

## **Strengthening the Profile of Pancasila Students Through Religious Activities at Bahrul Ulum Tambakberas Islamic Boarding School**

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**Abstract** : This study aims to describe the implementation of religious activities, analyze their contribution to strengthening the Profil Pelajar Pancasila (P5), and identify supporting and inhibiting factors in fostering these values at Bahrul Ulum Tambakberas Islamic Boarding School. The subjects of this study consisted of 8 students and 3 teachers (ustadz/ustadzah) who were directly involved in the boarding school's religious activities. Purposive sampling was used to select participants based on criteria of active student participation in religious activities and teachers supervising these activities. This research employed a qualitative approach with a descriptive case study design. Data were collected through observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. The results indicate that religious activities at the boarding school are carried out in a structured manner through daily, weekly, and seasonal activities, such as congregational prayers, Quran recitation, study of classical Islamic texts, istighotsah, tahlil, manaqib, maulid celebrations, and social activities such as communal work. These activities contribute to strengthening students' religiosity, cooperation, independence, discipline, tolerance, and responsibility, which align with the six dimensions of the Profil Pelajar Pancasila. Supporting factors include the exemplary role of the kyai and teachers, the boarding school's religious culture, and an integrated educational system. In contrast, inhibiting factors include differences in students' understanding of Pancasila values and a densely packed activity schedule.

**Keywords** : Profil Pelajar Pancasila; Religious activities; Islamic boarding schools; Character education

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### **INTRODUCTION**

Education is a fundamental aspect in shaping individuals who are knowledgeable, possess strong character, and demonstrate an integrated personality. From a contemporary pedagogical perspective, education is not merely understood as a process of knowledge transmission but also as an effort to internalize values, morals, ethics, and character in learners. The orientation of Indonesia's human resource development emphasizes the importance of balancing academic competence and character formation, as reflected in the concept of the Profil Pelajar Pancasila, which serves as the foundation for the implementation of the Merdeka Curriculum.



**Figure 1.** Dimensions of Profil Pelajar Pancasila

In the context of Islamic education in Indonesia, Islamic boarding schools represent the oldest educational institutions and have made a significant contribution to the formation of students' religious character, independence, discipline, and social skills. Islamic boarding schools function not only as centers for the transmission of Islamic knowledge but also as spaces for the habituation of moral values through daily life practices. The 24-hour educational system implemented in Islamic boarding schools enables a more comprehensive character-building process compared to formal education, which is limited to specific instructional hours (Induk, 2025). Therefore, structured religious activities in Islamic boarding schools have strategic potential in supporting the strengthening of the values embodied in the Profil Pelajar Pancasila.

Nevertheless, empirical studies that specifically link the implementation of religious activities in Islamic boarding schools with the dimensions of the Profil Pelajar Pancasila remain relatively limited. Previous research has generally focused on character development, religious culture, or religious activities in general, without systematically analyzing their contributions to each dimension of the Profil Pelajar Pancasila (Hozaimi, 2022). Moreover, the complexity of the Islamic boarding schools curriculum—which integrates the Merdeka Curriculum, policies of the Ministry of Religious Affairs (KMA), and the distinctive Islamic boarding schools curriculum—demands an in-depth examination of how the values of the Profil Pelajar Pancasila are internalized through both routine and incidental religious activities.

Empirically, the Bahrul Ulum Tambakberas Jombang Islamic Boarding School organizes a wide range of continuous and varied religious activities. These activities include the study of classical Islamic texts (*kitab kuning*), Qur'anic recitation (*tadarus*), *istighotsah*, missionary outreach programs, grave visitation (*ziarah*), and commemorations of Islamic holy days. At certain times, such as during the month of Ramadan, the intensity of religious activities increases significantly with the organization of dozens of religious study sessions attended by all students. This variety of activities has the potential to strengthen several dimensions of the Profil Pelajar Pancasila, including religiosity, mutual cooperation, independence, and tolerance.

However, to date, few studies have scientifically described how these religious activities are systematically implemented, the extent of their contribution to strengthening the Profil Pelajar Pancasila, and the supporting and inhibiting factors involved in this process (Afifatimah & Muthali'in, 2023). Although previous studies have indicated that

religious activities play a role in strengthening students' character (Sumardi et al., 2024), they have not specifically examined large Islamic boarding schools with a 24-hour education system and an integrated curriculum structure such as the Bahrul Ulum Tambakberas Islamic Boarding School.

Based on this research gap, the present study offers a novel contribution by providing a comprehensive mapping of the contribution of Islamic boarding schools religious activities to the strengthening of the Profil Pelajar Pancasila within the context of traditional Islamic education. This study focuses on the dynamics of daily religious habituation and seasonal religious activities, which have not been extensively explored in prior research.

Accordingly, the objectives of this study are to: (1) describe the implementation of religious activities at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School; (2) analyze the contribution of these religious activities to the strengthening of the dimensions of the Profil Pelajar Pancasila; and (3) identify the supporting and inhibiting factors in strengthening the Profil Pelajar Pancasila through religious activities at the Islamic boarding schools.

Within the framework of national education policy, strengthening the Profil Pelajar Pancasila is positioned as a strategic effort to address moral degradation, identity crises, and value disruption resulting from globalization and technological advancement. The Ministry of Education, Culture, Research, and Technology emphasizes that the implementation of the Profil Pelajar Pancasila is not solely the responsibility of formal schools but also requires the involvement of community- and religion-based educational institutions, including Islamic boarding schools (Kemendikbud, 2022; Yugo et al., 2024). With educational characteristics that emphasize role modeling, habituation, and collective life, Islamic boarding schools possess contextual advantages in internalizing Pancasila values in a practical and sustainable manner.

From a theoretical perspective, character formation through habituation and modeling has long been recognized in studies of moral and character education. Bandura's social learning theory emphasizes that individuals learn values and behaviors through observation and social interaction within meaningful environments (Bandura, 2005). In the Islamic boarding schools context, the intensive relationships among students, kiai, and ustadz create a strong space for value internalization, where religious activities are not merely understood normatively but are practiced as an integral part of daily life. This approach is relevant to the concept of the hidden curriculum, which plays a significant role in shaping students' character (Gultom, 2025; Sukma Inayah et al., 2025).

Furthermore, the relevance of this study also lies in its contribution to the development of discourse on Islamic education in the era of the Merdeka Curriculum. Islamic boarding schools are often perceived as traditional educational institutions that are separate from national education policies. However, several studies indicate that Islamic boarding schools demonstrate adaptive capacity in responding to policy changes without losing their scholarly identity (Azyumardi, 2003; Falikul Isbah, 2020). By examining the implementation of religious activities within the framework of the Profil Pelajar Pancasila, this study is expected to strengthen the legitimacy of Islamic boarding schools as strategic partners of the state in character education and to enrich models for implementing the Profil Pelajar Pancasila based on local wisdom and Islamic educational traditions.

## METHOD

This study employed a qualitative approach with a descriptive design, aiming to provide an in-depth description of the implementation of religious activities and their contribution to strengthening the dimensions of the Profil Pelajar Pancasila at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School. A qualitative approach was chosen because it allows the researcher to understand the meanings, processes, and social dynamics that occur naturally within the context of Islamic boarding schools education (Creswell, 2018).

This research was conducted at Bahrul Ulum Islamic Boarding School, Tambakberas, Jombang, with a focus on daily, weekly, and seasonal religious activities carried out during the most recent academic year. The research participants included Islamic boarding schools administrators, ustadz or ustadzah, and students who were actively involved in the implementation of religious activities. Informants were selected using a purposive sampling method based on their direct involvement and understanding of the planning, implementation, and evaluation of religious activities at the Islamic boarding schools (Sugiyono, 2020). The research subjects consisted of 8 students (*santri*) who actively participated in religious activities and 3 teachers (*ustadz/ustadzah*) who served as mentors and implementers of the religious programs at the Islamic boarding schools.

Data were collected through participant observation, in-depth interviews, and document analysis. Participant observation was conducted to directly observe the implementation of religious activities, such as Qur'an recitation (*tadarus*), the study of classical Islamic texts (*kitab kuning*), istighotsah, religious mission programs, grave pilgrimage (*ziarah kubur*), and seasonal religious activities. In-depth interviews were conducted with Islamic boarding schools administrators, teachers, and students to explore their understanding, experiences, and perceptions of the contribution of religious activities to character formation and the dimensions of the Profil Pelajar Pancasila. The interviews specifically involved 8 students as the main informants and 3 teachers as supporting informants to obtain in-depth, comprehensive, and balanced data. Document analysis was used to complement the data through activity schedules, Islamic boarding schools archives, and visual documentation of religious activities. In-depth interviews were carried out with Islamic boarding schools administrators, ustadz or ustadzah, and students to explore their understanding, experiences, and perceptions regarding the contribution of religious activities to character formation and the dimensions of the Profil Pelajar Pancasila. Document analysis was used to complement the data through activity schedules, Islamic boarding schools archives, and visual documentation of religious activities.

The primary research instrument in this study was the researcher, who acted as both the data collector and data analyst, supported by auxiliary instruments in the form of interview guidelines, observation checklists, and field notes. The development of these instruments was focused on the indicators of the Profil Pelajar Pancasila to ensure that the data obtained were relevant to the research focus. The indicators encompassed six dimensions of the Profil Pelajar Pancasila, namely: (1) faith in and devotion to God Almighty, and noble character, demonstrated through discipline in worship, religious attitudes, and moral behavior; (2) global diversity, reflected in attitudes of tolerance, mutual respect, and openness to differences; (3) mutual cooperation, shown through collaboration, social concern, and participation in collective activities; (4) independence, evident in responsibility, self-directed learning and worship, and self-management; (5) critical reasoning, reflected in the ability to understand, analyze, and reflect on religious values;

and (6) creativity, demonstrated through initiative, innovation, and active participation in the development of religious activities.

Data analysis was conducted interactively and continuously through three stages: data reduction, data display, and inductive conclusion drawing (Miles et al., 2020). The analysis process focused on categorizing findings based on types of religious activities and their contributions to the dimensions of the Profil Pelajar Pancasila, including faith and devotion to God, mutual cooperation, independence, and global diversity.

Data trustworthiness was ensured through source triangulation by comparing information obtained from students, ustadz, and Islamic boarding schools administrators; methodological triangulation through observation, interviews, and documentation; and member checking by reconfirming the research findings with participants to ensure data accuracy and credibility (Wahyuni et al., 2022).

## RESULT AND DISCUSSION

Subsection "Results and Discussion" has been adapted to academic writing style and the context of Islamic boarding schools research and the Profil Pelajar Pancasila. This section presents the research results and discussion obtained from the process of collecting and analyzing data on the implementation of religious activities at the Bahrul Ulum Tambakberas Islamic Boarding School in Jombang and its contribution to strengthening the Profil Pelajar Pancasila. The research data was obtained through observation, interviews, and documentation carried out systematically to describe the religious practices that take place in daily Islamic boarding schools life. The presentation of the research results focuses on the patterns of religious activity implementation, supporting and inhibiting factors, and their implications for the character formation of santri.

Furthermore, the discussion is carried out by linking the research findings with relevant theories and previous research results. This approach aims to provide a deeper understanding of empirical data and to confirm the position of the research findings in the context of Islamic boarding schools -based character education studies. Thus, the results and discussion sections not only describe the facts in the field but also analyze the strategic role of religious activities in shaping religious, social, and intellectual values that are in line with the six dimensions of the Profil Pelajar Pancasila.

### 1. Results

The findings indicate that religious activities at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School are implemented in a structured manner through daily, weekly, and seasonal activities. Daily activities include congregational prayers, Qur'anic recitation (tadarus), memorization submission, and the study of classical Islamic texts (kitab kuning), all of which are conducted consistently with the guidance of ustadz and Islamic boarding schools administrators. This structured pattern of activities fosters the habituation of religious practices in the students' daily lives.

This finding is supported by an interview with one of the teachers, who explained:

*"Daily religious activities are designed not only to fulfill worship obligations, but also to shape students' discipline, responsibility, and moral character. These values are in line with the*

*dimension of faith, devotion to God Almighty, and noble character in the Profil Pelajar Pancasila.” (Teacher Interview, 2025)*

Weekly religious activities, such as istighotsah, yasinan, manaqiban, and public religious lectures, are carried out collectively and involve all students. These activities strengthen social bonds and enhance students’ discipline in performing religious practices together. One student stated that:

*“Weekly activities make us accustomed to being punctual and make us feel closer to our peers. We learn to cooperate and respect one another.” (Student Interview, 2025)*

During seasonal activities, particularly in the month of Ramadan, the intensity of religious programs increases through the organization of more than forty short-term study sessions of classical Islamic texts, Qur’anic recitation, and thematic religious lectures. This increased intensity enhances students’ engagement in worship activities and strengthens their religious understanding. These religious activities are integrated with the Islamic boarding schools’ distinctive curriculum, which includes the study of nahwu, sharf, fiqh, ushul fiqh, and ulum al-Qur’an.

Observation data further support these findings. The researcher observed that students independently attended congregational prayers without direct supervision, reminded their peers to arrive on time, and demonstrated orderly and respectful behavior during Qur’anic recitation and kitab kuning study sessions. In addition, students actively participated in preparing learning spaces and maintaining cleanliness after activities, reflecting the dimensions of independence and mutual cooperation.

The results also demonstrate that religious activities contribute to strengthening all six dimensions of the Profil Pelajar Pancasila. The dimension of faith in and devotion to God Almighty, along with noble character, is reflected in the consistent habituation of worship and the practice of moral values in daily life. The dimension of independence develops through the Islamic boarding schools lifestyle, which requires students to manage their time and personal responsibilities independently. The value of mutual cooperation is reflected in collective activities such as communal work, dormitory cleanliness, preparation for Islamic boarding schools events, and kitchen duty rotations. Students’ critical reasoning skills are developed through the study of classical Islamic texts, which demands textual comprehension and analysis of religious arguments. In addition, the diversity of students’ cultural backgrounds strengthens the dimension of global diversity through everyday social interactions.

This is further supported by a statement from a senior student:

*“When studying classical texts, we are encouraged to understand the meaning deeply and discuss different opinions. This helps us think critically and respect diverse perspectives.” (Senior Student Interview, 2025)*

Supporting factors for the implementation of religious activities include the strong Islamic boarding schools tradition, the active role of ustadz in mentoring students, and a conducive religious environment. In contrast, inhibiting factors include the large number of students, densely packed activity schedules, and differences in

students' levels of readiness. Furthermore, the findings indicate that the success of religious activities is influenced by the management and evaluation systems implemented within the Islamic boarding schools. The Islamic boarding schools administrators regularly conduct coordination and supervision of activity implementation through internal meetings and periodic evaluations involving ustadz and senior students. This control system functions to maintain consistency in student participation and to ensure that activities are carried out in accordance with the objectives of religious development. The role of senior students as activity leaders has also proven effective in fostering role modeling and leadership among students.

Moreover, the study reveals that despite challenges such as tight schedules and varying levels of student readiness, the Islamic boarding schools has adopted adaptive strategies to address these issues. Schedule adjustments, the division of study groups, and persuasive approaches by ustadz and administrators are employed to ensure the continuity of religious activities without compromising the quality of character development. Thus, religious activities at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School function not only as a means of worship but also as a sustainable character education instrument that is highly relevant to strengthening the Profil Pelajar Pancasila.

## **2. Discussion**

Research findings indicate that the ongoing practice of daily and collective worship at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School fosters the religious character of students. The implementation of structured religious activities supports the internalization of piety values, as confirmed by Afifatimah and Muthali'in (2023), who stated that routine religious activities strengthen the piety dimension of the Profil Pelajar Pancasila. This pattern of activities allows students to develop spiritual and moral awareness through direct practice, thus instilling religious character into everyday life.

The strengthening of student independence is also evident through the 24-hour Islamic boarding schools system, which demands individual responsibility and discipline in time management. These findings expand on the findings of Hozaimi (2022), who emphasized the importance of practicing worship, by demonstrating that the intensity of Islamic boarding schools activities also contributes to the formation of non-cognitive character traits, such as independence. Furthermore, student involvement in collective activities – such as community service, shared responsibility, and task rotation – strengthens the dimensions of mutual cooperation and togetherness, consistent with the research of Sumardi et al. (2024) on the effectiveness of community-based activities in developing social character.

The study of yellow books as a learning medium supports the development of critical and argumentative reasoning skills, which aligns with Ubaidillah's (2023) findings that interaction with classical texts fosters students' analytical and argumentative skills. Interaction between students from various cultural backgrounds

also strengthens the global dimension of diversity, as noted by Rochmawan et al. (2024), who noted that diverse learning environments contribute to tolerance and appreciation of differences. On the other hand, inhibiting factors such as the large number of students and busy activity schedules provide new insights into the complexity of character development in large Islamic boarding schools, which has rarely been discussed in previous literature.

The integration of religious activities with the typical Islamic boarding school curriculum demonstrates the alignment between formal learning and character development. This finding strengthens Lickona's (2013) argument that character education is more effective when religious values are not positioned as additional activities but are integrated throughout the educational system. In the context of Islamic boarding schools, the integration of the study of the yellow texts (*kitab kuning*) and daily worship practices enables students to internalize values cognitively and affectively, which aligns with Atmawarni (2021) regarding the importance of role models and a consistent educational environment in optimizing value internalization.

From a pedagogical perspective, tradition-based learning in Islamic boarding schools has significant potential for developing 21st-century competencies, particularly critical and collaborative reasoning skills. The study of the yellow texts, which requires understanding the text, discussing its meaning, and arguing Islamic law, encourages the development of students' higher-order thinking skills, consistent with the findings of Hatima (2025) that values-based learning and critical dialogue enhance reflective thinking skills. Thus, Islamic boarding schools play a role not only as institutions for transmitting Islamic scholarly traditions but also as spaces for developing intellectual competencies relevant to global demands.

Finally, findings related to inhibiting factors such as busy activities and heterogeneity in students' readiness emphasize the need for adaptive and humanistic educational management. Persuasive mentoring strategies, differentiated student roles, and ongoing evaluation are key to maintaining the effectiveness of religious activities, in line with Syuhud Mujahada dan Rohmatullah (2025), who emphasized the balance between institutional demands and students' psychological well-being. These findings provide important empirical contributions to the development of a more contextual, adaptive, and sustainable model of Islamic boarding school-based character education.

Furthermore, the effectiveness of religious activities heavily depends on adaptive and humanistic educational management. Strategies such as persuasive mentoring, differentiated student roles, and continuous evaluation help balance institutional demands with students' psychological readiness, enabling character education to be implemented in a sustainable and contextual manner. This study underscores the potential of Islamic boarding schools as strategic partners in national character education and offers a practical model for implementing the *Profil Pelajar Pancasila* in faith-based educational institutions.



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