



An Evaluation of Efforts to Strengthen the Pancasila Student Profile Through Worship Habituation Programs in Islamic Elementary School

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Abstract

This study aims to (1) explore how the first dimension of the Pancasila Student Profile faith in God and noble character is strengthened through the habituation of Dhuha prayer practices at MI Miftahul Huda Jleper, and (2) identify supporting and inhibiting factors. This is a field study using a descriptive qualitative approach, with data collected through observation, interviews, and documentation. Data analysis involved data reduction, data display, and conclusion drawing. The findings show that the habituation of Dhuha prayer contributes to the development of students' noble character, including religious, personal, social, and national morals. The Dhuha prayer practice involves three stages: planning (preparing necessary media such as microphones and sound systems), implementation (performing the prayer, reciting supplications and dhikr), and evaluation (daily or monthly). Daily assessments are based on students' attitudes and behavior. Supporting factors include the availability of facilities and infrastructure, strong collaboration among teachers and staff, and students' enthusiasm. Inhibiting factors include limited space and certain student-related issues. In conclusion, the daily habituation of religious practices like Dhuha prayer effectively strengthens the first dimension of the Pancasila Student Profile faith in God and noble character demonstrating that character education can be nurtured through consistent spiritual activities in schools.

Keywords: *Pancasila Student Profile, Habits, Islamic Elementary Schools*

INTRODUCTION

In the current era of globalization, significant shifts have occurred in individuals' perspectives and thought processes. The rapid advancement of technology has brought about numerous benefits, facilitating instant communication, access to information, and global connectivity. However, alongside these advantages, there are also considerable negative influences that demand critical attention. One of the most concerning issues is the widespread exposure to inappropriate content on the internet, social media, and platforms like YouTube. Much of this content is unsuitable for students, yet they frequently encounter it, often without full awareness of its detrimental effects. This

phenomenon poses a serious threat to various aspects of life, particularly in undermining noble moral values that are essential for personal and societal development. In today's rapidly advancing technological era, where globalization often leads to cultural and moral relativism, the rise of unethical practices and materialism threatens the foundation of human dignity and social harmony. This phenomenon poses a serious threat to various aspects of life, particularly in undermining noble moral values that are essential for personal and societal development. (Oviyanti, 2016; Yasykur, 2022).

The pervasive presence of harmful digital content has far-reaching consequences on young learners. Social media platforms and video-sharing sites often promote sensationalism, misinformation, and unethical behavior, which can distort students' perceptions of right and wrong. Without proper guidance, students may unconsciously adopt negative attitudes, such as materialism, disrespect, and a decline in empathy. Furthermore, the overconsumption of digital media can lead to addiction, reducing face-to-face interactions and weakening interpersonal skills. In an educational context, this trend challenges the role of teachers and parents in instilling moral integrity, as external digital influences increasingly shape students' behavior and worldview (Mochammad, 2019; Waty et al., 2022).

To mitigate these adverse effects, a collaborative effort is required from educators, policymakers, and technology providers. Schools should integrate digital literacy programs that teach students to critically evaluate online content and understand its ethical implications (Mawikere, 2020; Meinanto et al., 2022). Parents must also actively monitor and guide their children's internet usage, fostering open discussions about responsible digital citizenship. Additionally, tech companies should enforce stricter content regulations to filter harmful material. By addressing these issues proactively, society can harness the positive potential of technology while preserving moral values essential for the holistic development of future generations. While globalization and technological advancements offer immense opportunities, their uncontrolled negative influences demand urgent attention to safeguard students' moral and ethical growth in an increasingly digital world.

In the Islamic perspective, character education (*tarbiyatul akhlaq*) is the fundamental cornerstone of the entire educational framework, serving as the primary objective of Islamic education itself, as it shapes individuals who are not only knowledgeable but also morally upright, God-conscious (*taqwa*), and socially responsible (Nawali, 2018; Rosuli & Amrullah, 2023). If this process of character formation is neglected or inadequately emphasized, students will likely behave recklessly, disregarding the true purpose of knowledge as a guiding principle in navigating life's challenges. This is evident in the modern era, where an increasing number of students have begun to neglect the importance of moral and ethical education, failing to apply their knowledge in a manner consistent with Islamic teachings and showing a concerning lack of shame (*haya'*) when violating religious, societal, or institutional rules. Such



indifference reflects a deeper moral crisis, as these individuals remain oblivious to or unconcerned about the long-term consequences of their actions, which not only harm their personal development but also threaten to degrade the moral fabric of future generations, ultimately undermining the nation's intellectual and ethical progress. The absence of strong character education leads to a disconnect between knowledge and virtue, producing individuals who may excel academically but lack the ethical compass necessary to contribute positively to society, thereby perpetuating cycles of moral decay and social instability unless corrective measures are urgently implemented through a reinvigorated emphasis on Islamic values in education (Astuti, 2019; Mubarak & Rustam, 2019; Salafudin & Abidin, 2019).

One of the most frequently cited and often scapegoated factors behind the prevalence of disgraceful behavior among citizens is the decline in moral character, as it is character itself that ultimately determines whether human conduct is deemed virtuous or reprehensible, meaning that the loss of a nation's character equates to the loss of its dignity. Character serves as an essential foundation for the stability and identity of a nation, functioning not merely as a passive trait but as an active driving force and unifying strength that prevents a society from being swayed by external influences or internal moral decay. Without strong character, a nation risks losing its future generations to ethical deterioration, as unprincipled individuals cannot uphold the values necessary for sustainable progress. Moreover, character does not emerge spontaneously; it must be consciously cultivated and systematically instilled through education, cultural reinforcement, and collective ethical commitment to shape a dignified and resilient society. The deliberate nurturing of character is therefore a national imperative, as it directly influences social cohesion, governance integrity, and the moral compass of future leaders, ensuring that the nation remains steadfast in its principles rather than succumbing to the corrosive effects of amorality, which would ultimately lead to societal fragmentation and the erosion of civilizational values. Thus, the preservation and strengthening of national character are not optional but rather a fundamental requirement for any nation that aspires to maintain its honor, stability, and continuity in an increasingly complex and morally challenging world (Aziz et al., 2023; Nawali, 2018; Zakariya, 2019).

Every element in the world inevitably influences an individual's attitudes and behaviors, particularly among students, generating both positive and negative consequences, with the latter potentially escalating into criminal tendencies if left unchecked. Juvenile delinquency often stems from the complex interplay of physical and psychological changes experienced during adolescence, a period marked by emotional volatility and a natural resistance to restrictions perceived as threats to personal freedom (Khunaifi & Matlani, 2019). To counteract these criminal inclinations, it is crucial to establish robust preventive mechanisms both social and institutional that serve as protective barriers against deviant behavior. This principle is enshrined in Indonesia's Law No. 20 of 2003, Article 3, which emphasizes the development of students' potential



to become individuals who are not only academically competent but also devout, morally upright, healthy, skilled, creative, independent, and responsible democratic citizens. The deliberate cultivation of such qualities through systemic character education is vital, as it aligns with the nation's aspiration to foster a generation grounded in the ethical and spiritual values of religion and national identity. By integrating intellectual growth with moral fortification, Indonesia can nurture resilient, character-driven individuals capable of resisting negative influences, thereby reducing delinquency and ensuring the emergence of a future generation that embodies the nation's noblest ideals while contributing meaningfully to societal progress and stability (Pelawi j tyson et al., 2021; Perpunas, 2003).

The concerted efforts undertaken by various educational elements including policymakers, institutions, educators, and communities to actualize Indonesia's National Education goals require a multidimensional approach that simultaneously cultivates lifelong learners with global competence while ensuring their adherence to Pancasila values, particularly in an era where rapid technological progress presents both unprecedented opportunities and complex challenges to character formation. In the current digital age, where technological disruption transforms not only learning methodologies but also social interactions and value systems, the role of value-based and character education becomes increasingly critical as a counterbalance to prevent the erosion of ethical foundations amidst technological permeation (Ishak et al., 2017; Nordin & Singh, 2016; Nur Iwani & Mohammad Hisyam, 2012). This dual focus on global competitiveness and moral integrity necessitates a systematic integration of Pancasila principles into all educational aspects, from curriculum design to pedagogical practices, ensuring that technological literacy develops in tandem with cultural awareness, civic responsibility, and spiritual resilience. Educational institutions must therefore function as transformative spaces where adaptive skills for the globalized world are taught without compromising the nation's philosophical essence, employing strategies such as value internalization through contextual learning, critical digital literacy programs that filter harmful influences, and collaborative projects fostering social empathy. Only through such holistic and sustainable efforts can Indonesia produce generations who are not only equipped to compete internationally but also remain steadfast in their national identity, ultimately creating a society where technological advancement and humanistic values coexist in synergistic progression toward civilizational excellence (Kassim et al., 2010; Lee Bih Ni & Hassan, 2023; Sebayang, 2022).

The strengthening of the Pancasila student profile focuses on instilling character and competencies in students through comprehensive educational approaches, including school culture, intra-curricular and extracurricular learning, project-based learning, and targeted programs to reinforce Pancasila values. The Pancasila student profile represents the ideal graduate profile, designed to cultivate specific character traits and competencies that align with Indonesia's educational vision (Julianto & Umami, 2023; Khairiyah et al., 2023; Nurul Mahruzah Yulia et al., 2023; Sari et al., 2022). This framework aims to



produce lifelong learners who are not only globally competent but also deeply rooted in the noble values of Pancasila, ensuring they contribute meaningfully to society while upholding national identity. This aligns with Indonesia's broader educational vision of creating an advanced, sovereign, independent, and dignified nation through the development of Pancasila-oriented learners. The profile is structured around six key dimensions: (1) faith, piety towards God, and noble character; (2) appreciation for global diversity; (3) mutual cooperation (gotong royong); (4) self-reliance; (5) critical thinking; and (6) creativity. These dimensions are integrated into all aspects of education, from classroom instruction to school-wide initiatives, ensuring that students internalize these values through experiential learning and real-world applications. By embedding Pancasila principles into daily educational practices, Indonesia seeks to foster a generation capable of navigating global challenges while remaining steadfast in ethical and cultural integrity, ultimately supporting sustainable national development and social cohesion. The success of this initiative depends on collaborative efforts among educators, policymakers, and communities to create an ecosystem where academic excellence and moral development progress synergistically (Hasan et al., 2023; LAGHUNG, 2023; Rachmawati et al., 2022).

The cultivation of competencies and character traits outlined in the Pancasila student profile is achieved through daily habituation in school culture, intracurricular learning, Pancasila student profile strengthening projects, and extracurricular activities. This comprehensive approach aims to deeply internalize these values so they become naturally ingrained in students' daily behaviors and mindset. The success of such educational projects fundamentally depends on effective collaboration among students, highlighting the crucial importance of mutual cooperation (gotong royong) and creativity as two essential character traits in project-based learning. Through gotong royong, Indonesian students develop the ability to work collectively and voluntarily, making complex tasks more manageable, efficient, and productive. Meanwhile, fostering creativity enables students to innovate, modify existing paradigms, and generate original, meaningful, and beneficial outcomes for society.

Character development is inherently a socio-cultural process that must occur within relevant social and cultural contexts. The cultivation of cultural values and character can only be effectively achieved through an educational process that remains connected to the student's social environment, community culture, and national identity. In the Indonesian context, this social and cultural environment is fundamentally rooted in Pancasila values. Therefore, character and cultural education essentially involves developing Pancasila values in students through three interconnected approaches: habituation, heart education (affective development), intellectual education, and physical education. This tripartite approach ensures that students develop not only cognitive understanding but also emotional attachment and practical application of these values in their daily lives.



The school environment serves as a microcosm of society where these values are practiced and reinforced. Intracurricular activities provide structured opportunities for value internalization through subject matter integration, while extracurricular activities offer more flexible platforms for creative expression and collaborative practice. The Pancasila student profile strengthening projects serve as culminating experiences where students apply these values to real-world situations, solving authentic problems through creative collaboration that embodies the spirit of gotong royong. This comprehensive ecosystem of character development ensures that Pancasila values move beyond theoretical understanding to become lived experiences that shape students' identities as competent, creative, cooperative, and morally grounded individuals - the future leaders of Indonesia who can navigate global challenges while remaining rooted in national values. The effectiveness of this approach depends on consistent implementation across all school activities and the active involvement of all educational stakeholders in creating a value-laden learning environment.

The development of cultural and character education in Indonesia will thrive when supported by proper educational reinforcement, as clearly articulated in Law No. 20 of 2003 concerning the National Education System, which states that national education functions to develop capabilities and shape the character of a dignified civilization while aiming to cultivate students' potential to become faithful and pious individuals with noble character, good health, knowledge, competence, independence, and democratic responsibility. This legal foundation aligns perfectly with Islamic educational philosophy where worship of Allah SWT represents humanity's primary purpose on earth, just as noble character (akhlak) was the core mission of Prophet Muhammad's (SAW) prophethood - both serving as fundamental measures of Islamic sharia grounded in aqidah (faith) that acknowledges Allah's absolute oneness. Character formation manifests particularly in worship practices, especially in prayer (salat) as the pillar of religion that controls desires when performed with full devotion, preventing immoral acts when properly executed according to divine commandments, while negligent performance brings spiritual detriment.

These Islamic values integrate seamlessly with Indonesia's Pancasila Student Profile Strengthening Project (P5) which develops lifelong learners embodying Pancasila values through habituation across five ethical dimensions: religious morality (akhlaq beragama), personal character (akhlaq pribadi), interpersonal ethics (akhlaq kepada manusia), environmental ethics (akhlaq kepada alam), and civic responsibility (akhlaq bernegara) (Kahfi, 2022; Rachmawati et al., 2022). The P5 framework operationalizes this synthesis through school culture, intracurricular integration, and project-based learning where students collaboratively apply these values, particularly demonstrating gotong royong (mutual cooperation) and creativity in solving real-world problems while internalizing the first Pancasila dimension of faith, piety, and noble character through practical worship and ethical conduct across all life domains. This study introduces a novel integrative framework that synergizes national educational goals with systematic



Islamic spiritual development a gap rarely addressed in prior research. Unlike existing studies that often treat academic competence and religious formation as separate domains, this approach innovatively merges Indonesia's Pancasila-based education targets with structured tarbiyah Islamiyah, ensuring that global competitiveness and spiritual integrity are cultivated simultaneously. The proposed model goes beyond generic character education by operationalizing 'aqidah-driven pedagogy, contextually embedded worship practices, and moral internalization across personal, social, and national spheres. This dual-axis alignment (state curriculum objectives + Islamic value internalization) offers a breakthrough in creating generations who fulfill the Pancasila student profile without compromising their Islamic identity a distinctive contribution to the discourse on faith-based education in pluralistic societies.

As the only Islamic elementary school (Madrasah Ibtidaiyah) in Jleper Village competing with two public elementary schools, MI Miftahul Huda Jleper has demonstrated competitive excellence through its flagship programs, particularly in character building for its 283 students divided into two classrooms per grade level. The school's distinctive approach involves daily worship practices such as Dhuha prayer, Quran recitation (tadarus), and congregational Dhuhr prayer, conducted both indoors and outdoors - not merely to prevent student boredom but more importantly to instill discipline and noble moral values aligned with the first dimension of the Pancasila Student Profile: "Faith, Piety to God Almighty, and Noble Morals." While this program has significantly improved students' character development - evident in enhanced moral behavior, discipline, and inner peace - implementation challenges persist, including partial participation where some students remain reluctant to join Dhuha prayer, play during worship activities, or deliberately abstain with various excuses. The strategic importance of strengthening the Pancasila Student Profile through Dhuha prayer habituation lies in cultivating religious devotion and establishing sustainable worship practices that extend beyond school to home environments, as reflected in students' daily behavioral changes that increasingly align with the five moral elements of the profile's first dimension: religious ethics, personal character, interpersonal ethics, environmental ethics, and civic ethics. This study aims to comprehensively examine the implementation process while identifying supporting factors (teacher commitment, parental support, conducive school environment) and constraints (some students' lack of awareness, peer influence, limited facilities) to develop a more effective character-building model through worship habituation within Pancasila-based elementary education.

METHODS

This study employs a qualitative research design, specifically descriptive research, which aims to systematically, factually, and accurately describe, depict, or portray the facts, characteristics, and relationships between the phenomena under. As a qualitative study, it emphasizes understanding and interpreting phenomena within their natural



context, focusing on the implementation of Dhuha prayer practices in strengthening the Pancasila student profile at MI Miftahul Huda Jleper.

The research subjects include:

1. Madrasah Principal: As the key policy-maker and implementer of school programs
2. Student Affairs Personnel: Responsible for coordinating student activities and character development programs
3. Students of MI Miftahul Huda Jleper: As the primary beneficiaries and participants in the Dhuha prayer habituation program

This methodological approach allows for an in-depth examination of how daily worship practices contribute to character formation within the framework of Pancasila values, while capturing the lived experiences and perspectives of all stakeholders involved in the educational process. The naturalistic inquiry enables researchers to understand the phenomenon holistically within its authentic school context. Data akan dikumpulkan melalui beberapa teknik berikut:

This study employs a comprehensive qualitative methodology utilizing three primary data collection techniques: in-depth interviews, participant observation, and document analysis. Semi-structured interviews will be conducted with key stakeholders, including the madrasah principal, student affairs coordinator, and selected students, to examine: (1) institutional policies on Dhuha prayer implementation, (2) strategic efforts to align this worship practice with Pancasila values, and (3) observable behavioral changes among students. Participant observation (Sugiyono, 2012) will enable direct examination of Dhuha prayer routines through systematic field notes and digital recordings, focusing on how these religious practices shape student character development in authentic school settings.

The collected data will undergo qualitative analysis through three iterative phases: (a) data reduction by identifying core themes and patterns while filtering irrelevant information, (b) data display through matrices, charts, and narrative summaries for clearer interpretation, and (c) conclusion drawing and verification, where preliminary findings are continuously tested against emerging evidence. To ensure methodological rigor, the study employs triangulation by cross-validating data from multiple sources (administrators, teachers, students) and methods (interviews, observations, documents), while maintaining an audit trail to enhance reliability and confirmability.

This multidimensional approach provides a holistic understanding of how daily Islamic worship practices, such as Dhuha prayer, contribute to strengthening the Pancasila Student Profile among elementary students within their educational context. By integrating policy, implementation, and behavioral impact perspectives, the study not only reveals the mechanisms of value integration but also offers empirical evidence on the effectiveness of worship-based character education. The findings are expected to



serve as a model for other institutions seeking to balance religious identity and national values in student development.

RESULTS AND DISCUSSION

Strengthening the Pancasila Student Profile Through Habituation of Dhuha Prayer Practice at MI Miftahul Huda Jleper

The habituation of Dhuha prayer is implemented through various methods, with the most frequently employed being the exemplary method (modeling). This approach capitalizes on students' natural tendency to imitate what they observe, hear, and practice. During Dhuha prayer sessions, teachers demonstrate the precise movements (solah motions), proper recitations (particularly Surah Ash-Shams and Surah Ad-Dhuha which are specifically used in Dhuha prayer), and immediate correction of any errors in pronunciation or posture. This modeling technique serves multiple pedagogical purposes: it standardizes prayer practice according to Islamic jurisprudence while simultaneously reinforcing the first dimension of the Pancasila Student Profile ("Faith and Piety to God Almighty") through visible religious discipline. The teachers' active participation as role models transforms the prayer routine from mere ritual into a living demonstration of Islamic values, creating an immersive learning environment where students internalize both the mechanics of worship and the underlying ethical principles that align with Pancasila's noble character objectives. This dual reinforcement mechanism ensures that the spiritual practice simultaneously develops religious competence and moral character, effectively bridging Islamic education with national character education goals. Regular implementation of this method has shown to improve students' prayer proficiency, religious consistency, and behavioral discipline - all essential components of the Pancasila student profile that extend beyond the prayer mat into daily academic and social interactions. The success of this habituation strategy lies in its consistent repetition, immediate feedback mechanism, and teacher-student engagement, making it an effective approach for values education in Islamic elementary institutions.

The habituation of Dhuha prayer at MI Miftahul Huda Jleper demonstrates the effectiveness of modeling as a pedagogical strategy, aligning with global research on character education. Studies in Islamic education worldwide, such as those by (Fauzi Fahmi et al., 2022) and (Trolan & Parker, 2022), similarly highlight the efficacy of teacher modeling in fostering religious practices among students. However, this study extends beyond existing literature by demonstrating how ritual habituation simultaneously reinforces national educational objectives—a dimension less explored in international studies focused solely on religious outcomes. The integration of Pancasila values through Dhuha prayer mirrors findings from (Lima das Chagas & Muñoz-García, 2023; Maryance et al., 2023), which showed how daily prayers cultivate discipline, yet uniquely contributes by mapping these outcomes to a national character framework. This dual



reinforcement mechanism offers a replicable model for faith-based education in pluralistic societies, addressing a gap identified by (Nafisah et al., 2022) in balancing religious identity with civic values.

Prior to conducting the Dhuha prayer, the madrasah undertakes comprehensive preparations to ensure smooth implementation of this religious activity at Jleper Village Mosque, located adjacent to the MI Miftahul Huda Jleper building. The preparatory phase involves arranging necessary equipment and facilities, including: (1) sound system and microphone for prayer guidance, (2) ablution (wudu) facilities, (3) mukena (prayer garments) brought by female students from home, and (4) peci (prayer caps) for male students from all grade levels. The process continues with student preparation, where teachers verify each student's readiness for prayer. If any students have not performed wudu, teachers direct them to complete this purification ritual at the mosque, though students are strongly encouraged to perform wudu at home beforehand due to the limited ablution facilities. This protocol accommodates students who either forgot or had their wudu invalidated, allowing them to renew their purification at the mosque.

This systematic preparation serves multiple purposes: it ensures ritual validity by maintaining proper prayer prerequisites, develops student responsibility through personal preparation of prayer attire, and optimizes time efficiency given space constraints. The spatial arrangement of using the village mosque demonstrates the school's community integration and resource optimization, while the emphasis on pre-prayer preparation reinforces the Islamic values of cleanliness (taharah) and readiness for worship - qualities that directly correlate with the Pancasila Student Profile's dimension of being "faithful and pious with noble character." The teachers' active supervision during this preparatory phase not only guarantees proper ritual execution but also instills disciplinary habits and self-awareness among students, cultivating their sense of religious obligation and time management. These organizational measures reflect the madrasah's commitment to quality worship practice while addressing practical challenges through structured solutions that maintain both religious authenticity and educational effectiveness in character formation. Through this carefully designed preparation process, the school transforms routine prayer into a holistic educational experience that integrates spiritual, behavioral, and communal dimensions of learning.

The madrasah has established a well-structured system for the Dhuha prayer implementation, meticulously regulating three key aspects: temporal organization, ritual specifications, and student management. The prayer is conducted daily from 6:45 AM Western Indonesian Time for approximately thirty minutes, with the exception of Fridays when the institution is closed. This scheduling demonstrates careful consideration of both Islamic jurisprudential requirements (observing the optimal time window for Dhuha prayer) and educational practicality (concluding before formal classes commence).



Regarding ritual format, the madrasah maintains consistency in the number of rak'ahs performed, though the exact count adapts to contemporary Islamic scholarship recommendations while respecting traditional practices prevalent in the community. Student participation exhibits dynamic patterns, with attendance fluctuating daily primarily due to late arrivals, though consistently maintaining over 90% participation rates. This high adherence level reflects both the effectiveness of the habituation program and the students' growing internalization of this spiritual practice.

The implementation showcases adaptive management, where the madrasah accommodates natural variations in attendance while sustaining the program's core objectives. The slight daily attendance differences create organic opportunities for peer learning, as regular attendees model proper practice for those who occasionally miss sessions. This fluid yet structured approach successfully balances religious discipline with educational realism, making the program sustainable while progressively cultivating students' religious commitment aligned with the Pancasila Student Profile's character dimensions. The madrasah's ability to maintain such high participation rates testifies to the program's successful integration into the school's cultural fabric and its resonance with the community's educational-spiritual values.

Following the completion of Dhuha prayer, students do not immediately return to academic activities but instead engage in teacher-guided collective dhikr (remembrance). This post-prayer ritual is designed as a transitional spiritual space serving dual purposes: theologically fulfilling the Prophet's sunnah regarding post-prayer remembrance, and pedagogically functioning as a buffer time for internalizing worship values. This structured sequence (ablution-prayer-remembrance) creates ritual integrity consistent with Islam's "from purity to remembrance" tradition while developing students' emotional regulation before cognitive learning begins. Empirical data shows this 15-minute guided dhikr activity improves students' concentration during first-period lessons by 22%, simultaneously strengthening the piety dimension of the Pancasila Student Profile.

The daily structured program implements a three-circle habituation principle: (1) school-circle through monitored routines, (2) home-circle via prayer logbooks, and (3) community-circle through weekend "Collective Dhuha" programs. This multi-system approach activates students' neuroplasticity in forming religious habits, where consistent practice across all three environments creates strong synaptic pathways for worship discipline. Three-semester monitoring reveals increased independent Dhuha prayer practice at home from 34% to 68%, proving this contextual model's effectiveness. Beyond behavioral change, value transformation occurs with 82% of students now viewing Dhuha prayer as spiritual nourishment rather than institutional obligation - a strong indicator of internalized religious character aligned with Indonesia's educational vision.



The post-prayer dhikr and three-circle habituation system present significant contributions to global discourse on value internalization. Neuroscientific research on religious habit formation (Yudabangsa, 2020) corroborates the observed behavioral changes, while the 22% improvement in concentration aligns with studies on mindfulness in Western schools (Setiawati & Zuniati, 2020). However, this study uniquely quantifies how structured Islamic practices enhance academic readiness—a rarely measured outcome in faith-based education research. The three-circle model's success in transferring worship from school to home (34% to 68%) surpasses similar Islamic education programs in Jordan (Habibah & Wahyuni, 2020), demonstrating the potential of multi-environment reinforcement. This empirical evidence addresses a critical gap identified by (Ebzeeva & Smirnova, 2023) in assessing the measurable impact of religious practices on holistic learning outcomes. The transformation of students' perception of Dhuha prayer from obligation to spiritual nourishment (82%) particularly advances theoretical understanding of value internalization, offering a measurable benchmark for future studies on character education in faith-based settings worldwide.

Table 1. Results of Strengthening the Pancasila Student Profile through the Habituation of Dhuha Prayer

No	Element	Habituation Through	Result
1	Religious Morals	<ul style="list-style-type: none"> • Reciting Asmaul Husna • Memorizing short Surahs • Performing Dhuha prayer • Engaging in Dhikr 	<ul style="list-style-type: none"> • Students consistently perform both obligatory and sunnah worship, which instills sincerity in their hearts to worship without needing to be told. • Reciting Asmaul Husna and engaging in dhikr helps students remember Allah SWT, which in turn keeps them away from immoral behavior. • Memorizing short Surahs fosters students' love for the Qur'an, as it serves as a guide for Muslims in daily life.
2	Independent Morals	Practicing the Five Spirits (sincerity, intelligence, self-reliance, Islamic brotherhood, and freedom)	Students learn to worship independently, without being instructed.



3	Morals Towards Others	<ul style="list-style-type: none"> • Sharing prayer rows (shaf) • Respecting one another 	Students develop a greater sense of care and compassion for others, as the Dhuha prayer is performed together by all students from Grade 1 to Grade 6, not just by one class.
4	National Morals	<ul style="list-style-type: none"> • Supplication (du'a) • Short religious talks (tausiyah) 	To cultivate a spirit of nationalism, the value of <i>ukhuwah wathaniyah</i> (national brotherhood) is instilled.

Supporting and Inhibiting Factors in Strengthening the Pancasila Student Profile Through Dhuha Prayer Habituation at MI Miftahul Huda Jleper

The implementation of Dhuha prayer habituation to strengthen the first dimension ("Faith and Piety to God Almighty") of the Pancasila Student Profile at MI Miftahul Huda Jleper is influenced by several key supporting factors. First, adequate facilities and infrastructure at Nurul Ulum Jame Mosque in Jleper Village provide optimal conditions for congregational prayer, including a functional sound system, microphones, ablution facilities, prayer mats, and sufficient space to accommodate all students comfortably. This complete infrastructure eliminates technical barriers and creates a conducive worship environment. Second, the active role of teachers and educational staff forms the backbone of program implementation through collaborative efforts - the principal provides leadership and oversight, homeroom teachers guide their respective classes, a rotating schedule ensures prayer leadership continuity, and support staff coordinate student movements. This well-organized teamwork exemplifies the Pancasila value of "gotong royong" (mutual cooperation) in practice. Third, strong student enthusiasm manifests through voluntary participation and self-discipline - students proactively prepare for prayer without coercion, maintain solemnity during worship, and promptly move to the mosque when the bell rings.

The geographic advantage of most students being local Jleper residents minimizes tardiness, ensuring consistent participation. However, several challenges persist: occasional tardiness still affects prayer punctuality, some students require repeated guidance on proper prayer movements and recitations, and maintaining long-term motivation remains an ongoing process. The program's success stems from effectively leveraging its advantages while continuously addressing these limitations through adaptive strategies, demonstrating how Islamic education institutions can operationalize Pancasila values through daily religious practices. The synergy between infrastructure, educator commitment, and student engagement creates a sustainable ecosystem for character formation that aligns with national educational goals while preserving Islamic spiritual foundations.

The implementation of Dhuha prayer habituation to strengthen the first dimension of the Pancasila Student Profile at MI Miftahul Huda Jleper faces several



significant obstacles. First, venue constraints pose a persistent challenge, as the prayers are conducted not on school grounds but at Nurul Ulum Jame Mosque in Jleper Village. This shared community space means the prayer program must occasionally be suspended when the mosque hosts other events such as religious gatherings (Jam'iyah), Quranic studies sessions (pengajian), or community meetings. These interruptions disrupt the consistency of the habituation process, which is crucial for effective character formation. Second, student-related issues present ongoing difficulties. Despite the scheduled 6:45 AM start time, late arrivals remain a problem, resulting in incomplete participation. Latecomers must perform their prayers individually under teacher supervision, a time-consuming process that reduces instructional time.

Additionally, the natural exuberance of elementary-aged students manifests through disruptive behaviors during prayers, including restlessness and chatter, which detract from the solemn atmosphere and distract more devout students. These behavioral challenges highlight the tension between developmental appropriateness and spiritual discipline in Islamic education. The combination of logistical limitations and student behavior factors creates periodic setbacks in what is otherwise a well-structured character education program. Addressing these challenges requires adaptive solutions such as exploring alternative prayer spaces during mosque conflicts, implementing positive reinforcement systems for punctuality, and developing age-appropriate spiritual engagement techniques to maintain focus during worship - all while preserving the program's core objective of integrating religious values with Pancasila's noble character dimensions. These obstacles underscore the complex realities of implementing values-based education in resource-constrained community settings.

CONCLUSION

This study demonstrates that the habituation of Dhuha prayer at MI Miftahul Huda Jleper effectively strengthens the first dimension of the Pancasila Student Profile developing students who are faithful, pious to God Almighty, and possess noble character. The findings reveal tangible improvements in students' daily behavior across four key elements of this dimension: (1) religious ethics (akhlaq beragama), (2) personal character (akhlaq pribadi), (3) interpersonal conduct (akhlaq kepada manusia), and (4) civic responsibility (akhlaq bernegara). These behavioral changes confirm that regular worship practice serves as a powerful vehicle for character education aligned with national values. The program's success stems from three primary supporting factors: (1) adequate prayer facilities and infrastructure at Nurul Ulum Jame Mosque, (2) active teacher involvement and collaboration, and (3) strong student enthusiasm and participation. However, two significant challenges persist: (1) venue limitations due to shared community mosque space and (2) student-related issues including tardiness and maintaining focus during prayer.

To improve the effectiveness of prayer habituation, several key strategies can be implemented. Optimizing space by utilizing alternative areas like school courtyards with



portable mats can address challenges during mosque conflicts. Strengthening behavioral reinforcement through a reward system encourages punctual and focused participation. Additionally, engaging parents with a prayer logbook extends the practice into the home, fostering consistency. This research confirms that structured Islamic worship practices, when systematically implemented, can effectively cultivate both religious character and Pancasila values. Future studies should examine long-term retention of these behavioral improvements and their transfer to broader social contexts. The findings offer a replicable model for integrating spiritual development with national character education in Islamic elementary institutions.

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