



## Designing the character profile of Pancasila through Islamic personal development activities in the late childhood phase

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Article info	Abstract
Keywords: character building in late childhood; character profile of <i>Pancasila</i> ; Islamic personal development activities	This study aims to analyze the implementation of the Islamic Personal Development (IPD) program in fostering the character profile of Pancasila (CPP). The character of late childhood learners is still dynamic and responsive to environmental influences, so education is required for its development. One of the activities containing character education is the Islamic Personal Development program. This qualitative research uses a single case study design at non-government elementary schools in Bengkulu. The research data were collected through observations and interviews with the coordinator of Islamic Personal Development and class teachers. The data obtained were analyzed using the Miles and Huberman analysis model, including selecting data by the research objectives, presenting data in tables and narratives, and linking data and information with relevant research to find conclusions. This research found five character profiles of Pancasila in IPD activities organized in elementary schools, namely: i) the character of faith, devotion to God Almighty, ii) global diversity, iii) cooperation, iv) critical reasoning, and v) independence. Islamic Personal Development activities can be an option for the character profile of the Pancasila program in character development for late childhood learners.

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### 1. Introduction

Character education has a higher meaning than moral education. A person's moral existence can be measured by several questionnaires, especially honesty, compassion, justice, equality, respect, and sincerity (Michael Furr et al., 2022). However, character education is not just about teaching right or wrong. More than that, character education instills good habits so that children understand and can feel and want to do good (Yuliharti, 2019). It aligns with the developmental tasks of late childhood (ages 6 to 12 years), developing a value scale that aligns with the beliefs and culture in society in the form of religious norms and customary norms (Rahmat, 2021). Meanwhile, character education in elementary schools is carried out through intracurricular, co-curricular, and extracurricular activities. Character education can form a generation that is superior and emotionally intelligent, socially intelligent, and spiritually intelligent (Suriadi and Supriyatno, 2020). Character education can also create a responsible attitude in learner students (Sari and Bermuli, 2021), an attitude of love for the country or nationalism (Atika et al., 2019), an attitude of caring for the environment (Gusmadi &

Samsuri, 2020), an attitude of tolerance (Hasfiana et al., 2019), and a religious attitude (Prayitno et al., 2022).

Children's developmental tasks can be disrupted by influences that come from outside themselves, such as lack of parental attention (Cheah et al., 2021) and excessive smartphone use (Rouzi et al., 2020). Lack of parental attention to child development impacts the growth of bad characters, such as children lacking discipline, irresponsibility, lack of respect, concern for others, and dishonesty. Excessive use of smartphones can inhibit children's brain development and make their right brain less developed. Smartphone addiction also hurts the moral development of learners and students, namely the emergence of lazy learning attitudes and the frequent leaving of worship obligations (Syifa et al., 2019).

In connection with this, character education for children is important to discuss as a preventive effort to minimize the emergence of negative influences on the development of students' characters (Sari & Bermuli, 2021). In addition, character education is ideal for the Indonesian nation to realize national education goals (Silvia and Tirtoni, 2023; Nelisma, 2022). Education units are an integral part of the subject of achieving these ideals. Education units play a role in encouraging cognitive and socio-emotional development in students (Alan and Turkum, 2024). Thus, the curriculum applied to education units should accommodate character education (Rosad, 2019). Implementing an independent curriculum in education units means achieving the ideals of national education and fostering the character of the nation's children. Character education is realized through Pancasila profile activities (Irawati et al., 2022; Yulia et al., 2023). The characteristics developed in the Pancasila profile activities are faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Asesmen & Pembelajaran Balitbang dan Perbukuan, 2021).

Character education can start from the preparation of the school's vision and mission, derived through school regulations to make character education a school culture (Baba et al., 2022). Technically, character education in schools can be carried out through several activities namely: First, character education can be integrated into the delivery of subject matter (Mukhliso, 2020), the specifically religious character can be integrated through Islamic Religious Education (PAI) subjects, Arabic Language, Worship Practices, *Akidah Akhlak* (Rahman, 2022). Second, extracurricular activities that can be used as a forum for learner-student character development include Mabit (Muzammil & RIJAL, 2020), flag ceremonies every Monday, and Commemoration of National Holidays (Atika et al., 2019), environmental care cooperation activities (Gusmadi & Samsuri, 2020). Third, the character building of learner students can be done through school culture, such as writing the reading of the Qur'an, morning apples, congregational dhuhr prayers, memorizing *asmaul husna*, daily prayers, *sholawat nariah*, *ramadhan huts*, *istighasah*, and *yasinan* approaches or scientific studies (Nadziroh, 2020).

Along with implementing the independent curriculum in elementary schools, character education is developed through structured co-curricular and extracurricular activities, called the Pancasila profile project (P3). The position of P3 in the independent curriculum determines learner students' grade promotion and graduation. Every semester, there is a mandatory schedule for all classes. The assessment is implemented during the activities and projects learners and students produce. The resulting project can be a product or action in the form of a program that contains solutions to problems in the school environment, such as lack of discipline, concern for others, often leaving worship obligations, and lack of a sense of responsibility. Character education that is structured in the form of co-curricular and extracurricular activities has not been studied much by previous researchers. So, research on Islamic Personal Development (IPD) Activities can be used to foster the character of P3 supporting students. It is something new in the discussion of character education in elementary schools.

In line with that, this paper describes character building through co-curricular and extracurricular activities at and outside the school in the form of IPD activities. The empirical study of IPD activities is

interesting to discuss because they align with the Character Profile of Pancasila education in implementing the independent curriculum.

## 2. Method

This research uses a qualitative approach with design research in the form of a case study type single case design (Yin, 2008; Merriam and Grenier, 2019). This research analyzed the relationship between IPD activities and the profile of Pancasila learners in non-government elementary schools in Bengkulu City. The informants of this research were the coordinator teachers and members of the IPD activity organizers at one of the elementary schools in Bengkulu City. IPD teachers are teachers who are selected through a series of considerations. It means that not all teachers can become IPD activity coaches. Teachers who are appointed as IPD activity coaches must meet certain specifications. It is done so that the IPD activities are of high quality. Then, before the IPD activities are held, these teachers are given technical guidance at school for two days of activities. In this technical guidance, IPD teachers are given several materials and techniques for IPD activities so that IPD activities are right on target.

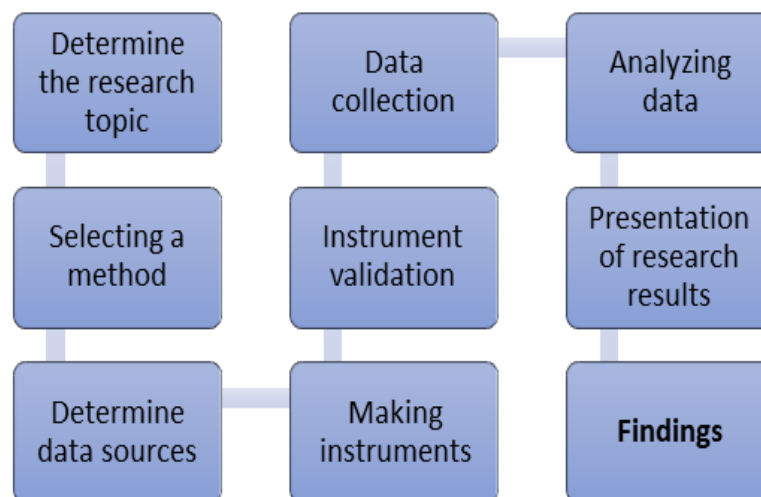


Figure. 1. Research procedures

The research data was collected through direct interviews with the IPD coordinator teacher and class teachers. After obtaining information, this research was strengthened by the observation analysis of IPD activities organized outside school. Data analysis used steps developed by Miles and Huberman that were popularized by Melati and Tiswarni (Melati et al., 2021; Tiswarni, 2019). The information obtained was organized into a narrative of activity time schedules, activity descriptions, and IPD character achievements (Sani, Ridwan Abdullah, 2018). Then, the empirical narrative is connected with expert opinions and relevant research so that a connection between IPD activities and the profile of Pancasila learners can be found.

## 3. Results

The Islamic Personal Development (IPD) program, which is conducted in elementary schools in Bengkulu City, aims to strengthen learners' religious character education. The religious character targets to be realized in this IPD program are seven characters, attitudes, and skills. The formulation of the seven characters is derived from quality assurance and the 10 Muslim characters. The linkage of each character achieved with IPD activities is illustrated in **Table 1**.

**Table 1.** Linkage of report character, quality assurance, and Muslim character

Report Character	Quality Assurance	Muslim Character
Pure Aqeedah	-	Straight Aqeedah
Right worship	Accustomed to performing the five daily prayers, Memorize <i>dzikir</i> and prayers after prayer	Right worship
Mature personality and noble character	Islamic morality	Solid morals, Strong physique
A person who is earnest, disciplined, and able to restrain his lusts	Clean, tidy, healthy, and disciplined	Strong against lust, Keeping time, Organized in every way
Able to read, memorize, and understand the Alquran	Memorize 2 juz of Alquran	-
Insightful	Memorize 40 selected hadiths, Enjoy reading and learning, and Complete five main subjects.	Insightful
Have life skills	Able to speak Arabic and basic English, Mastering basic mathematical skills	Able to make an effort on our own, Beneficial to others

As stated in the learner's report, the core of character education expected from IPD activities are: 1) pure faith, 2) correct worship, 3) mature personality and noble morals, 4) a person who is earnest, disciplined, and able to restrain his lust, 5) able to read the Alquran, 6) broad-minded, and 7) have skills. The target of this IPD character achievement in terms of P3 character includes three characters, namely character 1: faith, devotion to God Almighty and noble character, character 2: critical reasoning, and character 3: creative.

The activities carried out in IPD are as follows. First, *Sapa Pagi* Friday. This activity is a character-strengthening program in the IPD program, which is carried out every Friday morning simultaneously in each class. The Friday morning greeting activity is supported by all parents of learners. This program has been delivered at the Parent Teacher Meeting. This meeting activity is held once every two months. The meeting discusses various matters, ideas, problems, and solutions that are useful to succeed in efforts to improve children's spiritual intelligence. At the beginning of each school year, each class teacher socializes excellent programs related to extracurricular (non-academic) activities to parents in the POMG forum.

The Friday Morning Greeting activity is led by two supervising teachers per class, consisting of one *ustadz* and one *ustadzah*. Each group is divided into the *aulad* group and the *banat* group. Each group consists of 10-15 learners. IPD intracurricular activities are scheduled during school hours every Friday morning after *Dhuha* prayers are held in the classroom or the school mosque. This activity is carried out with an estimated time of two lessons each Friday. Sometimes, it is added with enrichment by homeroom teachers or homeroom teacher assistants, respectively. Some of the religious characters that have begun to get used to learners with the Friday Morning Greeting activities are accustomed to praying five times in congregation, like to help, help each other, like to make donations to help people who are unable, accustomed to speaking well and politely, and have broad insight.

Secondly, scientific excursions. *Rihlah* is also known as outdoor study or learning activities outside of school. This activity is a means of collective character building carried out by the school and is dominated by physical activities. The position of *Rihlah* in IPD is to create an atmosphere of *ukhwah Islamiyah* and physical discipline. Scientific *Rihlah* is held every month in the second week. This event is held on Saturday, outside of compulsory class hours. All learners are required to attend this event. Learning activities in the *Rihlah* are guided by the IPD coach teacher and teachers who teach in grades 4, 5, and 6. Learners are told to sit in a circle in the form of a *halaqah* guided by the coach teacher. One learner was appointed to lead the event. The designated learner leads the IPD

learning event from start to finish. They were appointed as hosts to train their mental speaking in public and to improve their confidence in dealing with people. The *Rihlah* activity began with the delivery of IPD material. *Rihlah* (outdoor study) activities aim to build religious character in learners through tolerance, which is accustomed to living together in harmony, strengthening *ukhuwah* because they understand each other learners, are optimistic in learning, and have broad insight.

Third, *Mabit*. *Mabit* is a means of fostering *ruhiyat* by staying together and living the night with worship. Through *Mabit*, learners are expected to be able to actualize and practice IPD material or curriculum, especially those related to *Fikih* and worship material. The implementation of *Mabit* activities is held once a semester. If the *Mabit* activity is not combined with *ifthar jama'i* (breaking the fast together), the children come before *Maghrib* prayer time. Based on observations in the field, information was obtained that the *Mabit* activity was held from 18.00 WIB until 08.00 WIB the next day, approximately 14 hours. The religious character formed through *Mabit* activities is that learners begin to cultivate an attitude of piety to God Almighty. It is indicated by the habit of learners who like to worship at the mosque, cultivating the *sunnah* practices of the Prophet. In addition, all *Mabit* activities are carried out according to a schedule so that learners are accustomed to living disciplined lives, especially during *Mabit* activities. Learners live together with other learners and teachers. They are accustomed to living in peace and harmony without violence. It gives rise to an attitude of caring for others, giving birth to an attitude of religious tolerance, broad insight, and a strong physique.

Fourth, *ifthar jama'i*. *Ifthar jama'i* is a breakfast activity organized at school once a month. This activity aims to introduce learners to *sunnah* fasting and the function of fasting to get closer to God Almighty. This activity is attended by every grade level, especially for high grades, namely grades 4, 5, and 6. Determination of the time of *ifthar jama'i* is left to learners to agree with the homeroom teacher or mentor teacher. *Ifthar jama'i* is sometimes combined with *Mabit* activities. If not combined with the *mabit* activity, learners come to school earlier at 16.30 WIB. *Ifthar jama'i* activities are held at school for 210 minutes or 3.5 hours. The religious characters that emerge in *ifthar jama'i* activities include learners accustomed to performing *sunnah* worship, fasting, *dzikir*, and reading the Alquran. The special thing about this activity is that they are used to living together in harmony. This habit creates an attitude of tolerance and broad-mindedness.

Fifth, the Alquran camp. Camp Alquran is a means of physical development through physical exercise and simulation. This activity also equips learners with the values of cohesiveness and makes this agenda foster a love for the Alquran. In addition, learners' reading of the Alquran can also be improved (*tahsin*) through this activity. For learners who have memorization skills, they can strengthen and increase their memorization. The Alquran camp activity is carried out in the schoolyard and outside the school (outdoors). Higher grades 4, 5, and 6 of elementary school can only participate in this activity. Before learners participate in Alquran camp activities, they ask for approval from their parents. Alquran camp activities are carried out once a year. The Alquran camp lasts 1x24 hours, from morning until morning again. Camp Alquran is held for two days, on Saturday and Sunday. Participant check-in starts at 07.00 am on Saturday and continues with various activities until closing on Sunday at 08.00 am. The religious characteristics that are fostered by this Alquran camp activity are the character of simplicity, not liking to live extravagantly, love for Alquran, obedience to rules and leaders, accustomed to living together in harmony (tolerance), broad-minded, ability to do their own business, and physically strong.

After the activity takes place, an attitude assessment is carried out. The technique used is observation with a daily control book (*mutabaah yaumiah*) called the Islamic Personal Development Agenda Sheet. The Islamic personal development agenda sheet contains 12 attitude items that are checked every week, namely: (1) 5-time prayers, (2) recitation of the Alquran, (3) *rawatib* prayers, (4) *tahajjud*, (5) *alma'tsurat*, (6) *dhuha*, (7) fasting, (8) almsgiving, (9) reading Islamic books, (10) sports, (11) helping family, (12) helping friends. In addition to the *yaumiah* practice check in the Islamic Personal Development Agenda Sheet, there are also notes from the mentor teacher during the Islamic Personal Development activities.



#### 4. Discussion

In terms of the characteristics developed in the Pancasila profile, IPD activities implement several characteristics of the Pancasila profile, namely faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, and critical reasoning, as shown in **Table 2**.

**Table 2.** Description of IPD character outcomes

No	IPD Activities	The character that is formed	Relevance to P3 Character
1	Friday Morning Greetings	Awareness of worship	Have faith and devotion to God the Almighty
		Helping hands	Cooperation
		Generous attitude	Have faith and devotion to God the Almighty.
		Be kind and polite	Have faith and devotion to God the Almighty.
		Insightful	Critical reasoning
2	<i>Rihlah</i>	Strengthening <i>ukhuwah</i>	Have faith and devotion to God the Almighty
		Understand each other	Have faith and devotion to God the Almighty.
		Eliminate selfish and individualistic attitudes.	Have faith and devotion to God the Almighty.
		Optimistic attitude	Independence
		Insightful	Critical reasoning
3	<i>Mabit</i> (faith-building night)	Accustomed to living devoted to God Almighty	Have faith and devotion to God the Almighty
		Diligent worship at the mosque	Have faith and devotion to God the Almighty.
		Cultivating the practice of the <i>Sunnah</i> of the Prophet Muhammad Saw.	Have faith and devotion to God the Almighty.
		Get along well	Global Diversity
		Culture of discipline	Independent
		Insightful	Critical reasoning
		Strong physique	Independent
4	<i>Ifthar Jama'i</i>	Competing in goodness	Independent
		Accustomed to doing <i>sunnat</i> worship	Have faith and devotion to God the Almighty.
		Discipline	Independent
		Insightful	Critical reasoning
5	Camp Alquran	Simplified	Have faith and devotion to God the Almighty
		Love the Alquran	Have faith and devotion to God the Almighty.
		Discipline	Independent
		Tolerance	Global Diversity
		Insightful	Critical reasoning
		Able to make an effort on our own	Independent
		Strong physique	Independent

It illustrates that the characters achieved in IPD activities generally contain P3 characters. Even the achievement of this IPD character exceeds the planned target in IPD activities. As described above, the characters developed by IPD activities contain the characters developed in P3. Character 1: Belief, devotion to God Almighty, and noble character. As stated by Yuliharti, among the examples of Islamic characteristics are faith and love for God Almighty, obedience, *tawakkal*, gratitude, *ridha* /sincerity, repentance, peace-loving, friendly/communicative, social care, patience, environmental care, honesty, religiosity, humility, respect for achievement, curiosity, tolerance, national spirit (Yuliharti, 2019).

Character 2: global diversity. Teachers emphasize building learners' character to respect and care for others and to be fair to others (Birhan et al., 2021). Learners are guided to coexist with their friends through halaqah in every activity. They study, work, and live together for a certain period. This condition

trains their souls to accept and appreciate others with all their strengths and weaknesses. They are trained to appreciate and respect others by not discriminating against them in everyday life and worship (Hasfiana et al., 2019). It illustrates the tolerant living character produced through the IPD program. Opportunities to build peer relationships can support the development of learners' potential and character (Agans et al., 2018).

Character 3: Independent. The active role of the IPD activity supervisor teacher in organizing activities by the rules affects the formation of learners' disciplinary character (Faiz et al., 2021). Character 4: Critical Reasoning. *Mabit* activities develop Islamic character in the form of a culture of disciplined life, adding insight into Jurisprudence material and worship practices so that they are accustomed to performing *sunnat* worship and having faith and devotion to God Almighty. This character is a derivative of the Islamic character of the Prophet Saw. Through the traits of *shiddiq*, *amanah*, *tabligh*, and *fathanah* (Muzammil & RIJAL, 2020; Prayitno et al., 2022).

This character achievement results from the school's IPD process through IPD supervising teachers and class teachers. Activities are implemented through a strict schedule and accompanied by rules that all learners must follow. Based on the description of the discussion of the research results above, there are five P3 characters in IPD activities organized in elementary schools, namely: i) the character of faith, devotion to God Almighty, ii) global diversity, iii) cooperation, iv) critical reasoning, and v) independence. It illustrates that school activities containing religious education can be a forum for character education (Kulsum and Muhid, 2022), including the desired character of P3.

**Table 3.** Relevance of IPD and P3 character outcomes

P3	IPD Characters
Have faith and devotion to God the Almighty	Awareness of worship in the school and mosque environment
	Generous attitude
	Be kind and polite
	Eliminate selfish and individualistic attitudes.
	Accustomed to living devoted to God Almighty
	Cultivating the practice of the <i>Sunnah</i> of the Prophet Muhammad Saw.
	Simplified
	Love the Alquran
Global Diversity	Strengthening ukhuwah and cultivating tolerance
Cooperation	Helping hands
Critical reasoning	Insightful
Independent	Optimistic attitude
	Culture of discipline
	Strong physique
	Competing in goodness
	Able to make an effort on our own

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## 5. Conclusion and Implications

This study concludes that Islamic Personal Development (IPD) activities can be a forum for fostering the character profile of Pancasila learners in elementary schools. The material components in IPD activities include *dzikir matsuri*, recitation of the Alquran, memorization of the Alquran and Hadith, congregational prayer, and Islamic Personal Development material *taujih*. At the same time, the components of IPD activities include the formulation of Islamic characters to be achieved by learners, training of IPD teachers before organizing IPD activities, formulation of materials and forms of IPD activities, organizing IPD activities including school and natural environments, and comprehensive assessments, starting from daily assessments with the *yaumi* assessment book, to the final assessment contained in the learner's reports. P3 characters found in IPD activities include the characters of faith and devotion to God Almighty, noble character, global diversity, cooperation, critical reasoning, and independence. Islamic Personal Development activities can be an option for the character profile of the Pancasila program in character development of late childhood learners through co-curricular and extracurricular activities in elementary schools.

## 6. Limitation

This article discusses character education in religious activities carried out in schools through co-curricular and extracurricular activities, then linked to the character of Pancasila learners. The character of the Pancasila learner profile that has not been seen is the creative character. This character is still not widely seen in IPD activities, although it has become one of the targets of character education achievement in planning.

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