

Analysis Of Islamic Educational Values In The Implementation Of The Project Of Strengthening Pancasila Student Profile Theme Of Local Wisdom At SMKN 1 Purwosari

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Article Info	ABSTRACT
<p>Corresponding Author: Name of Corresponding : Fatimah Sampini E-mail: sampinifatimah@gmail.com</p>	<p>Education is a conscious and planned effort to create a learning atmosphere and learning process so that participants actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by themselves and society. In order to prepare qualified human resources who are ready to compete in the digital era, education needs to adapt the curriculum use. The project to strengthen Pancasila student profiles is a cross-disciplinary learning in observing and thinking about solutions to problems in the surrounding environment to strengthen various competencies in the Pancasila student profile. with the change in the curriculum, it certainly changes a lot of educational structures, therefore, there is still not much data written regarding the implementation of a project to strengthen the profile of Pancasila students in an institution that has implemented an independent curriculum. In all activities that have been implemented in the chosen project theme, there is also a secret meaning to the value of Islam's education. This research aims at finding out how the project is being used to enhance the profile of Pancasila student with the theme of local wisdom, and at finding out the values of Islamic education that exist in the activities of the project, in order to strengthen the profile of Pancasila students with the theme of local wisdom. It is a qualitative approach used by researchers. Observation, interviewing, and documentation shall be methods of application. the values of Islamic education include the values of faith, morals and worship in activities, according to the result of the research carried out in the field of local wisdom activities, which include the implementation of the profile of Pancasila student project in five strages; Intrduction, contextualization, real action, reflexion and follow up activities. Those values are gratitude to Allah SWT for his mercy and favors, mutual cooperation and responsibility, and devotion to ritual worship as evidence of human obedience to his commands.</p> <p>Keywords: Islamic educational values, the project to strengthen Pancasila student profiles, local wisdom.</p>

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INTRODUCTION

Education is a conscious and planned effort to create a learning environment and learning process so that participants actively develop their potential for religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by themselves and society.(Rahman et al., 2022)

For the purpose of teaching ethics and knowledgeable people, Islamic training is a process whereby all aspects of human life are being formed on the basic of Ismaic teachings. Islamic education provides a pedagogical framework for the needs f all aspects of life, which are to be fulfilled by every Muslim.(Habib Muhtarudin, 2019)

The ministry of education and culture has started to make a number of new changes, including the introduction of an independent curriculum, taking into account developments in educations as we know it today. In the school system, curriculum has a very significant role to play. For this reason, it is essential to use curriculum in order to attain education goals and lay down guidelines or instructions for all schools regarding the implementation of learning.

Educations must be adapted to the curriculum that is used in order to meet the training needs of a future workforce capable of competing with new technologies. This curriculum was design with a view to creating new solutions for learning recovery and improvement in the quality of education, because it facilitates teaching effectiveness more easily. Nadiem Makarim views this curriculum as a step for our country's recovery, because over the past year it has been influenced by factors that have caused changes in the structure of learning, namely the Covid-19 pandemic.(Nugraha, 2022)

Based on Permendikbudristek No.56/M/2022, the project to strengthen the profile of Pancasila students is a project-based co-curricular activity designed to strengthen efforts to achieve competence and character in accordance with the profile of Pancasila students which is structured based on graduate competency standards. The project to strengthen the profile of Pancasila students is a lesson that has just emerged in driving schools in the 2022/2023 academic year, the independent curriculum begins to apply which also applies project to strengthen the profile of Pancasila students.(Keputusan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran Pembelajaran, 2022)

The main school, as well as one of the integrated learning centres in East Java Province, is located at SMKN 1 Purwosari. Since 2020, the school of excellence is SmKN 1 Purwosari has implemented an independent curriculum, so it was necessary to undertake a project aimed at building up Pancasila's profile because this activity is based on cocurricular learning. Designed to strengthen efforts to achieve competency and character according to the Pancasila student profile which is made based on graduate competency standards. Flexibility in terms of content, activities and implementation time is taken into consideration when implementing the project to build Pancasila's student profile.(Rizky satria, pia adiprima, kandi sekar wulan, 2022)

On the theme of this project, the Purwosari 1 Vocational High School project team took the theme of local wisdom, local wisdom itself is one of eight themes to build curiosity and inquiry abilities through exploration of the culture and local wisdom of the surrounding community or area, as well as its development.

METHODS

Qualitative research approaches have been used in this study. In qualitative research, researchers are involved in the context of the situation and the conditions of natural phenomena, according to what they are studying. Every phenomenon has its own characteristics that differ from each other in terms of their context. This qualitative research is research that can be used to examine people's lives, history, behavior, functionalization of organizations, social movements, or kinship relationships. Through this qualitative research it is possible to gain an understanding of reality through an inductive thinking process. (Farida Nugrahani, 2014)

This type of research is descriptive because descriptive research is a systematic, factual and accurate description of the facts, characteristics and relationships between the phenomena investigated. In accordance with the focus and objectives of the research, this type of research is very appropriate because the researcher will describe the data not to measure the data obtained. Therefore, in order to improve the profile of Pancasila students at SMKN1 Purwosari this study will describe descriptively how Islamic education values have been analysis when implementing a project.

The authors made use of field research in this study. In order to collect data required by the researcher as well as relevant and reliable information in studies, researchers are allowed direct access to the location. Appropriate methods for the collection of data need to be identified in this research. These techniques include:

1. Observation Method

For this purpose, observation or observation is a method of gathering data that uses the eye and doesn't rely on additional standard tools. The researchers must understand, for themselves, the processes which have taken place in this field to be able to make an accurate assessment and gain factual information on how parents contribute to increasing educational motivation among pupils. It will be possible to record, in direct observation, what is happening with the training process, behaviour and discipline of pupils within the school environment or issues related to parental support for improving learning motivation. The observation method permits the observer to record and know directly what has been obtained without relying on information from memories of individuals or other persons.

2. Interview Method

The method of interview is a form of verbal communication and it's intended to have some sort of conversation in order to obtain information. It's done between two or more people.(Suharsimi Arikunto, 2011) The second opinion argues that an interview shall be a meeting between two persons who exchange information and ideas by means of questions and answers, which are intended to establish the meaning within one particular subject.(Sugiyono, 2014) This section does not include all of the data which researchers will be looking at because there are many things scientists have no idea about yet.

In this study, the researcher used a structured interview guideline, namely an interview guideline that only contains an outline of what to ask, so that the researcher gets a lot of data and findings from informants in the field that the researcher has determined, such as school principals, curriculum, project and facility teams, teachers, students and local informants to obtain solid information.

3. Documentation Method

A document, which means written things, is a document from the origin of the word. In order to document, data for things or variables are found in the form of notes, transcripts, books, meeting minutes, agendas and so on. This method is used to obtain the written data from SMKN 1 Purwosari, so that researchers can find out what they want. The desired data is in the form of portraits of project activities, both from the process, results, to the follow-up of the implemented projects.

A study exploring the use of descriptive data analysis techniques. The three processes that characterise the phenomena, classify them and understand which new concepts relate to one another are where the essence of this data analysis lies.

If no analysis is carried out, the collected data do not have any use. Data analysis is of great importance to science research because, by analysing data, it can give meaning and value which will be useful for dealing with research questions. In this study, the following steps shall be taken to analyse data:

a. **Data Classification**

The collection of data has to be classified and reassembled for the purpose of analysis. This is because the data collected are more factual and accurate. The researcher must analyse the data from qualitative and quantitative perspectives at this stage.

b. **Manage Data**

A system of systematic and effective data management is essential to good data analysis. In order to facilitate the analysis of this information, we have to record it in a format. Data management is intended to be a practical and easily comprehensible way of describing data.

c. **Conclusion drawing / verification**

The third step in the researcher's journey is to make conclusions and verify, namely drawing preliminary conclusions that are still provisional after classification and presentation of data. The last stage of data analysis is to draw conclusions that provide the researcher with an overview of the problems investigated. And the data have to be validated with respect to correctness, robustness and suitability which are indicators of validity.(Milles Mathew B, 2014)

RESULTS AND DISCUSSION

A. Implementation of a project to strengthen the profile of Pancasila students

Data related to the implementation of the project in order to improve the profile of Pancasila students at SMKN 1 Purwosari have been identified as a result of research carried out by researchers.

To increase the Pancasila students profile, it is a cross disciplinary learning of how to observe and solve problems in the surrounding environment so as to improve different competencies within its Students' Profile. Based on the Ministry of Education and Culture No.56/M/2022, the project to strengthen the profile of Pancasila students is a project-based co-curricular activity designed to strengthen efforts to achieve competence and character according to the profile of Pancasila students which is compiled based on Graduate Competency Standards.(Rizky satria, 2021)

A project consists in a series of actions that are designed to achieve some objective by looking at a particular topic. The aim of the project is to provide students with a platform for research, solving problems and making decisions. Learners are working on the production of a product or activity within an agreed time frame.(Rizky satria, pia adiprima, kandi sekar wulan, 2022)

The Project to strengthen the profile of Pancasila students offers a crossdisciplinary training for observing and proposing solutions to problems in the surrounding environment. A project based learning approach is used by the Pancasila Student Profile Strengthening Project, which is different from the project based learning approach used by the Intracurricular Learning Program in the classroom.(website SMPN 4 Karanganyar, 2022)

The Pancasila Student Profile Strengthening project will provide students with opportunities to learn informal situations, flexible teaching structures, more interactive learning activities and direct participation in the local environment so that they can develop their various competences.(website SMPN 4 Karanganyar, 2022) In line with that, SMKN 1 Purwosari takes the theme of local wisdom to foster students' love for their own culture and later students can preserve Javanese culture for generations.

It is hoped that students will be able to use it in everyday life, which they may later experience for themselves, from the activities of the Pancasila project, which aim to increase the profile of Pancasila students with the theme of local wisdom. In Panggih Friends activities, students are also able to view the values of project work like gratitude and respect for Allah SWT.

The project team at SMKN 1 Purwosari took the theme of local wisdom and the preservation of Javanese art culture and traditions in this project to increase the profile of Pancasila students. Some activities are carried out in this field, for example *Panggih Temanten, Tingkeban and Tedhak Sinten*.(Novi Indiyasari, 2023)

Several steps have taken place in implementing the project on strengthening the Pancasila student profile of the team to students, from providing each teacher with a Pancasila Student Profile. Moreover, in order to reinforce the Pancasila students' profile, the project team has reinforced explanations with student contacts and publicity about the project.(Tituk, 2023)

As for the introduction of local wisdom to students, it is included in local language lessons, so teachers and the project team do not need to explain it extensively because according to the regional language teacher at SMKN 1 Purwosari, many students already understand local wisdom, and they are able to analyze the environment around them whether the culture is still preserved or not.(Dita, 2023)

In the view of the Javanese people, local wisdom has its own uniqueness, so that there are still many who preserve the traditional ceremonies of *Panggih Temanten*, *Tingkeban* and *Tedhak Sinten*, especially the people of western Java, based on the findings of the research carried out in the project activities to strengthen the profile of Pancasila students at SMKN 1 Purwosari. (Dita, 2023)

The real form of student action in this activity is to practice how a real bride is, starting with the procession of the wedding ceremony to the *Panggih* meeting. Then after the wedding takes place, later the bride and groom will be blessed with a child and when the gestational age reaches 7 months, this is where the *Tingkeban* (7 monthly congratulations) is held which in the event contains several agendas starting from the completion of the Al-Qur'an, the Siraman Procession, continued by praying together and thanksgiving, as an expression of gratitude to Allah SWT who has given a great mandate to prospective parents.

Meanwhile, in the *Tedhak Sinten* activity, students practice several sequences of agendas starting from washing the baby, then placing both feet on the ground, being directed to go down the stairs, and then placing the baby in a cage and inside the cage there are several items such as AL-Quran, Money, Books, some even put laptops, cameras and several other items as symbols, by then, these objects that a child will take for the 1st time are symbols of his future according to Java custom. (Bu vita, 2023)

The Javanese people believe that if a baby picks up the Koran, later he will become a hafidz of the Koran or someone who is fluent in teaching and practicing the teachings of the Koran, then if the baby takes money, he will become a billionaire. and a number of meanings given to the Javanese people that describe future for infants, or even successful entrepreneurs. (Bu vita, 2023)

The students of SMKN 1 Purwosari have also been able to achieve a lot of positive results through this activity, in particular increasing their knowledge and appreciation for the region's culture and traditions. Increase the public's awareness of the importance of preservation. Through the preservation of local wisdom, we will create a sense of love for our motherland and nationalism. The need to preserve and protect local wisdom as a cultural heritage, is also complemented by increased cooperation and solidarity between individuals or groups. (lailin Nuroh. XI DKV 2, 2023)

B. The Values of Islamic Education in Implementing the Project to Strengthen the Profile of Pancasila Students

Islamic education aims to produce ethical and educated human beings through the process of creating all aspects of life on the basis of knowledge derived from Islamic teachings. Educational values in Islamic education, which must be achieved by every Muslim, relate to the need for all aspects of life. (Habib Muhtarudin, 2019)

Islamic religious education is the process of forming all aspects of human life based on Islamic teachings to form moral and intellectual (normative) human beings. However, if we look at Islamic religious education in Indonesia today, it is a space and a place to prepare students who are morally and intellectually competent which has not been expected. The purpose of Islamic religious education is to develop and create in students a Muslim personality or personality that is not free from weaknesses. One of the most common mistakes that we often don't know is that the responsibility of education only belongs to the community in the administration of education. (Asrul anan, 2017)

The values of Islamic education include everything that contains positive elements that benefit the people in the form of rules and norms in Islamic education, including ethics, faith and worship. (Asrul anan, 2017) The value of Islamic education covers all aspects of Islamic education, which includes several main elements, namely monotheism or creed, morals, worship and social or community, leading to the understanding and practice of Islamic teachings as a whole. (Septiyani Dwi Kurniasih, 2019)

In accordance with the findings of the researchers that the implementation of P5 must be continuous between projects held by institutions with the values contained therein such as the value of Islamic education contained in the three P5 project activities, namely character

strengthening at the traditional ceremonies of *Panggih Manten*, *Tedhak Sinten* and *Tingkeban*, for example apart from strengthening character as a Javanese tribe that preserves its culture, flexible or gentle character at every stage of the ceremonial procession, not in a hurry in making decisions or anything. Everything is done properly and in an orderly manner, in accordance with what has been done by the community in general and does not eliminate or add to the sequence of traditional ceremonial processions.

In addition, the values of Islamic Education that exist in project activities to strengthen the profile of Pancasila students, namely:

1. Faith Value

Beliefs are values related to religious education, such as belief in God, angels, books, apostles, doomsday and destiny, which aim to organize individual beliefs. Islam is based on the belief in monotheism, namely the belief in the existence of God, that there is no one like Him, both in nature and deeds. In its explanation, creed is based on the teachings contained in the pillars of faith, namely believing in God, believing in Allah's angels, believing in Allah's books, believing in Allah's messengers, believing in the Last Day, and believing in Qadha' and destiny God. (Bekti Taufiq Ari Nugroho dan Mustaidah, 2017)

Creed (belief or divinity) means acknowledging the existence of God. Through wisdom (philosophical) God directs the wisdom and reason of human thinking to know and believe in the existence of God by observing through deep meditation phenomena that are considered as proof of God's existence. (Ahmad Marzuki, 2016)

Aspects of a creed in the world of Islamic education is basically a process of fulfilling the nature of monotheism when in the human spirit realm and has pledged its monotheism as emphasized. (Eka Fitriani, 2021) in the Al-Qur'an Surah Al-A'raf verse 172, Allah SWT says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن نَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝

Meaning: "(Remember) when your Lord brought forth from the backbone of Adam's children and grandchildren, their descendants and Allah bore witness against themselves (while saying), "Am I not your Lord?" They replied, "Yes (You are our God), we testify." (We did it) so that on the Day of Judgment you (not) say, "Indeed we were heedless of this,"". (LPMQ Kementerian Agama, 2020)

The value of the creed here that can be associated with the application of P5 is related to belief in one's self in the form of an expression of our gratitude for the abundance of grace, fortune, goodness and all the things that God has given for the mercy of his womb.

This expression of gratitude is a form of our devotion to God, also manifested in traditional ceremonial activities such as walimahan where the aim is to pray for the bride and groom for the continuation of their marriage, at the tedhak sinten ceremony to also pray for the good of the sibayi so that everything that one aspires for can be realized, as well as at the tingkeban ceremony the form of gratitude is to pray for the prospective baby to be healthy and safe until the delivery process. All of the above is a form of gratitude in every traditional ceremony.

2. Moral Values.

Moral values are teachings about good and bad that affect human behavior and actions. Morality is often called morality. Morality is related to morals and ethics, the purpose of which is to rid oneself of embarrassing behavior and adorn oneself with commendable behavior. These values include helping, compassion, gratitude, courtesy, forgiveness, discipline, keeping promises, honesty, responsibility and others. (Eka Fitriani, 2021)

In this case, the moral values that can be analyzed in project activities to strengthen the profile of Pancasila students and can become character formation in students, namely please help, responsibility, courtesy, and harmony between people because in all traditional ceremonial processions both before and after the event surely we meet many people where we must behave according to the norms and customs of society and behave well.

3. Worship value

The relevant values of worship are ritual worship as defined and defined in the Al-Qur'an and Sunnah. This aspect of worship is not only beneficial in worldly life, but most importantly is proof of human obedience to God's commands. Worship is a form of action based on piety to Allah. Worship is also a religious obligation of Muslims that cannot be separated from aspects of faith. Faith is fundamental, while worship is a manifestation of that faith.(Admin jejak penididkan, 2017)

In this case the value of Worship in this project activity is in panggih tementen and tingkeban, where marriage is the longest service for a lifetime, that's where the two people of different genders start a new life where the woman has transferred her obligations from a father to her husband . Apart from that, in the series of events there were several prayers recited with the hope that the family would be happy, prosperous, and secure.

Likewise in the Tingkeban activities, where in the series of events there are activities of tadarus Al-Qur'an, because this activity is included in worship, and there is also Selamatan (Tasyakuraan) as an expression of gratitude for the grace of Allah SWT and hopes that the baby and mother will be healthy and smooth at birth.

The values of Islamic education above also include other aspects, namely social aspects. In other words, if this aspect includes arrangements for the integration of human life on earth, for example provisions on constitutional issues, relations between countries, relations between people in the social dimension, social values are the cultivation of values that contain social values.

This dimension refers to interpersonal integration, which includes feelings of politeness, politeness, tolerance, cooperation, hospitality, solidarity, interpersonal love, compassion and empathy for friends and those around them. From this it can be concluded that the social aspect of society is a standard measure of human behavior in integrating other people so that by maintaining ukhuwa in society a pious community group can be created.(Admin jejak penididkan, 2017)

As we all know that everything we do so far will be worth worship if we intend only to worship. The same is the case with the traditional ceremony carried out in this P5 project, the ultimate goal of this activity is solely to teach students the true nature of every activity carried out is for worship, the form of gratitude that was expressed earlier is our devotion to God which is worth worship which if we do it sincerely without coercion from anyone. Preserving existing culture is also a form of worship because there is a saying that says hubbul waton minal faith, namely love for the homeland is part of faith, so preserving culture includes love for the homeland, and love for the homeland is worship because it is part of faith.

CONCLUSION

The implementation of the project to strengthen the profile of Pancasila students is mandatory learning carried out by school institutions that have implemented the independent curriculum. Therefore the project to strengthen the Pancasila student profile has become a separate symbol for the institution concerned, in implementing the project, of course, a lot of things have been done by the team and teachers to introduce the Pancasila student profile project to students, as well as to reflect and follow up on these activities. From these activities students can gain more knowledge regarding the traditional ceremonies of Panggih Manten, Tingkeban and Tedhak Sinten, so that later students can preserve the culture that has been taught in school and preserve this culture in their environment. The values obtained from this activity are not only social values but also economic values, aesthetic values and most importantly the values of Islamic Education. One of the values of Islamic Education in this activity is the expression of our gratitude for what God has given us and asking for goodness for each incident or event later in life. Asking for the best of all that is good and asking to be avoided from all that is bad.

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