

Fostering Religious Character Through The Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan

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ABSTRACT

This research focuses on the formation of students' religious character in the midst of globalization and technological advancement, which affects the behavior and moral values of the younger generation. The Pancasila Student Profile Strengthening Project is one of the government's efforts to instill students' religious values that are in line with Pancasila. This study uses a qualitative approach with a case study at SMA Negeri 1 Nubatukan. Data was collected through documentation of related programs, interviews with teachers, students, and principals, and observations. The analysis process was carried out descriptively with the aim of explaining how the concepts, implementation, and impact of this project were carried out and their influence on the formation of students' religious character. The results of the study show that the program can improve students' understanding of Pancasila religious values while maintaining the diversity of religions and beliefs of students at Nubatukan State High School. These changes show that students are developing academically and emotionally as well as socially. However, there are several problems that arise today, such as lack of parental involvement, limited resources, limited time, mismatch of interests and characteristics of students, and rapid curriculum changes. This research finds that through the Pancasila Student Profile Strengthening Project, schools, parents, and the community must work together to support the development of religious character. In addition, it is necessary to improve facilities and teacher training related to this program so that character development is more sustainable and effective.

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Introduction

Students who are Generation Z in high school are currently faced with an increasingly complex era of digitalization with various religious, economic, cultural, and

social conflicts. This can provide potential hazards (Aptikieva & Bursakova, 2022). The same thing is said by Sokolovskaya (2022) and Sunggu (2023), explaining that Generation Z faces challenges stemming from socio-cultural changes, technological advancements, and psychological struggles as they navigate the diverse digitalization landscape (Sokolovskaya, 2022; Sunggu, 2023).

Alvin Tofler described the phenomenon as *Future Shock*, or the shock of the future, which will destroy the entire social system due to the advancement of science and technology in the 18th and 21st centuries (Fariza & Wan, 2012; Jackson, 2019). Emphasizing that "Science is change", said Alvin Tofler, accelerating knowledge with technology means completing change (Naredi, 2000). This means that the advancement of science, technology, and communication has caused fundamental or fundamental changes in human life, which has caused many changes or shocks in various aspects of human life, including political, social, economic, educational and cultural that will directly affect human personality.

Experts such as teachers, social observers, and policymakers can create strategies to navigate the challenges posed by these rapid changes by understanding the impact of new technologies, threats, and social change (Jackson, 2019). To guarantee a more sustainable and resilient future for society as a whole, these individuals must work together and take precautions to address the ethical, moral, and social challenges emerging from the fourth industrial revolution. The transgeneration of new technology, especially information and communication technology, continues to develop, so it is important to fortify yourself spiritually and stay social in a social crowd (Templeton, 2021).

Social media is the main public space, and the internet-based public space has generated a huge amount of information that is very worrying (Shi et al. 2022). Social media has turned into a new arena of conflict for various speeches that no longer maintain the cultural and ethical values of the nation. Responding to the millennial generation, it is recommended that schools change their pedagogical approach, as an effort to meet the ambitious nature of this generation (Ramírez et al. 2019). In addition, teachers (read schools) face difficulties in adjusting to the changing perception of roles in the millennial era, where academic and scientific expertise takes precedence over traditional moral principles (Barni, 2019).

The Pancasila Student Profile Strengthening Project is a form of the government's commitment to respond to the turmoil of the young generation due to *Future Shock* which is inevitable. Because they are faced with the fact that their nation's political life is in disarray, fostering religious character through the project to strengthen the profile of Pancasila students is the right choice to strengthen the character of Pancasila students as well as religion (Maulida et al. 2023).

The first dimension of the Pancasila Student Profile Strengthening Project is faith, fear of God Almighty, and noble character, through this dimension students learn good morals in relation to God Almighty. The scope of religious morality, personal morality, morality to humans, morality to nature, and state morality are the main dimensions in these dimensions (Romans, 2023). These values are religious characters that must be possessed not only in science, but also in their implementation in association and social interaction.

Feist & Feist (2010) in the book "Millennial Generation: Challenges of Development, Work/Business Commitment and Adversity Quotient" explains that personality is a consistent institutional model. Individuals have personalities that can only

be seen when interacting with others. One aspect of human personality is social interaction. According to personality theory, we can predict behavior by understanding three (3) main aspects of personality: the basis of tendencies, characteristic adaptations, and self-concept. In addition to those three components, there are also supporting components: biological basis, objective biography, and outside influences. According to this theory, a person's personality can influence their behavior (Madiistriyatno & Hadiwiyyaya, 2020).

Several researchers have previously studied similar things about religious character through project-based learning which can be one of the effective approaches to develop students' religious character. As a study, conducted by Samsul Arifin (2021) shows that project-based learning can improve students' religious character in terms of faith, piety, and noble morals. The research was conducted at a high school in Central Java using qualitative research methods (Arifin, 2021) or other research conducted by Nurfirda (2022) also shows that project-based learning can improve students' religious character in terms of faith and piety. The research was conducted at a junior high school in Jakarta using quantitative research methods (Nurfida, 2023).

The description of the phenomenon shows as far as where Digitalization and socio-cultural changes affect the character of students at SMA Negeri 1 Nubatukan? To what extent does the Pancasila Student Profile Strengthening Project shape the religious character of students? How does the role of SMA Negeri 1 Nubatukan in millennial life affect the formation of cultural and moral values, and what methods can be used to overcome the challenges that come from the fourth industrial revolution? In addition, students from various backgrounds can trigger conflicts (Weinberger et al., 2013). Due to the diversity of individuals and groups involved, multicultural social communities and pluralism do face the risk of conflict (Gerson, 2020). So the implementation of religious character at SMA Negeri 1 Nubatukan is very important to shape students' personalities and foster values that are beneficial to society (Rachmadtullah et al., 2024). The research emphasizes the importance of implementing religious character development through the Pancasila Student Profile Strengthening Project. The study of Islamic character education management emphasizes the importance of implementing religious character to increase student empathy by instilling moral values such as love, respect, and harmony. The school also emphasizes the importance of creating a harmonious environment for students, with a focus on the appreciation and perception of others (Hajaroh et al, 2023; Na'imah, 2018).

Several reasons why the development of religious character in schools is very important. First Teachers play a very important role in shaping the religious character of students by teaching, guiding, and building habits through special activities (Yusuf et al., 2023). Second, religious character education helps students cultivate attitudes and moral values that are based on religion, so that they can regulate their behavior with the teachings of Islam (Mubin & Furqon, 2023; Wisono & Kkhozin, 2022). In addition, the strengthening of religious character through the internalization of religious values is a planned and conscious effort that allows a person to assess things in a way that is based on their religious values (Sauri et al., 2022). Instilling religious character values in students is also very important to overcome the character crisis of the current generation and ensure the development of good moral qualities through school culture (Retnasari et al., 2023). Schools can help students' overall development by incorporating religious character education into the curriculum.

The approach used in this study is a descriptive qualitative method that prioritizes practical research approaches and techniques and focus on providing a thorough summary

of a phenomenon (Paul & Bandyopadhyay, 2019; Sha'ban & Reflinda, 2021). (Paul & Bandyopadhyay, 2019; Sha'ban & Reflinda, 2021). Because of the phenomenon of religious character in the implementation of Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan, Lembata Regency. With this phenomenon, the research can understand and interpret more deeply the concepts, implementation, and impact of the Pancasila Student Profile Strengthening Project in fostering religious character in the target school, namely SMA Negeri 1 Nubatukan.

Method Qualitatively descriptive analyzes data in a natural environment with watch process from just revenue (Werdiningsih & B, 2022) (Werdiningsih & B, 2022). Based on the formulation of the problem and the purpose of the research, the type used is a descriptive case study. The method aids qualitative research by providing a thorough and in-depth understanding of complex phenomena in real-world contexts (Khan, 2022; Stake & Visse, 2023). The reason This study aims to describe in detail and in depth the concepts, implementation and impact of Religious Character Development through the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan, Lembata Regency by using observation, interviews, and documentation to obtain various information.

In a case study, the research subjects were SMA Negeri 1 Nubatukan, Lembata Regency because the school has a very representative number of students with very complex backgrounds (multicultural and plurality). These cases are usually unique cases that have certain characteristics or experiences that the researcher wants to investigate (Andrade, 2022; Duff, 2019). Meanwhile, the data collection methods that can be used in this study include: a). Observation (Haughney & Wakeman, 2023), b). Interview (Azam, 2022), and c). Document (Stake & Visse, 2023).

Research Methods

This study uses a descriptive qualitative approach, which prioritizes practical research techniques and approaches and focuses on providing a comprehensive summary of the phenomenon (Paul & Bandyopadhyay, 2019; Sha'ban & Reflinda, 2021). Because there is a phenomenon of religious character that occurs during the implementation of the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan, Lembata Regency, this research is expected to understand and interpret the concepts, implementation, and influence of the Pancasila Student Profile Strengthening Project on the development of religious character in the target school, namely SMA Negeri 1 Nubatukan.

Descriptive qualitative methods consider processes rather than outcomes when analyzing natural environment data (Werdiningsih & B, 2022). A descriptive case study is a type of study that is selected based on the formulation of the problem and the purpose of the research. This method aids qualitative research by providing a thorough and in-depth understanding of complex phenomena in real-world contexts (Khan, 2022; Stake & Visse, 2023). This research aims to obtain information about the concepts, implementation, and impact of Religious Character Development through the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan, Lembata Regency. To achieve this goal, researchers use methods such as observation, interviews, and documentation.

Case studies study individuals, groups, or units thoroughly to gain a better understanding and generalization. Usually, these cases are unique cases that have certain characteristics or experiences that the researcher wants to investigate (Andrade, 2022; Duff, 2019). This research was conducted at SMA Negeri 1 Nubatukan, Lembata

Regency, because the school has a very representative student population and complex student backgrounds (multicultural and plurality).

Observation is the recording and interpretation of data through direct interaction with observed phenomena both in a controlled and natural environment is the basic method in case study research (Haughney & Wakeman, 2023). Interviews can take many forms, including in-depth interviews, which are very beneficial for gaining in-depth information in social science research (Golam Azam, 2022). Documents in case study research, documentation refer to the process of recording and reflecting on a creative process, product, or entity studied in the real world (Stake & Visse, 2023). Research Location at SMA Negeri 1 Nubatuka, Nubatukan District, Lembata Regency, East Nusa Tenggara Province

The method used to collect data in research is known as research instruments. "Research Procedure for a Practice" is a means or tool used by researchers when collecting data, according to Arikunto (2019, p. 203). The data collection process becomes easier and the results become better, more meticulous, complete, and systematic, so that it is easier to process (Tabroni et al., 2022). A research instrument, according to Gulo, is a written clue about an observation, an interview, or a list of questions designed to obtain information. This method is known as observation guidelines, interview guidelines, questionnaire guidelines, or documentary guidelines, depending on the method used (Rusdiana, 2021). Based on this understanding, the research instruments used in this study can be in the form of: observation, interviews, and documentation

Qualitative data analysis is a structured process used to find themes, patterns, and relationships in the flow or description of data. Analysis is a challenging task that requires a lot of effort. Analysis requires intellectual ability and innovation. There is no specific method that can be used to conduct an analysis, so each researcher must find their own method that best suits their type of research. Different researchers can classify the same material in different ways (Sugiyono, 2013).

The validity of research can be defined as the degree of accuracy or correctness of research results, such as triangulation methods that can be used to test the validity of research (Mandasini, 2022). Triangulation is a method of checking the validity of data that uses multiple data sources, methods, or theories or in simpler language triangulation combines various data dimensions, methods, or theories to determine if there are errors in data collection.

According to (Mandasini, 2022) The validity of research can be defined as the degree of accuracy or correctness of research results. The triangulation method is one of the methods that can be used to test the validity of research. Triangulation is a method of checking the validity of data that uses multiple data sources, methods, or theories to determine if there are errors in data collection. In other words, triangulation combines different dimensions of data, methods, or theories.

Results and Discussions

Samsul Arifin (2021) with the title: "The Concept of Pancasila Students in the Perspective of Islamic Education and Its Implications for Strengthening Religious Character in the Millennial Era." The results of his research show that project-based learning can improve the religious character of students in terms of faith, piety, and noble morals. The research was conducted at Central Java High School using a descriptive qualitative research method.

A. N. Nurhasanah (2021) with the title: "The Effect of the Pancasila Student Profile Strengthening Project on the Religious Character of Students at SMA Negeri 1 Cilacap." In this study, A. N. Nurhasanah examined the influence of the Pancasila student profile strengthening project on the religious character of students at SMA Negeri 1 Cilacap. The results of the study show that the project to strengthen the Pancasila student profile can improve the religious character of students. This can be seen from the increase in students' understanding of religious values, the increase in students' attitudes in accordance with religious values, and the increase in students' behavior in accordance with religious values.

Nurul Hidayah (2023) with the title: "Implementation of the Project to Strengthen the Profile of Pancasila Students in Forming Religious Character in Class XI Students of SMA Negeri 2 Parepare." This study uses a qualitative research method with a case study approach. The results of the study show that the implementation of the project to strengthen the Pancasila student profile can improve the religious character of grade XI students of SMA Negeri 2 Parepare. This is shown by the increasing awareness of students of religious values, such as piety to God Almighty, tolerance attitude, and commendable behavior.

Nurul Aini (2022) with the title: " The Effect of the Pancasila Student Profile Strengthening Project on the Formation of Religious Character of Class XI MAN 2 Yogyakarta Students." This study uses a quantitative research method with an experimental approach. The results of the study show that the project to strengthen the Pancasila student profile has a positive effect on the formation of religious character of students in class XI MAN 2 Yogyakarta. This is shown by the increase in the average score of students' religious character after participating in the Pancasila student profile strengthening project.

Aulia Nur Hidayati (2021) with the title: "Strengthening Religious Character through the Project to Strengthen the Pancasila Student Profile in Class XI Students of SMA Negeri 1 Malang. " This study uses a qualitative research method with a case study approach. The results of the study show that the project to strengthen the Pancasila student profile can strengthen the religious character of students in grade XI of SMA Negeri 1 Malang. This is shown by the increasing awareness of students of religious values, such as piety to God Almighty, tolerance attitude, and commendable behavior.

Muhammad Ikhsan (2020) with the title: " The Effect of the Pancasila Student Profile Strengthening Project on the Formation of Religious Character of Class XI Students of SMK Negeri 1 Yogyakarta." This study uses a quantitative research method with an experimental approach. The results of the study show that the Pancasila student profile strengthening project has a positive effect on the formation of religious character of students in class XI of SMK Negeri 1 Yogyakarta. This is shown by the increase in the average score of students' religious character after participating in the Pancasila student profile strengthening project.

Nurul Aini (2023) with the title "Implementation of the Project to Strengthen the Pancasila Student Profile in Improving the Religious Character of Students at MINU Tratee Puter". This study aims to find out how the implementation of the Pancasila student profile strengthening project in improving the religious character of students at MINU Tratee Puter. The results of the study show that the implementation of the project to strengthen the profile of Pancasila students at MINU Tratee Puter has been carried out through activities oriented to religious values. These activities have had a positive impact on improving the religious character of students, including increasing students'

understanding of religion, increasing students' appreciation of religious teachings, and increasing students' behavior in accordance with religious teachings.

Arif Febriansyah (2023) with the title "Religious Character Development Through the Project to Strengthen the Profile of Pancasila Students at SMP IT Syuhada Mosque". This research aims to find out how to develop religious character through the project to strengthen the profile of Pancasila students at SMP IT Masjid Syuhada. The results of the study show that the development of religious character through the project of strengthening the profile of Pancasila students at SMP IT Masjid Syuhada has been carried out through activities oriented to religious values. These activities have had a positive impact on the development of students' religious character, including increasing students' understanding of religion, increasing students' appreciation of religious teachings, and increasing students' behavior in accordance with religious teachings.

Hijran & Fauzi (2023) with the title "Implementation of the Project to Strengthen the Profile of Pancasila Students in Forming the Profile of Students as Pancasila Students at SMPN 1 City". This study aims to find out how the implementation of the project to strengthen the profile of Pancasila students in shaping the profile of students as Pancasila students at SMPN 1 Kota. The results of the study show that the implementation of the Pancasila student profile strengthening project at SMPN 1 Kota has been carried out through stages in accordance with the guidelines for the development of the Pancasila student profile project, namely the planning stage, the implementation stage, and the evaluation stage. The implementation of this project has also had a positive impact on the formation of students' character, including religious character.

Dadang Tanamal & Wibowo Heru Prasetyo (2023) with the title "Development of Project-Based Pancasila Student Profiles at SMA Batik 1 Surakarta". This research aims to find out how to develop a project-based Pancasila student profile at SMA Batik 1 Surakarta. The results of the study show that the development of project-based Pancasila student profiles at SMA Batik 1 Surakarta has been carried out through activities that are in accordance with the character dimensions of the Pancasila student profile. These activities have had a positive impact on the formation of students' character, including religious character.

Arum (2023) is entitled "Project to Strengthen the Profile of Pancasila Students and Its Implications for the Religious Character of Students at SMP IT Masjid Syuhada". This study aims to find out the implementation of the Pancasila Student Profile Strengthening Project and its implications for the religious character of students at SMP IT Masjid Syuhada. The results of the study show that the implementation of the Pancasila Student Profile Strengthening Project project at SMP IT Masjid Syuhada can improve the religious character of students

Based on the results of previous research, the next research focuses more on **Religious Character Development**. Because the Pancasila Student Profile Strengthening Project assumes that researchers can involve students from various religious, ethnic, racial, and cultural backgrounds to collaborate in activities that promote tolerance. So that the development of religious character through the Pancasila Student Profile Strengthening Project is more down to the context of tolerance which is part of the values of the Pancasila Student Profile Strengthening Project in the independent curriculum.

Religious Character Development

The Great Dictionary of the Indonesian Language defines coaching as 1) the process, method, act of fostering, 2) renewal; improvement, and 3) efforts, actions, and

activities carried out effectively and efficiently to obtain better results (kbbi.web.id, n.d.). According to experts, coaching is a multifaceted process that consists of constant interaction in which trained professionals help individuals achieve their educational goals (Ben-Peretz et al., 2018). Furthermore, coaching is carried out by teachers as in the Law on Teachers and Lecturers No. 14 of 2005 in part 1 it is explained that teachers are professional educators who are responsible for educating, teaching, guiding, directing, training, assessing, and evaluating students in the early childhood education, primary education, and secondary education paths (Constitution of the Republic of Indonesia 1945 Amendment, 1999).

According to this definition, coaching can be defined as a conscious effort made programmatically by a person or educational organization to foster, educate, and train those fostered to become better. In addition, coaching can also be defined as improvement, refinement, maximum effort, actions or behaviors, and various activities that can effectively and efficiently bring change for the better. The purpose of this coaching is to improve high-quality activities, whether in the field of religion or other activities.

According to Lickona, the noble character (*good character*) includes knowledge of goodness, then gives rise to commitment (intention) to goodness, and finally actually does good. In line with this, Marzuki (2010) explained that the four characters that refer to a series of knowledge (*Cognitives*), attitude (*attitudes*), motivation (*motivations*), and behavior (*behaviors*) and skills (*skills*) (Marzuki, M. Murdiono, 2010).

According to Karolina (2018) quoted by Sugiarto et al. (2022) explained that with character you can distinguish between humans and animals, because character is something very fundamental, she further explained that humans who do not have character are the same as animals. So that people who are karat are those who are socially moral, moral, and ethical (Wahyuni et al, 2023).

Gunawan, 2012; 39 (in I Gusti Ngurah Santika, et al. 2019) defines character as psychological, moral, or ethical traits that characterize a person or a group of people as well as human behavioral values related to God Almighty, oneself, fellow humans, the environment, and nationality. He further explained that character is formed in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Santika et al., 2019).

Based on some of the definitions above, the author understands that character is very important for everyone. A good character will give a positive aura to himself and others. Every individual, family, society, and government must participate in shaping good character. In general, character is associated with distinctive or special traits, or patterns of behavior that distinguish a person from others

In the etymology The word religious comes from the word religious which means religion. Religious is a trait that concerns religion. Religious is a behavior that is istomah in embracing and practicing religious teachings and as a reflection of one's obedience to the religious teachings that one adheres to. Another definition, religious is a state of a person where every action he or she does is always related to his religion (Ayu, 2022). The interpretation of jurisprudence of religious texts, such as verses in the Quran relating to riddah (apostasy), emphasizes a nuanced approach that focuses on a humane, comprehensive, and Shariah-compliant perspective, avoiding aggressive and emotional reactions (Smith, 2012).

The Gospel of John describes (in John 13:35) that the religious meaning is very love. Deep and important to the faith of Catholics. This Gospel describes the love of Jesus

as the way for humanity and asks Jesus' disciples to love one another with the same selfless love they received from Jesus Himself (Sánchez-Navarro, 2017). In principle, all religions teach their people to respect, appreciate, share and love to share with all human beings regardless of their background, and refuse to get involved in various social and religious conflicts (in Micah 4:1-4) (www.jw.org, 2014). Religion for KH. Ahmad Dahlan is a guideline for humans to regulate how a human being lives, get along with others, regulate nature, which has been sharia by Allah through the medium of His prophet and as well as guidance to become a happy person in this world and prepare for happiness in the hereafter (Sulaiman, 2019). In line with the principle of KH. Ahmad Dahlan Fetzter (1999) defines religiosity as something that focuses more on behavioral and social problems, and is a doctrine of each religion or group (Suryadi and Hayat, 2021).

Overall the Jujaha experts help explain the meaning of religion in Islamic jurisprudence by teaching believers about faith, practice, and social relationships. Islamic jurisprudence emphasizes how important a faith-based perspective is in dealing with environmental issues, showing that protecting the environment is a moral and ethical responsibility (Jawaid, 2023).

Character development, according to Abdul Malik Fadjar, is coaching that is able to produce formidable resources to realize intellectually, socially and spiritually intelligent human beings who are dedicated and disciplined, honest, diligent and innovative (Saddam, 2020). Long before the birth of the Pancasila Student Profile Strengthening Project, the government has issued Presidential Decree No. 87 of 2017 concerning Strengthening Character Education (PPK) which is an educational movement in schools to strengthen students' character through the harmonization of heart sports (ethics), taste sports (aesthetics), thinking (literacy), and sports (kinesthetics) with the support of public involvement and cooperation between schools, families, and communities. According to the author, at least in character development has basic principles in its development, namely: 1). Integration of core values (Dorlan Naibaho & Ayu Allyssa Puteri Pasaribu, 2023), 2). Holistic development (Roihatul Jannah, 2023), 3). Role of teachers (Syamsudin et al., 2023), and 4). Community engagement (Nadri Taja et al., 2023).

Pancasila Student Profile Strengthening Project

The Pancasila Student Profile is a character and ability that is built in daily life and is revived in each individual student through the culture of the educational unit, intracurricular learning, projects to strengthen the Pancasila Student Profile, and extracurricular activities (Ministry of Education and Culture, Research and Technology, 2021).

The six competencies formulated in the Pancasila student profile as is a key dimension. The Ministry of Education and Culture, Research and Technology formulates six dimensions, namely first, Faith, fear of God Almighty, and noble character, second, Global Diversity, third, Mutual Cooperation, fourth, Independence, fifth, Critical Reasoning, and Sixth, Creative. The six dimensions explain that the strengthening of the Pancasila student profile project is not only cognitive ability, but also attitudes and behaviors according to identity as citizens and the Indonesian nation as well as global citizens (Ministry of Education and Culture, Research and Technology, 2021). The six dimensions are interconnected and mutually supportive so that to achieve the goal of a complete Pancasila Student Profile, the six dimensions must develop simultaneously and not separately.

Theories of Religious Character Enhancement

In this study, the author will propose several theories regarding the strengthening of religious character that can be used as a basis for research.

a) *Social Cognitive Theory*

Socio-Cognitive (*Social Cognitive Theory*) created by Albert Bandura, emphasizing how observational learning, modeling, and self-efficacy shape human behavior. SCT argues that people can learn by observing others that cognitive processes are essential in the learning process (Myrick & Yang, 2022). According to him, human behavior is formed from a process of imitation called modeling techniques from the surrounding environment. From this understanding, it can be said that through observation, imitation, and modeling, humans learn religious characters with religious adult behavior, such as playmates, teachers, parents, and the environment.

b) *Moral Development Theory*

According to the theory development moral proposed by Kohlberg and Gilligan, the cognitive and emotional dimensions of moral judgment are prioritized (Yilmaz & Bayrak, 2022). People develop moral behavioral values, through interaction with their parents, peers, and community. Socialization plays an important role in the development of such morals (Blair, 2022). According to him, The stages of moral development are a measure from high to low, an individual's moral theory is based on the development of his moral theory reasoning. Or in different language it can be said that human moral development goes through certain stages. Lawrence Kohlberg divided it into three levels, namely level 1 there is preconventional, level 2 is conventional and level 3 is postconventional which is known as moral development theory

c) *Character Education Theory*

Educational theory character includes the conceptualization and implementation of educational programs aimed at cultivating one's virtues and character for the benefit of themselves and society (Gustiawan, Erita, and Desyandri 2023; Watts and Kristjánsson, 2022). As seen in Pondok Modern Darussalam, character education emphasizes values such as honesty, tolerance, and self-discipline. This is in line with Thomas Lickona's personality shaping triad through moral knowledge, emotional ethics, and ethical behavior (Elyunusi, Rusijono, and Izzati, 2022). Thomas Lickona, explained that character is the result of the interaction between innate factors and environmental factors. Innate factors include temperament and talent, while environmental factors include family, school, and community.

Further Thomas Lickona explained that the importance of instilling honesty, tolerance, wisdom, self-discipline, and courage, as well as the importance of moral attitudes that contribute positively to society obtained through character education (Elyunusi, Rusijono, and Izzati, 2022). This theory shows that religious character can be formed through proper education and coaching.

d) *Islamic Psychological Theory*

To Increase The theory of Islamic psychology combines psychological concepts and spiritual dimensions that concentrate on the development of al-Ruh, al-'Aql, al-Qalb, and al-Nafs to address behavioral, emotional, spiritual, and cognitive disorders (Zulkipli et al., 2022). According to Al-Kindi's perspective, the human soul consists of passion, emotions, thoughts, anger, and desire have power (Rahman, Anta Sari, and Raihan Sirait, 2022). This theory examines how Islam views human beings and

how human beings should behave. This theory suggests that religious character can be formed by instilling Islamic values in individuals, such as faith, piety, and ihsan.

e) Culture-Based Character Education Theory

Theory education Culture-based characters focus on how local culture, school culture, and Input The environment can be used to build the values and characteristics of an individual's character. This method also involves integrating cultural studies, school culture, and humanist educational principles to strengthen character education strategies (Ediwar et al., 2023; Jamaludin et al., 2022; Safiuddin, 2022; Suhartono et al., 2022). This theory emphasizes the importance of culture in character formation. A religious school culture can help students to develop religious character. A good culture will also have a good effect on humans who are in that culture.

These theories are only samples determined by the researcher, so that this research is not biased. Because these theories are related to the development of religious character. The selection of the right theory will depend on the focus of the research and the research question that the researcher develops.

f) Pancasila Student Profile Theory

W.J.S. Poerwadarminta in KBBSI explained that tolerance can be defined as respecting, allowing, or allowing a person's opinions, stands, views, beliefs, habits, or actions that are different or contrary to their own principles (Novita, 2022).

According to Permendikbudristek Number 56/M/2022, the Pancasila Student Profile Strengthening Project is a project-based co-curricular activity that aims to improve the competence and character of students in accordance with the Pancasila Student Profile and Graduate Competency Standards (Minister of Education and Culture, 2022). These limitations provide an understanding that efforts to achieve the Pancasila Student Profile aim to implement a new project-based learning paradigm.

It is hoped that teachers can understand the learning process of students to improve their abilities and build character glorious, as well as giving students the opportunity to "experience knowledge" as a process of strengthening their character and giving them the opportunity to learn from their surroundings (Yusuf et al., 2023). The dimensions offered are so that students have attitudes and behaviors related to their identity as Indonesian and global citizens.

Student Profile Pancasila emphasizes moral values in education and focuses on character building and ability development in daily life (Widarini & Suterji, 2023). This profile is designed to prepare students for the industrial revolution 4.0 by building attitudes and behaviors that are in accordance with Indonesian citizenship and identity (Arifin, 2023; Irawati et al., 2022). Therefore, this profile is intended to create a generation that is not only academically intelligent but also has strong moral integrity and is ready to face the evolution of the times.

The Pancasila student profile is intended to answer the main question about the competencies or student profiles that the Indonesian education system wants to produce. Permendikbudristek No. 5 of 2022 explains the formulation of competencies that students must have in achieving the Graduate Competency Standards (SKL), including character development in accordance with Pancasila values at each level of educational unit (Permendikbudristek, 2022). In this situation, the Pancasila Participant Profile has a competency formulation that focuses on achieving Graduate Competency Standards at each level of educational unit in terms of instilling character in accordance with Pancasila values.

According to the Pancasila Student Profile Guide, an Indonesian student must continue to learn, have a strong character, and behave according to Pancasila values (BPPP, 2021). In line with the Tanfidz Decree of the 47th Muhammadiyah Congress in Makassar, *ukhuwah insaniyah*, which is found in the Qur'an Surah Al-Hujurat verse 13, upholds humanity universally without considering religion, ethnicity, or other elements that are an important part of Islamic teachings, is what is meant by tolerance in Muhammadiyah (Ibrahim, 2021).

The Independent Curriculum has a program called the Pancasila Student Profile Strengthening Project, which aims to realize causal education through character education. This program distinguishes the independent curriculum from the previous curriculum. Safitri (2020) in "Pancasila Student Profile Strengthening Project: A New Educational Orientation in Improving the Character of Indonesian Students" explained that during the Pancasila Student Profile Strengthening project, students are asked to actively participate in learning in various disciplines. They are also required to apply contextual knowledge in their environment (Afifah, 2023).

Thus this project creates a new nuance in education in Indonesia because it provides opportunities for students to use project-oriented learning. The purpose of this project is to create a Pancasila Student Profile that shows the nature and ability and strengthens the basic values of Pancasila. The basic values of Pancasila are fully contained in the Pancasila Student Profile Strengthening Project Development Guide (Ministry of Education and Culture, 2021a). The guide explains The six main dimensions that are interconnected and strengthening are developed together instead of gradually, namely, 1) Fearing God Almighty, and having noble character, 2) Global diversity, 3) Working together, 4) Independence, 5) Critical reasoning, and 6) Creative (BPPP, 2021).

Concepts of religious character development

Several basic concepts are the basis for the implementation of the Pancasila Student Profile Strengthening Project (P5) developed by SMA Negeri 1 Nubatukan with the aim of forming students' religious character. These concepts form students' religious attitudes and values in accordance with Pancasila including: 1). Divinity and Spirituality (August, 2024), this divine aspect encourages students to build spiritual relationships, fostering a sense of social and personal responsibility; 2). Moral and ethical values (Andika Adnan Tamami et al., 2024; Rabbani et al., 2023), it is very important for students to instill moral values because Pancasila emphasizes justice, humanity, and democracy. Ethical dilemmas can be discussed interactively through educational strategies; 3). Tolerance and harmony between religious communities (Laghung, 2023; SETIAWAN et al., 2024), to maintain social harmony, Pancasila encourages tolerance among various religious groups. Cultural encounters and mutual cooperation help students appreciate diversity and foster a sense of unity; 4). Empathy and social care (Andika Adnan Tamami et al., 2024), this is in line with the value of mutual cooperation in Pancasila and increasing the importance of social responsibility; 5). Habituation and example (Laghung, 2023), students acquire the habit of precision and perseverance through regular involvement in activities related to Pancasila. This habit is essential for building a disciplined and responsible character; and 6). Development of independence and responsibility (Rabbani et al., 2023), educating students to become responsible citizens and independent thinkers, preparing them to face global challenges. Creativity and problem-solving skills are enhanced by project-based learning; Both are essential for personal and community growth.

Through the Pancasila Student Profile Strengthening Project, these basic concepts serve as the foundation for the development of religious character. The purpose of this project is to form a young generation who have strong religious values and are able to face the challenges of globalization while still adhering to the values of Pancasila. While the values of Pancasila are essential for shaping the character of students, there are some who argue that how these values are applied in various educational contexts can be very different, which can lead to disagreement about how these values are viewed and applied in the classroom. This shows that Pancasila education throughout Indonesia must be carried out in a more consistent way.

Implementation of religious character development

Based on the basic concepts of religious character development that have been explained earlier, the author in the results of the research at SAM Negeri 1 Nubatukan can explain several concepts of religious character development used, namely: 1). Divinity and Personal Spirituality, 2). Development of moral values as the basis of behavior, 3). Appreciation of diversity as a form of tolerance, 4). Development of empathy and care as social values, 5). Habituation of religious practices in daily life, 6). Example as a model of religious attitude, 7). Independence and responsibility as part of religious formation.

These concepts help schools build religious characters that are in line with the values of Pancasila, so that students not only become religious individuals but also contribute positively to a diverse society. This coaching is designed so that students can understand religious values in depth, implement them in daily life, and be able to face the influence of globalization and technological advances without losing their religious values.

The impact of fostering religious character

The Pancasila Student Profile Strengthening Project (P5) in shaping religious character at SMA Negeri 1 Nubatukan has a positive and negative impact on students. Positive impacts in the results of the research, the authors found, include: 1). Increased spiritual and religious awareness, 2). Strengthening moral values, 3). Increased tolerance and empathy among students, 4). Development of independent and responsible attitudes, and 5). Increased social skills and concern for the environment.

The negative impacts of the implementation of the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan which according to the author are very principled, namely: 1). Potential conflicts due to differences in understanding, 2). Pressure on students who are less religious, 3). Limited understanding and teachers' abilities, 4) Excessive focus on religious aspects reduces time for academics, and 5). Differences in interests and characteristics of students

Observing the findings mentioned above, the author offers several solutions to overcome these impacts, namely: 1). Developing an inclusive and tolerant approach, 2). Adapting the program to the level of interest and ability of students, 3). Improving teacher training, 4). Managing a balanced allocation of time, 5). Fostering cooperation with parents and the community.

Conclusion

This study shows that the development of religious character through the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Nubatukan has a significant impact on the formation of students' religious values, both in spiritual, moral, and social aspects. The positive impact of P5 can be seen in improving students' character, such as being more tolerant, independent, caring for others, and having good ethics. To maximize positive impacts and overcome existing constraints, there is a need for an inclusive approach, more comprehensive teacher training, and strong synergy between schools, parents, and communities. In addition, a balanced time between religious and academic activities is also important to ensure that the development of religious character does not sacrifice other aspects of education.

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