



**RELIGIOUS PROGRAMS AS DRIVERS OF SPIRITUAL CHARACTER IN
THE PANCASILA STUDENT PROFILE: A CASE STUDY AT MA WAHID
HASYIM BALUNG JEMBER**

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Abstract

This study examines how religious programs support the development of students' spiritual character within the framework of the Pancasila Student Profile (*Profil Pelajar Pancasila*) at MA Wahid Hasyim Balung Jember. Adopting a qualitative case study design, data were collected through observation, interviews, and documentation, and validated using triangulation. The findings reveal that activities such as congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah* (collective supplication), Qur'an recitation (*khotmil Qur'an*), and hajj rituals practice (*manasik haji*) have been routinely implemented and play a role in cultivating discipline, responsibility, and empathy among students. These efforts are supported by institutional commitment, teacher involvement, and family participation. However, the process of spiritual value internalization faces several challenges, including variations in student motivation, limited supervision, social and digital media influences, and inconsistent family support. The study concludes that while religious programs contribute to strengthening spiritual character, ongoing collaboration between schools, families, and the community is needed to address existing obstacles and to enhance character education in Islamic schools.

Keywords: *Spiritual Character, Profil Pelajar Pancasila, Religious Programs, Character Education*

A. Introduction

The rapid advancement of globalization and technology has brought new challenges to the Indonesian education landscape, especially in maintaining a balance between academic achievement and the strengthening of students' character (Fauziah et al., 2024; Janah et al., 2024). Until now, the success of schools has largely been measured by cognitive outcomes, while the character dimension—particularly spiritual character—often receives less attention (Sagala et al., 2019). The crisis of spiritual character among students is increasingly apparent, as indicated by a decline in religious practices and behaviors that reflect a lack of integrity and moral responsibility (A'yun et al., 2023; Mahmud, 2021; Sagala et al., 2019). This situation underscores the urgent need for character education that not only emphasizes knowledge acquisition, but also integrates

spiritual values as a fundamental foundation in shaping students' personalities (Lisia Miranda, 2024; Suseno, 2013).

Spiritual character, in the context of education, occupies a strategic position and is considered essential for strengthening morality, cultivating empathy, responsibility, and discipline among students (Imam Hanafi, 2017; Quispe, 2023). The cultivation of spiritual character should ideally be conducted systematically and continuously—not simply as the end goal of education, but internalized through both instructional activities and authentic experiences within the school and broader community (Asep Muljawan & Saiful Ibad, 2018; Susilowati et al., 2022). Strengthening spiritual character is also believed to enhance students' personal resilience and support the development of a robust student profile capable of facing the challenges of the times (Rusnaini et al., 2021; Wahyuni & Ramadan, 2023).

The implementation of the Merdeka Curriculum (*Kurikulum Merdeka*), with its focus on the Pancasila Student Profile (*Profil Pelajar Pancasila*), represents a strategic innovation for reinforcing students' character dimensions, particularly in the areas of faith, piety to God Almighty, and noble character (Kemendikbudristek, 2022; Purnamasari & Soegeng, 2022). This dimension requires educational institutions to integrate spiritual values into all aspects of teaching and school life. However, a fundamental question remains: to what extent are spiritual values truly internalized and manifested in students' behaviors and personalities, especially within Islamic educational settings (Suci Endrizal et al., 2023; Mustari et al., 2023)?

A number of studies have highlighted efforts to strengthen the Pancasila Student Profile through the integration of religious programs and the habituation of character values in schools (A'yun et al., 2023; Kewo et al., 2025; Rahmawati et al., 2023; Suci Endrizal et al., 2023). Research by Mustari et al. (2023) and Rusnaini et al. (2021) affirms the importance of reinforcing spiritual character and personal resilience through concrete practice, while studies by Janah et al. (2024) and Fauziah et al. (2024) emphasize the significance of learning innovations integrated with the vision of the Pancasila Student Profile in the digital era.

MA Wahid Hasyim Balung Jember is one of the Islamic educational institutions that consistently integrates Islamic values through various religious programs, such as congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah* (collective supplication), commemoration of Islamic holidays (*peringatan hari besar Islam*), Qur'an recitation (*khotmil Qur'an*), and hajj rituals practice (*manasik haji*). These activities are not only intended to cultivate worship habits, but also serve as a means to instill spiritual values reflected in students' attitudes and behaviors (Lisia Miranda, 2024; Sagala et al., 2019). However, challenges remain, such as inconsistent implementation, limited facilities, insufficient supervision, and minimal family involvement in the process of internalizing spiritual values (Asep Muljawan & Saiful Ibad, 2018; Susilowati et al., 2022). These findings are in line with the research of Wahyuni & Ramadan (2023) and Suci Endrizal et al. (2023), which highlight the need for a deeper evaluation and strengthening of spiritual character implementation in faith-based schools.

This study aims to critically examine the implementation and effectiveness of religious programs in shaping students' spiritual character as a part of the Pancasila Student Profile dimension at MA Wahid Hasyim Balung Jember. The analysis is focused on effectiveness, supporting factors, obstacles encountered, and the impact of religious programs on students' personality development. Through this approach, the research is expected to contribute both theoretically and practically to the strengthening of religious-based spiritual character education models in Indonesia, and to offer concrete recommendations for developing character education strategies in Islamic educational institutions (A'yun et al., 2023; Rahmawati et al., 2023; Mustari et al., 2023).

B. Method

This study employed a qualitative case study approach, following Creswell (2023), to explore the implementation of spiritual values through religious programs in an authentic school context. The research was conducted at MA Wahid Hasyim Balung Jember, purposively selected for its comprehensive integration of religious activities such as congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah* (collective supplication), commemoration of Islamic holidays (*peringatan hari besar Islam*), Qur'an recitation (*khotmil Qur'an*), and hajj rituals practice (*manasik haji*).

Informants consisted of the principal, Islamic Religious Education (*Pendidikan Agama Islam*, PAI) teachers, and students actively involved in religious programs, all purposively chosen to provide holistic insights into the integration and challenges of spiritual value implementation. Data were collected through participatory observation, semi-structured interviews, and documentation—including school archives, photographs of activities, and evaluation records.

The instruments comprised observation and interview guidelines, developed in accordance with the research focus and qualitative methodology (Sugiyono, 2022). Data validity was maintained through triangulation of sources and methods, as well as member checking with key informants to ensure the accuracy and credibility of interpretations (Creswell, 2023). Ethical considerations were given high priority throughout the research. All informants were fully informed about the study's objectives, assured of confidentiality, and given the right to participate voluntarily. This study also adopted the Pancasila Student Profile (*Profil Pelajar Pancasila*) framework as formulated by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2022), which served as a reference for integrating spiritual values into the curriculum and school activities.

C. Results and Discussion

1. Implementation of Religious Programs

The implementation of religious programs at MA Wahid Hasyim Balung Jember is aimed at cultivating students' spiritual character as a core component of the dimension "faith, piety to God Almighty, and noble character" within the Pancasila Student Profile (*Profil Pelajar Pancasila*) (Kemendikbudristek, 2022; Purnamasari & Soegeng, 2022).

Various religious programs—such as congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah* (collective supplication), commemoration of Islamic holidays (*peringatan hari besar Islam*), Qur'an recitation (*khotmil Qur'an*), and hajj rituals practice (*manasik haji*)—have become deeply rooted as part of the school's religious culture. These activities are not simply religious rituals, but rather strategies for internalizing faith, piety, and noble values, with a strong emphasis on spirituality in students' daily lives (A'yun et al., 2023; Lisia Miranda, 2024).

For example, congregational dhuha prayers (*shalat dhuha berjamaah*) not only instill spiritual discipline but also foster togetherness and solidarity among students. Observations show a high level of student attendance, supported by direct teacher monitoring. This is consistent with the findings of Sagala et al. (2019) and A'yun et al. (2023), who highlight that collective habituation in religious activities is effective in shaping students' spiritual character. In addition, routine programs such as *istighotsah* and Qur'an recitation (*khotmil Qur'an*)—often held before examinations or on major Islamic holidays—provide students with opportunities for spiritual reflection and reinforce their religious experience in a contextual manner (Janah et al., 2024; Fauziah et al., 2024).

The implementation of hajj rituals practice (*manasik haji*) offers students direct experiences of worship, sacrifice, and the deeper meaning of religiosity in Islam. As described by Lisia Miranda (2024), this activity plays a key role in shaping students' character and maturing their spiritual dimension through experiential learning. This contextual learning model is also supported by Kewo et al. (2025), who emphasize the importance of real-life activities in strengthening the Pancasila Student Profile across educational levels.

Teachers play a central role throughout every stage of religious program implementation at MA Wahid Hasyim Balung Jember. They serve not only as facilitators and supervisors but also as role models of religious values in everyday life (Imam Hanafi, 2017; Mustari et al., 2023). The integration of spiritual values is not confined to religious subjects, but is embedded into general lessons through contextual approaches and habituation of virtuous values. Teachers actively remind, guide, and monitor each stage of religious programming to optimize the internalization of spiritual values. As noted by Suci Endrizal et al. (2023) and Kewo et al. (2025), teacher role modeling and school-wide collaboration are key factors in the success of character education.

Institutional commitment is demonstrated through regular supervision and evaluation systems involving the principal, teachers, staff, and the school committee. Each religious activity is designed as an integral part of the school's annual program, ensuring all school components participate actively in supervision and monitoring. The success of a school culture based on spiritual values, according to Purnamasari & Soegeng (2022) and Suci Endrizal et al. (2023), is greatly influenced by collective policy and institutional commitment.

Parents also play a significant role in supporting religious programs, for instance, by encouraging worship routines at home, supervising, and maintaining active

communication with the school. This school-family collaboration serves as a fundamental basis for sustaining the formation of spiritual character between the school environment and the home (Lisia Miranda, 2024; Wahyuni & Ramadan, 2023). Empirical data from observation and documentation at MA Wahid Hasyim Balung Jember reveal active student participation in a wide range of religious activities. However, there are variations in motivation and the depth of value internalization among students. Some students participate with full awareness and meaning, while others do so more out of formality or environmental pressure. This phenomenon echoes the findings of Mahmud (2021) and Suci Endrizal et al. (2023), who emphasize the need for innovative strategies and personalized approaches to strengthen the internalization of spiritual character.

Further, research by A'yun et al. (2023), Fauziah et al. (2024), and Janah et al. (2024) asserts that the successful development of spiritual character through religious programs requires a combination of regular religious activities, integration of values in teaching, exemplary leadership, ongoing monitoring, and a supportive social environment. Therefore, the religious programs at MA Wahid Hasyim Balung Jember can be considered a best-practice model for implementing the spiritual dimension of the Pancasila Student Profile within Islamic education—provided that continuous evaluation, innovation, and collaborative reinforcement among all stakeholders are maintained. Nevertheless, as highlighted by Mahmud (2021), these routines and programs must be supported by reflective and adaptive strategies so that the internalization of spiritual values does not remain ceremonial, but truly becomes an inherent part of students' identity and daily behavior.

2. Effectiveness of Religious Programs

The effectiveness of religious programs at MA Wahid Hasyim Balung Jember is evident in the transformation of students' behavior and spiritual character, which constitutes the essence of the dimension "faith, piety to God Almighty, and noble character" in the Pancasila Student Profile (*Profil Pelajar Pancasila*). Observational data show that the implementation of congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah*, *khotmil Qur'an*, and *manasik haji* has successfully established a religious atmosphere that not only serves as routine practice but also strengthens a sustainable religious habitus. This habituation is instrumental in building spiritual awareness, reinforcing moral integrity, and fostering a sense of collective responsibility among students (Sagala et al., 2019; Mustari et al., 2023).

Empirical evidence demonstrates improvements in student discipline, regularity, and active participation in various religious activities. Many students who were initially passive now take on roles as organizers, committee members, or volunteers in school events. This shift from mere participation to active contribution reflects what Berger (1990) describes as a transition from external compliance to internal commitment in value internalization. Beyond behavioral change in religious practices, the effectiveness of these programs is also reflected in social aspects. Teachers report that students actively involved in religious activities tend to be more disciplined in school attendance, easier to

guide, show greater empathy, and demonstrate openness in communication. The practice of honesty, tolerance, and mutual respect is increasingly evident in daily interactions among students and with teachers. These findings are consistent with Rahmawati et al. (2023), who emphasize that collective habituation and shared religious experiences are highly effective in nurturing positive and harmonious character within the school environment.

Regular evaluations conducted by the school show improvement in students' learning outcomes, especially in affective and spiritual domains. Teachers and the principal monitor these changes through daily reflections, behavioral records, and group discussions, ensuring that the development of students' character is not only visible but also systematically measured. Purnamasari & Soegeng (2022) highlight the importance of continuous evaluation to ensure the formation of spiritual character is truly aligned with the objectives of the Pancasila Student Profile.

Nevertheless, the effectiveness of these programs is not uniform across all students. Some exhibit significant changes, while others remain formalistic or are less involved in religious activities. Internal factors such as motivation, personality, and adaptability, as well as external factors like family influence, peer environment, and exposure to social media, greatly affect the variation in program outcomes (Rusnaini et al., 2021; Muhammad et al., 2023). Students with supportive families and positive role models at home internalize spiritual values more quickly, while those lacking family support or exposed to negative influences from social media tend to show resistance to behavioral change.

To optimize effectiveness, the school has initiated several innovations, such as strengthening partnerships with parents, integrating spiritual values across all subjects, and organizing regular religious discussion forums. These efforts not only diversify activities but also enhance the process of reflection and critical dialogue among students, teachers, and families. As Lisia Miranda (2024) notes, integrative and collaborative models of spiritual character formation are highly relevant in addressing the challenges of the global and digital era. Therefore, the effectiveness of religious programs at MA Wahid Hasyim Balung Jember in reinforcing spiritual character within the Pancasila Student Profile is proven in many aspects, although further strengthening is still needed at individual and social levels. The transformation of character is shaped not only by routines, but by synergy between habituation, evaluation, innovation, and active participation of all school and family components.

3. Supporting Factors in the Implementation of Spiritual Values

The successful implementation of spiritual values as an integral part of the Pancasila Student Profile (*Profil Pelajar Pancasila*) at MA Wahid Hasyim Balung Jember is strongly influenced by several key supporting factors. One of the main factors is the commitment of school leaders and teachers to building a religious ecosystem aligned with the vision of "faith, piety to God Almighty, and noble character." The principal and teachers do not only carry out administrative functions, but also act as role

models in religious activities and daily interactions. As highlighted by Imam Hanafi (2017), teachers who consistently model positive behavior significantly strengthen the internalization of spiritual values, especially in achieving the objectives of the Pancasila Student Profile.

In addition to exemplary leadership, institutional support through systematic policies, structured religious activity schedules, and regular evaluation is crucial for reinforcing students' spiritual character. Monitoring, guidance, and evaluation processes involve the entire school community, including staff and the school committee. Sagala et al. (2019) emphasize that the success of a school culture based on spiritual values requires collective commitment at the institutional level. Parental and family involvement is also essential. At MA Wahid Hasyim Balung Jember, parents actively encourage their children to participate in religious activities and establish worship habits at home. This collaboration is a prerequisite for the successful formation of spiritual character in line with the Pancasila Student Profile. As Lisia Miranda (2024) notes, sustained synergy between schools and families is key to effective value internalization.

A supportive social and cultural environment within the school further strengthens the internalization of spiritual values. Adequate worship facilities, a conducive atmosphere, and recognition of positive behavior all contribute to the ecosystem for character formation. Purnamasari & Soegeng (2022) underline that an integrated educational ecosystem is vital for supporting all character dimensions within the Pancasila Student Profile, particularly spiritual character. Importantly, these supporting factors complement one another and must operate in synergy to ensure that the internalization of spiritual values is consistently reflected in students' daily behavior.

4. Barriers to Internalization

Despite the formal integration of religious programs at MA Wahid Hasyim Balung Jember to support the spiritual dimension of the Pancasila Student Profile (*Profil Pelajar Pancasila*), the internalization process still encounters several real barriers. One of the main challenges is the varying levels of motivation, readiness, and participation among students in engaging with and internalizing religious activities. Mustari et al. (2023) argue that the development of students' spiritual character is strongly influenced by psychosocial conditions and environmental support. Sagala et al. (2019) also point out the heterogeneity in students' motivation, with some actively participating due to personal awareness, while others join only to comply with school regulations.

Limited teacher supervision represents another barrier that affects the effectiveness of spiritual value internalization. As Imam Hanafi (2017) notes, character formation requires not only routine worship but also continuous guidance and supervision to ensure that spiritual values are truly internalized. In practice, as Purnamasari & Soegeng (2022) observe, supervision often decreases during large-scale or busy periods, allowing some students to participate in activities merely for formality, without deeper meaning. Additional obstacles are related to the influence of the social environment, peer relationships, and digital media. In the era of globalization, students are increasingly

exposed to information and values that may not align with the principles of spirituality in the Pancasila Student Profile. Sagala et al. (2019) caution that interaction with social media and popular culture can foster pragmatic and consumptive attitudes, which may shift students' attention away from spiritual values. Muhammad et al. (2023) specifically note that uncontrolled social media use can reduce students' moral and spiritual sensitivity.

Family support and supervision also vary, significantly affecting the internalization process. Asep Muljawan & Saiful Ibad (2018) and Rusnaini et al. (2021) emphasize that successful spiritual character education requires active family involvement in guiding, motivating, and setting positive examples at home. However, in practice, not all parents have adequate commitment or understanding of the importance of spiritual character education. As a result, the values internalized at school often lack reinforcement at home, making the process less effective (Rahmawati et al., 2023). Technical limitations, such as inadequate facilities and infrastructure, also present significant challenges, especially during mass worship or large-scale religious activities. Rahmawati et al. (2023) state that sufficient facilities are crucial for creating a conducive atmosphere and effective spiritual learning. Mustari et al. (2023) also highlight the importance of adequate infrastructure for the success of character education programs.

Resistance to behavioral change among some students adds another layer of complexity. According to Berger (1990), character transformation is not just a matter of habituation, but also results from dynamic social interactions between individuals, groups, and external value systems. Osborn (2007) adds that spiritual behavioral change requires time, commitment, and innovative, adaptive interventions—not merely repeated routines. These barriers underscore the need for collaborative and adaptive strategies among schools, families, and communities, as well as the courage to innovate in educational approaches. Regular program evaluation, open dialogue between teachers, students, and parents, and the wise use of technology must become priorities to minimize barriers and strengthen the internalization of spiritual values.

D. Conclusion

This study reveals that the implementation of religious programs at MA Wahid Hasyim Balung Jember has been carried out systematically and integratively, with the primary goal of shaping students' spiritual character as part of the dimension "faith, piety to God Almighty, and noble character" in the Pancasila Student Profile (*Profil Pelajar Pancasila*). Through regular activities such as congregational dhuha prayers (*shalat dhuha berjamaah*), *istighotsah*, *khotmil Qur'an*, and hajj rituals practice (*manasik haji*), spiritual values have become more than a matter of worship—they have gradually become a cultural norm within the school and are increasingly reflected in students' daily behavior.

The effectiveness of these programs is evident in improved discipline, responsibility, social concern, and empathy among students. However, the success of spiritual value internalization is strongly influenced by supporting factors such as

institutional commitment, teacher role modeling, family involvement, and a conducive school environment. Conversely, the process still faces challenges, including varied student motivation and participation, limited teacher supervision, the influence of social environments and digital media, differences in family support, and facility constraints. These findings confirm that the development of spiritual character within the Pancasila Student Profile framework is a multidimensional process requiring collaboration, ongoing evaluation, and innovative educational strategies. Active roles from schools, families, and communities are essential to ensure that the internalization of spiritual values goes beyond formality and is genuinely embodied in students' personalities and daily actions.

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