

## Internalization of Pancasila Values Through Islamic Religious Education at MTS Ma'arif 31 Trimurjo

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### ABSTRACT

The research was conducted at MTs Ma'arif 31 Trimurjo, Central Lampung, focusing on the internalization of Pancasila values through Islamic Religious Education. Pancasila, as the foundation of the Indonesian state, consists of five fundamental principles that guide national identity and unity. The integration of these values within Islamic Religious Education plays a vital role in shaping students' character. Islamic Religious Education holds a fundamental position in moral development, aiming to instill ethical values based on the Qur'an and As-Sunnah. Through this education, students learn to understand, practice, and implement Islamic teachings in their daily lives. This process not only strengthens their faith but also aligns their behavior with national values. By internalizing Pancasila through Islamic teachings, students at MTs Ma'arif 31 Trimurjo develop into individuals with strong moral character, responsibility, and social awareness. This approach ensures that they uphold national unity while maintaining their religious identity. Ultimately, the application of Pancasila values in their environment contributes to the formation of high-quality individuals who embody both Islamic and national principles.

**Keywords:** Islamic Religious Education, Islamic Character, Pancasila, Value Internalization.

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### INTRODUCTION

The essence of Pancasila is a value system, a crystallization of the noble values and culture of the Indonesian nation, rooted in cultural elements as a whole (Kaelan and A. Zubaidi, 2020), serving as the highest foundation in the governance of Indonesia. In line with global progress and changing paradigms, the ideology of Pancasila faces tasks and challenges in preserving the noble values embedded in each of its principles (S. Nurjanah, 2019). The internalization of Pancasila values is the process of instilling the nation's ideology in its citizens as an effort to shape their personality, way of thinking, and patterns of behavior in all aspects of national and state life (Salis Irvan Fua, 2022).

Pancasila represents the character of the Indonesian nation, which cannot be separated from its identity. Character education based on Pancasila is essential, as the quality of a nation's character largely depends on character education itself (Risman Suleman, 2023). Education is the most fundamental element that differentiates humans from other beings. Islamic education is a conscious and structured effort to guide and nurture students so that they develop a personality aligned with the values taught by Islam (Muhammad Turmuzi, 2021).

Pancasila is the foundation of the state and the primary legal principle in Indonesia. The term "Pancasila" consists of two words: "Pantja," meaning five, and "Sila," meaning principles or pillars. Pancasila contains five principles encompassing divinity, humanity, unity, democracy, and social justice. It serves as the fundamental guideline for Indonesian society ([Puji Ayu Handayani, 2021](#)).

Based on recent observations conducted by the researcher, many students at MTs Ma'arif 31 Trimurjo exhibit behavior considered inappropriate and inconsistent with religious norms, both within and outside the school environment. Such behaviors include skipping classes, bringing mobile phones to school, and other misconduct.

The above cases are just a small fraction of incidents reflecting the moral and character decline of the younger generation. Field observations indicate that these issues continue to persist. However, due to the weakening of law enforcement and societal norms, all control mechanisms have eroded, allowing individuals to act as they please without reprimand. The absence of preventive, repressive, and corrective measures from educational institutions has further contributed to the recurrence of these problems.

This issue is a matter that deserves significant attention. Such problems are categorized as major concerns in the field of education because they directly impact the future generation of the nation. The alarming state of the nation's character has driven the government to take the initiative in prioritizing character development. This means that every development effort must always be directed toward having a positive impact on character formation.

Therefore, the process of internalizing Pancasila values through Islamic Religious Education at MTs Ma'arif 31 Trimurjo is crucial for students. It enables them to understand, practice, and implement Islamic teachings and values in their daily lives, fostering an Islamic character in accordance with the Qur'an and As-Sunnah. This character development requires habituation and exemplary role models, as changes in attitude and behavior from negative to positive do not happen instantly.

## **RESEARCH METHOD**

The researcher employs a field research approach, which involves direct investigation in the field. This type of research is also known as qualitative research ([Darmalaksana, 2020](#)). The study adopts a phenomenological approach to explain and answer questions related to the phenomena occurring in society. Based on these questions, this research falls under qualitative descriptive research (Fitrah, 2018). This means the research aims to describe, record, analyze, and interpret findings through observation, interviews, and document studies, interpreting events based on current occurrences. The research was conducted at MTs Ma'arif 31 Trimurjo.

Data comes from sources that have been previously collected. The data sources in this study refer to the subjects from which the data was obtained. The primary data sources include field observations, interviews, and documentation. Secondary data used in this study consists of reference articles related to the research topic and interviews with information sources regarding the circumstances. Secondary data sources include

journals and books (Sugyiono, 2017). Tertiary data sources provide additional references or explanations for primary and secondary data. Examples of tertiary sources include legal dictionaries, legal encyclopedias, and Indonesian language encyclopedias (Tan, 2021). In this case, interviews were conducted with teachers at MTs Ma'arif 31 Trimurjo. To ensure data validity, the researcher employed triangulation techniques, which involved triangulation of sources, theories, and data (Samsu, 2021).

The data analysis method involves organizing data into categories, breaking it down into units, synthesizing, organizing patterns, and selecting essential aspects to derive conclusions through systematic data processing and editing (Maulana, 2015). The collected data was then analyzed deductively through data reduction, data presentation, and verification to draw accurate conclusions. Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming raw data obtained from field notes (Rijali, 2018). After collecting data from the field, the next step was data presentation. In this stage, all the detailed data from the previous steps were summarized into a more concise and easily understandable format (Purnamasari & Afriansyah, 2021). The final step involved drawing conclusions continuously throughout the research process. Qualitative researchers begin searching for meaning from the initial data collection by identifying recurring patterns (theoretical notes), explanations, possible configurations, causal relationships, and statements (Agusta, 2003).

## **RESULTS AND DISCUSSION**

### **The Application of Pancasila Values**

Pancasila, which means "five principles" in Sanskrit, is the state ideology of Indonesia, consisting of five fundamental principles. It was established on June 22, 1945, through the Jakarta Charter and later became the foundation of the state in the Preamble of the 1945 Constitution. Pancasila serves as the legal and social order foundation in Indonesia (Nurdianzah et al., 2024).

As a way of life, Pancasila guides the attitudes and behaviors of Indonesian citizens. The values contained in each principle serve as a reference in social interactions, education, and national life. For example, the first principle, "Belief in One Almighty God," encourages religious tolerance, while the second principle, "Just and Civilized Humanity," emphasizes the importance of respecting human dignity (Nurdianzah et al., 2024).

In the era of globalization, Pancasila plays the role of an open ideology that can adapt to the changing times without losing its essence. Pancasila becomes an instrument that bridges Indonesia's diversity with universal democratic principles and serves as a filter for the adoption of global democratic values. The implementation of Pancasila values in the context of democratization requires a comprehensive approach, including leadership strengthening, educational revitalization, and adaptation to digital transformation (Andika et al., 2024).

Pancasila also serves as the basis for the formation of just and civilized public policies. In facing challenges like the COVID-19 pandemic, the values of Pancasila were

used to legitimize government policies, ensuring that actions taken align with the fundamental principles of the state. However, it is important to ensure that the interpretation of Pancasila values is not adjusted to suit specific political interests, so the essence and goals of Pancasila remain intact ([Supramudyo, 2024](#)).

Overall, Pancasila is not only the foundation of the state but also a guide in the life of the nation and state. The values contained in Pancasila must continue to be internalized and actualized in various aspects of life so that Indonesia can realize its independence goals and face the challenges of the times wisely ([Andika et al., 2024](#)).

As the highest foundation of the Indonesian state system, Pancasila plays a role in guiding social life by implementing its noble values in each of its principles. Throughout its development, Pancasila has faced various challenges, especially with advancements in science and technology in the era of globalization. These advancements have impacted multiple aspects of life, including the economy, culture, politics, traditions, and education. These influences may affect the existence of Pancasila in society. Therefore, elementary school students, as the nation's future generation, must be able to apply and internalize the values contained in Pancasila in their daily lives, particularly through education, to build a nation with strong character ([Dewantara et al., 2021](#)).

## **Divine Values**

The first principle of Pancasila, "Belief in One Almighty God," emphasizes that the establishment of Indonesia as a state is a manifestation of human obedience to God Almighty. Therefore, in the governance of the state, from legislation to daily life, all aspects must be imbued with the values of belief in God. Based on this principle, it is important for Indonesian citizens to be a society that believes in God and adheres to a religion, regardless of their specific faith and beliefs. This principle encourages a harmonious society where religious freedom and tolerance are upheld, making Indonesia a pluralistic nation that respects the divine values of all religions ([Nurdianzah et al., 2024](#)).

The divine values can be applied in daily life, including those practiced by the students of MTs Ma'arif 31 Trimurjo. Some examples of its application are as follows: first, reciting short surahs—students are encouraged to regularly recite short chapters from the Qur'an, promoting spiritual growth and discipline. Second, performing Dhuha and Dhuhr prayers in congregation—these prayers are part of the daily religious practice, and performing them together strengthens the bond among students. Third, respecting and honoring classmates who are worshipping—students are taught to show respect for their peers when they engage in religious worship ([Dono et al., 2024](#)).

Furthermore, being tolerant of differences in belief is another important aspect. The students are encouraged to appreciate and accept the different religious beliefs of their peers, fostering an environment of inclusivity. Last, not disturbing friends who are praying emphasizes the importance of creating a peaceful atmosphere for worship, where students respect each other's spiritual practices. These actions reflect the practical application of the values of Pancasila, especially the first principle, in everyday life ([Andika et al., 2024](#)).

At MTs Ma'arif 31 Trimurjo found that Islamic religious education plays a crucial role in instilling the values of Pancasila. The school emphasizes the practice of Islamic teachings to ensure that students not only understand religious values but also apply them in their daily interactions. This education strengthens the character of students, enabling them to become individuals who embody the principles of Pancasila, particularly those of tolerance, respect, and devotion to God.

In addition, the Indonesian Pancasila Ideology Agency (BPIP) provides examples of how the first principle of Pancasila is applied in schools and classrooms. These include practicing each individual's religious duties, respecting religious holidays, and fostering an environment where differences in faith are not barriers to friendship and mutual respect. Such practices ensure that the spirit of Pancasila is realized in the everyday lives of the nation's future generations (BPIP, n.d.).

In implementing the first principle, teachers conduct activities such as reciting short surahs, performing prayers along with *dzikir*, and leading collective supplications. Additionally, activities are organized to help students learn to read the *Qur'an*. The implementation of these activities reflects the values embedded in the first principle of Pancasila.

## **Humanitarian Values**

The principle of Just and Civilized Humanity is centered around the values that individuals should develop to be moral and responsible citizens. It emphasizes the importance of moral awareness, appropriate behavior, and the cultivation of positive attitudes. Additionally, it suggests that the state must protect human dignity, ensuring that every individual is treated with honor as a civilized being. According to Nurgiansah & Al Muchtar (2018), this principle also involves creating an awareness of order as a foundational aspect of life. Each individual has the potential to evolve into a perfect and civilized person. When society adheres to these principles, it fosters a greater openness to truth, structured social norms, and the recognition of universal laws, thus promoting the creation of a harmonious society that benefits everyone.

Humanitarian values are deeply connected to the dignity and worth of humans. These values are crucial in guiding people to live with respect for each other and with empathy for their shared humanity. For instance, Laela et al. (2024) emphasize the importance of humanitarian values in the education of children, especially those with special needs. Their study highlights how integrating Pancasila's humanitarian values into the curriculum creates an inclusive educational environment where every child, regardless of their background, has an opportunity to develop their potential. This is particularly important for fostering positive social interactions among children with different abilities and ensuring they are treated equally with respect and dignity in educational settings.

In educational institutions such as MTs Ma'arif 31 Trimurjo, students are encouraged to practice a variety of humanitarian values that align with the principles of Just and Civilized Humanity. These practices are vital in shaping students into individuals who embrace these values in their daily lives. Among the values promoted



are developing a tolerant attitude, respecting diverse opinions, listening with an open mind, honoring diversity, encouraging healthy discussions, and respecting various perspectives. These values contribute to the overall development of students as compassionate, respectful, and open-minded individuals who can engage harmoniously in a multicultural society.

The integration of humanitarian values in education plays a crucial role in promoting social harmony. A study by [Hidayatulloh et al. \(2023\)](#) illustrates how the Living Values Education (LVE) approach, which focuses on religious moderation, can foster understanding and acceptance among students. The LVE approach encompasses ethical, moral, social, and emotional dimensions of learning, helping students navigate their lives in accordance with universal values. By promoting tolerance, understanding, and acceptance of different beliefs and cultures, such programs significantly contribute to creating a peaceful and unified society.

Furthermore, integrating multicultural education values into the curriculum is essential for nurturing an inclusive society. As shown by [Ambedale et al. \(2023\)](#), incorporating values that recognize and celebrate differences in race, religion, language, and gender can enhance students' understanding and appreciation of diversity. These values are particularly important in the context of citizenship education, where students are taught to respect and honor the rights of others, regardless of their differences. This holistic approach to education fosters a culture of mutual respect, where all individuals are treated with dignity, and social harmony is prioritized.

In applying the principle of *Just and Civilized Humanity*, teachers at MTs Ma'arif 31 Trimurjo uphold human dignity as creations of God, respect human rights, and recognize equality without discrimination based on ethnicity, race, lineage, or social status. They also cultivate a spirit of love among students and promote mutual respect.

### **Values of Indonesian Unity**

The third principle of Pancasila, "Unity of Indonesia," plays a crucial role in promoting social cohesion and unity within Indonesia's diverse population. Indonesia, a country home to a multitude of ethnicities, religions, races, and communities, faces challenges due to its inherent diversity. To address these challenges, the nation upholds the motto "Bhinneka Tunggal Ika" (Unity in Diversity), emphasizing that, despite the differences, the nation must remain united. By embracing the third principle of Pancasila, students are encouraged to understand the importance of tolerance and to develop attitudes that celebrate Indonesia's cultural diversity. According to [Abdulkarim et al. \(2020\)](#), the integration of this value into education helps students recognize that unity is essential for the nation's progress and stability. The principle teaches the importance of collective responsibility while respecting individual differences ([Abdulkarim et al., 2020](#)).

In the context of education, the value of Indonesian unity is incorporated into the Citizenship Education (PPKn) curriculum, which aims to instill the principles of Pancasila in students. The third principle of Pancasila, with its focus on unity, serves as the foundation for maintaining the integrity and harmony of the nation. Research by

Byker and Marquardt (2023) highlights the significance of introducing these values early in students' education. By teaching unity in diversity, the curriculum helps students understand the social fabric of Indonesia and the importance of respecting various cultural, ethnic, and religious groups. The curriculum encourages students to view diversity not as a source of division but as a strength that enhances the nation's richness (Byker & Marquardt, 2023).

At MTs Ma'arif 31 Trimurjo, the implementation of the values of Indonesian unity is evident in several practices that foster a spirit of togetherness and inclusiveness. Students are encouraged to maintain harmony among themselves and with the broader school community, ensuring that respect and understanding permeate daily interactions. Demonstrating teamwork, respecting classmates and teachers regardless of ethnicity, and participating in extracurricular activities are essential practices that contribute to the development of a unified school culture. Additionally, the students are taught the importance of collective interests, prioritizing the common good over individual desires, which aligns with the core tenets of the third principle of Pancasila (Abdulkarim et al., 2020). These activities help students internalize the notion that unity is achieved through mutual respect and cooperation.

The importance of promoting tolerance and unity in educational settings is further emphasized by research from Nishimura (2005), which explores the role of Pancasila education in cultivating moral values. Nishimura (2005) notes that the third principle of Pancasila encourages students to appreciate diversity while fostering love for their country. This approach ensures that students not only learn about Indonesia's diverse culture but also understand their responsibility as citizens to maintain the unity and cohesion of the nation. Schools, by integrating these values into their curriculum and activities, become vital spaces for students to practice and embody the unity that Pancasila advocates (Nishimura, 2005).

In conclusion, the third principle of Pancasila is essential for shaping a unified and harmonious society in Indonesia. Through the integration of unity values into the Citizenship Education curriculum and through various school activities, educational institutions like MTs Ma'arif 31 Trimurjo play a key role in fostering the values of tolerance, respect, and collective responsibility among students. These efforts contribute to creating a society that not only values its diversity but also works together toward a common goal of national unity. As students embrace these values, they are better equipped to navigate Indonesia's multicultural landscape, ensuring a future where unity and diversity coexist in harmony.

### **Values of Deliberation and Representation**

The fourth principle of Pancasila, "Democracy Led by Wisdom in Representative Deliberations," is foundational to Indonesia's democratic ethos and emphasizes the importance of inclusive decision-making processes based on consensus. This principle underscores the value of collective decision-making over individualism, advocating for a society that prioritizes mutual respect, tolerance, and shared responsibility. In the context of education, this principle encourages students to engage in democratic

practices that cultivate an understanding of their role in society. Research by [Arimbi et al. \(2023\)](#) emphasizes that democratic values, such as respect for diversity and deliberation, should be instilled in students to prepare them for responsible citizenship. Such values ensure that students grow up with an appreciation for the democratic processes that shape their society ([Arimbi et al., 2023](#)).

At MTs Ma'arif 31 Trimurjo, the implementation of democratic values is seen through practices that prioritize deliberation and representation. These include activities like prioritizing consensus-based decision-making, respecting diverse opinions, and avoiding coercion in group discussions. Such practices ensure that students not only learn about democracy but actively participate in democratic processes. According to a study by [Widodo \(2023\)](#), these practices reflect the principles outlined in Pancasila, as they teach students to prioritize collective interests over personal desires. By focusing on group collaboration and decision-making, students are encouraged to work together toward common goals, reinforcing the democratic principles embedded in the fourth Pancasila principle.

One of the ways these values are instilled is through the creation of leadership roles within the school. At MTs Ma'arif 31 Trimurjo, leadership roles such as class president, secretary, and treasurer are filled through elections based on deliberation. This structure provides students with practical experience in democratic decision-making. As noted by [Hayuningtyas et al. \(2023\)](#), the democratic practice of electing class leaders through consensus enables students to actively participate in governance, learning about the importance of fair representation. This experience aligns with Pancasila's democratic values and prepares students to engage in broader societal roles where decision-making through deliberation is essential.

The implementation of these democratic practices is further supported by the school's commitment to resolving issues through discussions and collective responsibility. For example, when conflicts or issues arise within the classroom, students are encouraged to engage in deliberation to find solutions. This promotes a culture of mutual respect and accountability, key aspects of Pancasila's democratic values. A study by [Widodo \(2023\)](#) suggests that such educational approaches help develop students' critical thinking skills, enabling them to consider various perspectives and reach well-informed decisions. This approach cultivates a sense of shared responsibility among students and encourages them to consider the consequences of their decisions on others, aligning with Pancasila's emphasis on collective well-being.

In conclusion, the fourth principle of Pancasila plays a vital role in shaping democratic attitudes within educational settings. Through practices like consensus-based decision-making, respect for diverse opinions, and accountability for collective actions, schools like MTs Ma'arif 31 Trimurjo foster a democratic culture that prepares students for active participation in society. These practices are critical for ensuring that future generations are equipped with the knowledge and skills to contribute to the development of a democratic and harmonious nation. As demonstrated by the research of [Arimbi Lolita Hayuningtyas et al. \(2023\)](#) and [Widodo \(2023\)](#), the deliberate



application of democratic values within education is crucial for the cultivation of responsible and engaged citizens.

### **Values of Social Justice**

The fifth principle of Pancasila, "Social Justice for All Indonesian People," represents the core value of fairness and equality that is fundamental to building a just and harmonious society. Social justice emphasizes the fair treatment of all individuals, the protection of rights, and the provision of equal opportunities regardless of background. This principle advocates for impartiality, equality, and balance in all aspects of life, aiming to ensure that every citizen has the opportunity to grow and thrive according to their potential. As noted by [Tunisa et al. \(2024\)](#), the idea of social justice goes beyond mere equality, encompassing equity and the fair distribution of resources to enable all individuals to succeed. The promotion of social justice reflects a commitment to creating a society where no one is left behind, and where opportunities are accessible to all.

In the context of education, social justice is closely aligned with the values promoted in character education programs. The Ministry of Education (Depdiknas) has formulated a character education framework that incorporates values such as fairness, cooperation, responsibility, and respect, which are essential for cultivating a just society. As highlighted by [Pratama \(2023\)](#), character education plays a significant role in shaping the values of Indonesian students, fostering a sense of justice and equality in them. The core values of character education, which include democracy, fairness, and respect for others, reflect the principles of Pancasila and serve as guiding principles in the development of the nation's future citizens. Schools across Indonesia, including MTs Ma'arif 31 Trimurjo, integrate these values into their curricula to help students understand the importance of social justice in both local and global contexts.

At MTs Ma'arif 31 Trimurjo, the implementation of social justice values is evident through various practices and programs. One example is the equal distribution of tasks, ensuring that all students contribute to the learning process and take on responsibilities that foster teamwork and fairness. Scholarship programs are another vital initiative that helps ensure that students from diverse socio-economic backgrounds have access to quality education, thus supporting equality in educational opportunities. Moreover, the school organizes community service activities and ensures equal access to school facilities, so all students, regardless of their background, have the same opportunities to learn and grow. These efforts help instill a sense of shared responsibility among students and promote an inclusive environment that values fairness and equality ([Tunisa, Suyanto, & Suyanto, 2024](#)).

In addition to academic initiatives, MTs Ma'arif 31 Trimurjo promotes social justice through extracurricular activities and character education programs. Participation in group assignments, open classroom discussions, and teamwork activities encourages students to collaborate, share ideas, and respect each other's contributions. These activities not only foster a spirit of cooperation but also teach students the importance of mutual support and fairness in all aspects of life. Character education programs play a

pivotal role in reinforcing these values by teaching students to treat one another with respect and fairness, regardless of their differences. As noted by Pratama (2023), these programs are essential in shaping the moral character of students and ensuring they grow up to be responsible and fair-minded citizens (Pratama, 2023).

In conclusion, the fifth principle of Pancasila, "Social Justice for All Indonesian People," is vital for creating a just and equitable society. By integrating social justice values into the education system, schools like MTs Ma'arif 31 Trimurjo play a crucial role in nurturing future generations who will contribute to a more inclusive society. The efforts made by educators to implement these values in various aspects of school life ensure that all students, regardless of their background, are given the opportunity to succeed. As highlighted by Tunisa et al. (2024) and Pratama (2023), social justice values are fundamental to achieving Pancasila's broader goal of promoting fairness, equality, and unity for all citizens, thereby shaping the nation's character for the better.

## CONCLUSIONS

Pancasila embodies noble values that serve as a guide for national and state life. Instilling and implementing Pancasila values is crucial in shaping a strong, moral, and competitive generation that respects others and fosters peace. It is essential that all members of society not only understand these values but also apply them in daily life.

Character education must be instilled from an early age to ensure that Pancasila values become an integral part of each individual's personality, fostering a peaceful Indonesian society. Based on research and literature studies, it is evident that intelligence, creativity, and noble character can be developed through character education rooted in Pancasila values. This character-building effort can be achieved through education, where Pancasila values are integrated into school subjects and daily learning activities led by teachers.

As the foundation for building an intelligent, creative, and morally upright individual, Pancasila must be applied in all aspects of life. As a national ideology and philosophical foundation, Pancasila plays a vital role in guiding Indonesian society. Therefore, every Indonesian citizen has the responsibility to learn and practice Pancasila through an education system that instills its values, from the first to the fifth principle.

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