well among students in 6 Sekolah Penggerak.

Then, the Outfit value shows the extent to which the data from an item is in accordance with the Rasch model. The recommended outfit value is +0.5 to +1.5. If it is outside this range, it can be said that

the item in question does not meet the criteria for a good item, according to Rasch or is commonly called an outlier. Outlier means that the response to an item has higher variability than expected based on the model. This means that the data does not match the pattern predicted by the Rasch model. In the context of evaluation, this means that there is a pattern of answers that should not be given as a response. Based on the Jamovi application analysis data, it can be seen that out of 42 achievement items, four items are considered outliers or not appropriate to be analyzed using the Rasch method. A total of 38 items were declared appropriate because they were in the range of +0.5 to +1.5. This means that 90.5% of the items have been answered according to the Rasch method predictions.

The four outlier items are increasingly clearly visible when the outfit item data is plotted into a graph, as shown in Figure 1. The four items are two items from the dimension of Faith and Devotion to God Almighty and two items from the dimension of Independence.

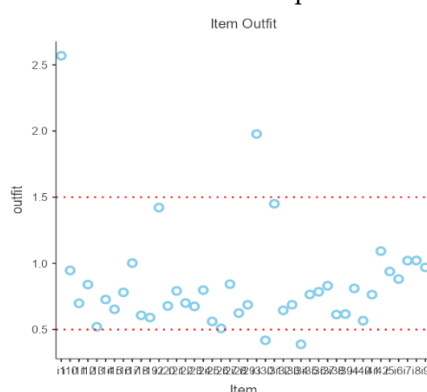


Figure 1. Graph of outfit item values analyzed using the Rasch method.

The projection of the level of difficulty and estimated ability of students in implementing the values in the Pancasila student profile is depicted in the Wright map, as shown in Figure 2. Based on the projection, it is clearly visible that almost all of the estimated data on student ability are at the top, while the level of difficulty of the items is at the bottom. This means that almost all students have received the values of the Pancasila student profile. However, there is a small number that is equivalent to the level of difficulty of the items; this can be interpreted as meaning that the students are still in a state of internalizing. Among the difficulty of the items or indicators of the Pancasila student profile, the two easiest are indicators 7 and 33. These indicators read "empathize with others" and "show initiative and work independently". This means that students in the 6 Sekolah Penggerak have the highest empathy and initiative values among the other values.

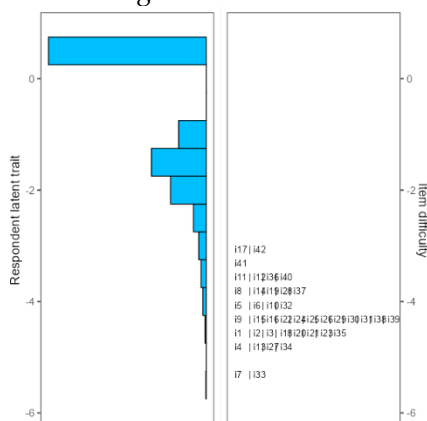


Figure 2. Wright map for student achievement and item difficulty levels.

Based on interviews with Islamic Religious Education (PAI) teachers, the ease of students in achieving the indicators of "empathizing with others" and "showing initiative and working independently" can be associated with various contextual factors. Sekolah Penggerak has a curriculum

design that also emphasizes the importance of internalizing the Pancasila student profile both in intracurricular, extracurricular and co-curricular activities in the form of a Pancasila student profile strengthening project (P5). Empathy is seen as a fundamental value that has been instilled since elementary education. Teachers emphasize the importance of social and collaborative activities in schools that regularly hone students' empathy skills. Likewise, with the development of initiative and Independence, a supportive learning environment provides space for students to develop their potential through teaching methods that encourage problem-solving and creativity. The role of the social environment also contributes significantly to the achievement of the Pancasila student profile indicators. A school culture that supports positive social interactions and teacher guidance that appreciates acts of empathy and initiative are essential factors in shaping students' character. These qualitative findings strengthen the quantitative data of the study, showing that the achievement of Pancasila student profile indicators is not merely a statistical figure but rather the result of a comprehensive and sustainable educational process.

Meanwhile, the most difficult are indicators 17 and 42, which read "eliminating stereotypes and prejudices" and "having flexibility in thinking in finding alternative solutions to problems". This finding is in line with the conclusions of in-depth interviews with Islamic Religious Education (PAI) teachers; the difficulty of students in achieving the indicators "eliminating stereotypes and prejudices" and "having flexibility in thinking in finding alternative solutions to problems" has complex root problems related to the cognitive and social development of students. Stereotypes and prejudices are still strongly influenced by the family environment, the influence of social media, and the mindset of society, which still tends to be dichotomous and black and white. The main challenge in eliminating stereotypes lies in the process of deconstructing the understanding that has been built since early on. Teachers revealed that students often inherit stereotypical views from their surroundings, both from family, media, and social environments. The process of awareness of diversity and the importance of multiple perspectives requires a systematic and sustainable approach, which cannot be solved only through a short learning process in the classroom.

Meanwhile, the flexibility of thinking in finding alternative solutions to problems faces significant obstacles related to the education pattern, which still tends to be conventional. Teachers admit that students still tend to receive information passively, hindering the development of critical and divergent thinking skills. Teachers acknowledge that developing flexibility of thinking requires a transformation of teaching methodology that is more responsive and dialogical and encourages students' independent thinking. Although the government recommends differentiated learning, there are still many obstacles and challenges to its implementation in the field.

The complexity of achieving these two indicators shows that character-building and critical thinking skills require a holistic approach. Collaboration between schools, families, and communities is needed to create an educational ecosystem that encourages students to go beyond the boundaries of prejudice and develop a more open, adaptive, and creative mindset in solving problems.

The results of the study indicate that the values of the Pancasila Student Profile have been well internalized among students in six Schools of Mover, with relatively easy-to-accept element achievements, as shown by the Dichotomous Rasch Model analysis through the Jamovi application. The majority of items have a high level of conformity with the Rasch model. However, there are four outlier items, two of which are related to the dimensions of Faith and Devotion to God Almighty and two others in the Independent dimension. The most straightforward indicators to achieve are "empathizing with others" and "showing initiative and working independently," which are supported by the School Mover curriculum approach, a collaborative learning environment, and teacher guidance that encourages positive character. In contrast, the most complex indicators to achieve are "eliminating stereotypes and prejudices" and "having flexibility in thinking in finding alternative solutions to problems," which are influenced by social and environmental factors, mindsets that still tend to be dichotomous, and conventional teaching methods that do not encourage reflective and divergent thinking. These findings indicate that internalization of Pancasila values is not only a curriculum issue

but also requires support from a broader educational ecosystem, involving schools, families, and communities in the process of character formation and critical thinking of students.

The findings of this study are in line with the theory of internalization of values proposed by Thomas Lickona (2012b), which states that internalization of values occurs through three main stages: knowing the good (knowledge of values), feeling the good (feeling the values), and doing the good (applying values in everyday life). In the context of this study, the most readily accepted indicators, such as "empathizing with others" and "showing initiative and working independently," indicate that students have reached the stage of doing good, where these values are not only understood but also applied in everyday life. On the other hand, indicators that are difficult to achieve, such as "eliminating stereotypes and prejudices" and "having flexibility in thinking in finding alternative solutions to problems," are still in the stage of knowing the good or feeling good, which indicates that students understand the importance of these values but have not been able to apply them in real life fully. This shows that the internalization of values in the Pancasila Student Profile requires a systematic and sustainable approach, especially in more complex aspects such as critical thinking and openness to differences.

Two previous studies support this finding. Research by Saputra (2023) shows that schools with a character-based curriculum are more effective in instilling the values of empathy and cooperation through experience-based activities, such as project-based learning and involvement in social activities. This is in line with the results of research showing that the indicator of "empathizing with others" is more straightforward to internalize because of the learning approach that involves social interaction and personal reflection. A study conducted by Murdianto (2018) found that stereotypes and prejudices among students are difficult to eliminate due to social and environmental factors and the mindset of society, which still tends to maintain a monolithic point of view. This finding supports the results of this study, where the indicator of "eliminating stereotypes and prejudice" has a low level of achievement due to external factors such as family influence and social media. Both studies emphasize that internalization of the values of the Pancasila Student Profile depends not only on the education system but also on support from the broader social environment.

4. CONCLUSION

This study concludes that the internalization of Pancasila Student Profile values within Islamic Religious Education (PAI) at SMA Penggerak Class 1 in Ogan Komering Ilir Regency has yielded positive outcomes, with 90.5% of the indicators successfully internalized. The highest achievement was observed in the dimension of faith and devotion to God Almighty, reaching 95%, indicating a strong emphasis on religious values. Conversely, the global diversity dimension recorded the lowest internalization rate at 50%, highlighting challenges in promoting global perspectives due to limited teaching resources and insufficient teacher engagement. Among the most easily internalized values were "empathizing with others" and "showing initiative and working independently," suggesting that interactive and student-centered learning approaches effectively foster emotional intelligence and autonomy. In contrast, the indicators "eliminating stereotypes and prejudices" and "having flexibility in thinking to find alternative solutions" were the most challenging, reflecting difficulties in cultivating critical thinking and tolerance—issues likely influenced by social environments, traditional teaching methods, and passive learning habits. Despite the overall success of PAI in shaping student character and competencies, these findings emphasize the need for a more holistic educational strategy involving schools, families, and communities to strengthen areas requiring deeper cognitive engagement. The study's limitations, including its focus on a single school, reliance on survey data and Rasch analysis without longitudinal observation, and the absence of comparative analysis across educational contexts, limit the generalizability of the findings. Future research should explore diverse pedagogical approaches, develop robust assessment tools, and conduct comparative studies across various school types—particularly Sekolah Penggerak—to better understand effective strategies for fostering critical thinking and dismantling stereotypes in students.

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