

The Relevance of the Values of Faith, Piety, and Noble Character in the Pancasila Student Profile to the Goals of Islamic Education

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Abstract

This study aims to analyze the relevance of the values of faith, piety toward God Almighty, and noble character in the Pancasila Student Profile to the goals of Islamic Education. This dimension is one of the principal components of the Pancasila Student Profile, emphasizing the development of learners as religious, morally upright, and responsible individuals who are able to apply religious values in everyday life. From the perspective of Islamic Education, education is directed toward developing individuals who possess faith, piety, knowledge, and noble character and who are able to fulfill their roles as servants of Allah and stewards (khalifah) on earth. This study employed a qualitative approach using library research. Data were obtained from educational policy documents, books, and scholarly articles relevant to the Pancasila Student Profile and the goals of Islamic Education. The data were analyzed through data reduction, data display, interpretation, and conclusion drawing. The conceptual findings indicate that the values of faith, piety, and noble character in the Pancasila Student Profile are highly relevant to the goals of Islamic Education, particularly in the development of creed, worship, personal morality, social morality, environmental concern, and civic responsibility. Accordingly, the Pancasila Student Profile can be understood as a strategic framework for strengthening the goals of Islamic Education within the context of Indonesia's national education system.

Keywords: Pancasila Student Profile, Faith, Piety, Noble Character, Islamic Education.

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Introduction

Indonesia's national education system is intended not only to develop learners' intellectual abilities but also to shape individuals who are faithful, pious, morally upright, independent, responsible, and capable of living as good citizens. This direction is consistent with the educational objectives stipulated in the National Education System Law, which places spiritual values and noble character among the essential elements in the formation of Indonesian citizens. Within the context of the Merdeka Curriculum, this orientation is reinforced through the Pancasila Student Profile as an ideal representation of the character and competencies of Indonesian learners.

The Pancasila Student Profile is formulated as a graduate profile that portrays Indonesian students as lifelong learners who are competent, possess strong character, and behave in accordance with the values of Pancasila. It comprises six dimensions: faith in and devotion to God Almighty and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity (Anggraena et al., 2020). These six dimensions are interconnected and inseparable because learners' character development requires a balance among spiritual, moral, social, intellectual, and life-skills dimensions.

Faith in and devotion to God Almighty and noble character constitute the first dimension and the moral foundation of the Pancasila Student Profile. This dimension emphasizes that Indonesian learners are expected to understand the teachings of their religion or belief, practice spiritual values in everyday life, and demonstrate noble character in their relationships with God, themselves, other people, nature, and the state (Direktorat Sekolah Dasar, n.d.). Thus, faith, piety, and noble character are understood not merely as aspects of religious ritual but also as foundations for ethical conduct and social responsibility.

From the perspective of Islamic Education, educational goals are closely connected to the development of faith, piety, and noble character. Islamic Education is not limited to the transmission of knowledge; it also guides learners to know Allah, perform acts of worship, develop their potential, build positive social relationships, and become individuals who benefit others. Harahap et al. (2024) explain that education plays a fundamental role in shaping learners' character and personality, while from an Islamic perspective, character formation, or *tarbiyat al-akhlaq*, occupies an important position as a manifestation of the prophetic mission.

The relationship between the Pancasila Student Profile and the goals of Islamic Education warrants examination because both converge on the formation of religious, principled, and responsible individuals. The dimension of faith, piety, and noble character in the Pancasila Student Profile can serve as a bridge between national education policy and the values of Islamic Education. This is consistent with Siregar et al. (2025), who emphasize that an integrative Islamic Education curriculum should combine cognitive, affective, and psychomotor dimensions through instruction, the habituation of worship, and exemplary conduct within the school environment.

Furthermore, the implementation of the Merdeka Curriculum in Islamic Religious Education (PAI) requires teachers to be prepared to integrate character values into the learning process. Siregar et al. (2024) state that the success of PAI instruction under the Merdeka Curriculum is strongly influenced by teachers' ability to design flexible, contextual learning that is oriented toward learners' character development. Therefore, the values of faith, piety, and noble character should not merely be stated in curriculum documents but must be internalized through learning activities, school culture, teacher role-modeling, and the habituation of positive everyday behavior.

Based on the foregoing discussion, this study is important because it analyzes the relevance of the values of faith, piety, and noble character in the Pancasila Student Profile to the goals of Islamic Education. The study is expected to make a conceptual contribution to the

development of Islamic Education within the framework of national education, particularly by strengthening learners' religious character in the era of the Merdeka Curriculum.

Literature Review

2.1. Pancasila Student Profile

The Pancasila Student Profile is a formulation of the character and competencies expected of Indonesian learners. It emphasizes not only academic proficiency but also character formation, morality, social attitudes, and preparedness to face the challenges of twenty-first-century life. Anggraena et al. (2020) explain that the Pancasila Student Profile constitutes the overarching direction of national education and portrays Indonesian students as lifelong learners who are competent, possess strong character, and behave in accordance with the values of Pancasila.

The Pancasila Student Profile consists of six interrelated dimensions: faith in and devotion to God Almighty and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity (Anggraena et al., 2020). These six dimensions demonstrate that national education is directed toward the holistic development of learners. Education is intended not only to produce academically capable learners but also to cultivate morality, spirituality, social concern, and the capacity to think and create.

The Pancasila Student Profile is also developed through intracurricular and co-curricular learning, the Pancasila Student Profile Strengthening Project, and the culture of educational institutions. Satria et al. (2024) explain that the Pancasila Student Profile Strengthening Project is designed as interdisciplinary learning that provides learners with opportunities to observe, explore, and solve real-world problems in their surrounding environment. Therefore, the Pancasila Student Profile is not merely normative but also applicable to learners' lives.

2.2. The Values of Faith, Piety, and Noble Character

Faith in and devotion to God Almighty and noble character constitute a central dimension of the Pancasila Student Profile that is directly related to learners' spiritual and moral development. This dimension portrays learners who understand the teachings of their religion or belief and are able to put that understanding into practice in daily life. It comprises five principal elements: religious morality, personal morality, morality toward other people, morality toward nature, and civic morality (Direktorat Sekolah Dasar, n.d.).

Religious morality refers to learners' ability to understand religious teachings, perform acts of worship, and make spiritual values a guide for life. Personal morality concerns the ability to maintain personal integrity, discipline, honesty, responsibility, and self-control. Morality toward other people is manifested in attitudes of respect, affection, helpfulness, tolerance, and refraining from harming others. Morality toward nature reflects learners' awareness of their duty to protect the environment as part of a trust from God. Meanwhile, civic morality concerns learners' responsibilities as citizens who obey regulations, respect national symbols, and preserve unity.

Within the context of Islamic Education, these five elements are consistent with Islamic teachings. Islam teaches the vertical relationship between human beings and Allah (*ḥabl min Allāh*) and the horizontal relationship between human beings, other people, and nature (*ḥabl min al-nās* and responsibility for the environment). Therefore, the dimension of faith, piety, and noble character may be regarded as a point of convergence between Pancasila values and the values of Islamic Education.

2.3. Goals of Islamic Education

Islamic Education is a process of nurturing and developing all human potential so that individuals become faithful, pious, knowledgeable, morally upright, and capable of fulfilling

their responsibilities in life properly. The goals of Islamic Education are oriented not only toward the attainment of knowledge but also toward the formation of a well-rounded Muslim personality. Islamic Education seeks to develop individuals who maintain a balance among spiritual, intellectual, emotional, social, and moral dimensions.

The goals of Islamic Education can be understood through several dimensions. First, the spiritual dimension aims to develop learners who believe in Allah and consciously perform acts of worship. Second, the moral dimension aims to cultivate noble character in personal and social life. Third, the intellectual dimension develops the ability to think and understand knowledge. Fourth, the social dimension enables learners to live harmoniously with others, respect them, and contribute to society. Fifth, the leadership dimension guides learners to fulfill the trust entrusted to them as stewards (khalifah) on earth.

Ependi (2021) emphasizes that Islamic Education should develop human capacities holistically through revelation, the empowerment of reason, and direct experience. This view indicates that Islamic Education emphasizes not only textual learning but also the development of spiritual and moral awareness manifested in actual conduct. In line with this view, Harahap et al. (2024) state that spiritual development practices such as mujahadah an-nafs can contribute to learners' character formation, particularly in discipline, responsibility, patience, and heightened spiritual awareness.

2.4. The Relevance of the Pancasila Student Profile to the Goals of Islamic Education

The values of faith, piety, and noble character in the Pancasila Student Profile are highly relevant to the goals of Islamic Education. This relevance is evident in their shared orientation toward developing learners as religious and morally upright individuals. The Pancasila Student Profile places faith, piety, and noble character among the central dimensions of learners' character, while Islamic Education regards faith, piety, and morality as its principal educational goals.

The first point of relevance concerns faith. The Pancasila Student Profile expects learners to understand and practice the teachings of their religion or belief. In Islamic Education, faith constitutes the primary foundation of the entire educational process. Learners are guided to know Allah, understand Islamic teachings, and make faith the basis of thought and action. The second point of relevance concerns piety. In Islamic Education, piety is understood not only as the performance of ritual worship but also as adherence to truth, honesty, responsibility, and self-control. This is consistent with the Pancasila Student Profile's emphasis on personal morality, including integrity, discipline, and responsibility. Siregar et al. (2025) demonstrate that learners' religious character can be developed through the habituation of worship, the integration of Islamic values into learning, and teachers' exemplary conduct. The third point of relevance concerns social morality. Islamic Education emphasizes proper conduct (adab), compassion, justice, mutual assistance, and social responsibility. These values correspond to the element of morality toward other people in the Pancasila Student Profile. Kamil et al. (2024) explain that PAI teachers' habituation strategies can strengthen learners' character through activities that cultivate discipline, empathy, responsibility, and tolerance. The fourth point of relevance concerns care for nature and the nation. In Islamic Education, human beings are regarded as stewards (khalifah) who are responsible for protecting the earth and promoting the common good. This is relevant to the elements of morality toward nature and civic morality in the Pancasila Student Profile. Thus, learners are guided not only to become individually pious but also socially and ecologically responsible.

Accordingly, the values of faith, piety, and noble character in the Pancasila Student Profile may be understood as reinforcing the goals of Islamic Education within the context of national education. The Pancasila Student Profile provides a policy framework, whereas Islamic Education provides normative and spiritual foundations. The two can complement one another in developing learners who are religious, principled, and responsible.

Research Methodology

This study employed a qualitative approach using library research. This approach was selected because the study sought to analyze the concepts, values, and relevance of the dimension of faith in and devotion to God Almighty and noble character in the Pancasila Student Profile to the goals of Islamic Education. Library research was used to examine relevant written sources, including policy documents, books, scholarly articles, and previous research findings. The study drew on both primary and secondary data sources. Primary sources included official documents on the Pancasila Student Profile, documents concerning the development of the Pancasila Student Profile Strengthening Project, and key literature on the goals of Islamic Education. Secondary sources included scholarly articles, Islamic education journals, and research findings on the Merdeka Curriculum, religious character development, and Islamic Religious Education. Several sources were drawn from journals and supporting books.

Data were collected through documentation, which involved identifying, reading, recording, and classifying sources relevant to the research focus. The collected data encompassed the concept of the Pancasila Student Profile; the dimension of faith, piety, and noble character; the elements of morality within the Pancasila Student Profile; the goals of Islamic Education; and previous studies addressing character education and Islamic Education. The data were analyzed using content analysis. The analytical stages included data reduction, data display, data interpretation, and conclusion drawing. Data reduction was conducted by selecting sources relevant to the focus of the study. The data were presented by describing the principal concepts in the form of an academic narrative. Interpretation was conducted by comparing the values of faith, piety, and noble character in the Pancasila Student Profile with the goals of Islamic Education. Conclusions were drawn based on the conceptual correspondence between the two variables examined.

Results

Based on the literature review, the values of faith in and devotion to God Almighty and noble character in the Pancasila Student Profile are highly relevant to the goals of Islamic Education. This relevance is evident in their shared orientation toward developing learners with spiritual awareness, moral maturity, social responsibility, and the ability to live in accordance with religious values. The Pancasila Student Profile places faith, piety, and noble character at the core of learners' character development, while Islamic Education regards faith, piety, and morality as the principal aims of the educational process.

The dimension of faith in the Pancasila Student Profile is directed toward developing learners who believe in God Almighty and are able to understand and practice their religious teachings in everyday life. This is consistent with the goals of Islamic Education, which place faith at the foundation of learners' personality development. In Islamic Education, faith is not merely a conviction in the heart but must also be reflected in words and deeds. Therefore, the value of faith in the Pancasila Student Profile can be understood as part of the national education system's efforts to develop learners with a strong spiritual foundation.

The value of piety in the Pancasila Student Profile corresponds to the goals of Islamic Education, which direct learners to obey Allah's commands and refrain from His prohibitions. Piety is not limited to the performance of ritual worship; it also encompasses moral awareness manifested in honesty, discipline, responsibility, trustworthiness, and the maintenance of positive relationships with others. Siregar et al. (2025) explain that learners' religious character can be developed by integrating Islamic values into the curriculum, habituating acts of worship, and providing exemplary conduct within the school environment. Thus, the value of piety in the Pancasila Student Profile is directly connected to the goal of Islamic Education to develop individuals who are spiritually obedient and morally upright in social life.

Noble character in the Pancasila Student Profile is manifested through five principal elements: religious morality, personal morality, morality toward other people, morality toward nature, and civic morality. These five elements are closely related to the teachings of Islamic Education. Religious morality concerns the human relationship with Allah; personal morality concerns the development of personal integrity; morality toward other people concerns social relationships; morality toward nature concerns ecological responsibility; and civic morality concerns responsibility as a citizen. Direktorat Sekolah Dasar (n.d.) explains that the dimension of faith in and devotion to God Almighty and noble character expects learners to practice religious values in their relationships with God, themselves, other people, nature, and the state. The findings also indicate that the Pancasila Student Profile can serve as a strategic instrument for strengthening the goals of Islamic Education in educational institutions. Islamic Education is oriented not only toward mastery of religious subject matter but also toward the holistic formation of learners' personalities. Ependi (2021) states that Islamic Education should comprehensively develop human capacities through revelation, reason, experience, and the habituation of values. This indicates that Islamic Education has a broad orientation encompassing not only spiritual dimensions but also intellectual, social, moral, and humanitarian dimensions.

In implementing the Merdeka Curriculum, the values of faith, piety, and noble character can be internalized through intracurricular and co-curricular learning, project activities, and school culture. Islamic Religious Education teachers play an important role in translating these values into the learning process. Siregar et al. (2024) emphasize that implementing the Merdeka Curriculum in PAI instruction requires teachers to design flexible and contextual learning oriented toward learners' character development. Therefore, PAI teachers are responsible not only for delivering religious content but also for serving as role models and facilitators in the development of learners' religious character.

In addition to classroom learning, the values of faith, piety, and noble character can be reinforced through habituation within the school environment. Kamil et al. (2024) explain that PAI teachers' habituation strategies can strengthen students' character through religious practices, discipline, responsibility, empathy, and tolerance. Such habituation may include congregational prayer, Qur'an recitation, prayer before lessons, proper conduct toward teachers, respect for peers, cleanliness, and participation in religious and social activities. These practices demonstrate that the values of the Pancasila Student Profile can be developed concretely through a religious school culture.

The relevance of faith, piety, and noble character to the goals of Islamic Education is also evident in the development of learners' character through a balance between individual and social piety. Islamic Education seeks not only to develop learners who are diligent in worship but also those who care for others, cooperate, respect differences, and contribute to society. Harahap et al. (2024) show that spiritual formation through the practice of *mujahadah an-nafs* can strengthen learners' discipline, patience, responsibility, and spiritual awareness. Therefore, the development of religious character must be accompanied by the cultivation of positive social attitudes.

The relevance of the values of faith, piety, and noble character in the Pancasila Student Profile to the goals of Islamic Education can be analyzed through three principal dimensions: theological, pedagogical, and socio-civic.

First, from a theological perspective, both the Pancasila Student Profile and Islamic Education place faith at the foundation of human development. The dimension of faith in the Pancasila Student Profile affirms that learners should be aware of God's existence and able to practice religious teachings in everyday life. In Islamic Education, faith constitutes the primary foundation of the entire educational process because it determines the direction of thought, attitude, and action. Education that is not grounded in the value of faith will therefore lose its moral and spiritual orientation.

In Islam, education aims to develop individuals who know their Lord, understand their purpose in life, and are able to practice religious teachings correctly. The value of faith in the Pancasila Student Profile is consistent with this goal because it encourages learners to establish a sound relationship with God. This alignment demonstrates that the Pancasila Student Profile is not contrary to Islamic Education; rather, it can serve as a means of strengthening Islamic values within the national education system.

Second, from a pedagogical perspective, the values of faith, piety, and noble character are relevant to Islamic Education learning, which emphasizes the integration of knowledge, practice, and morality. Islamic Education does not merely teach religious knowledge theoretically; it also encourages learners to apply religious values in real life. This is consistent with the Pancasila Student Profile, which emphasizes that learners should not only understand values but also practice them in everyday life.

Within the learning context, teachers play important roles as educators, mentors, and role models. Teachers' exemplary conduct is a crucial factor in learners' character development. Siregar et al. (2024) state that PAI teachers under the Merdeka Curriculum are required to manage learner-centered instruction and integrate character values into the learning process. Teachers should therefore formulate learning objectives that emphasize not only cognitive achievement but also attitudinal and behavioral outcomes.

Learning approaches relevant to strengthening faith, piety, and noble character include contextual, reflective, dialogical, and habituation-based approaches. Contextual learning helps learners connect religious subject matter with everyday life. Reflective learning enables learners to contemplate the significance of religious values for their personal lives. Dialogical learning gives learners opportunities to think critically and respect the views of others. Meanwhile, habituation helps learners repeatedly practice positive behavior until it becomes part of their character.

Third, from a socio-civic perspective, the values of faith, piety, and noble character are relevant to the goal of Islamic Education to develop individuals who benefit society and the nation. Islamic Education develops not only individually pious people but also people with social responsibility. In the Pancasila Student Profile, this is reflected in the elements of morality toward other people, morality toward nature, and civic morality. These three elements indicate that learners should be able to build positive relationships with others, protect the environment, and become responsible citizens.

Morality toward other people in the Pancasila Student Profile is consistent with Islamic teachings concerning compassion, mutual assistance, justice, brotherhood, and respect for others. Learners who possess morality toward other people will be able to respect others, refrain from bullying, cooperate, and care about their social environment. Kamil et al. (2024) emphasize that habituating religious and social values at school can strengthen learners' character, particularly their responsibility, discipline, empathy, and tolerance.

Morality toward nature is also relevant to the goals of Islamic Education. In Islam, human beings are regarded as stewards (khalifah) on earth who are responsible for protecting and preserving nature. Therefore, maintaining cleanliness, caring for the school environment, conserving water, and refraining from damaging nature are forms of practicing Islamic values. In the Pancasila Student Profile, care for nature is part of the noble character that should be developed in learners.

Civic morality is also related to Islamic Education because Islam teaches the importance of honoring trusts, obeying just rules, respecting leaders in matters of goodness, and preserving unity. Within the Indonesian context, Muslim learners need to be guided to understand that being a good Muslim also entails being a responsible citizen. Thus, the Pancasila Student Profile can serve as an integrative framework connecting Islamic and national values.

Based on the foregoing discussion, the values of faith, piety, and noble character in the Pancasila Student Profile are highly relevant to the goals of Islamic Education. Both direct

education toward the development of individuals who are religious, morally upright, responsible, caring toward others, and capable of preserving communal life. Their difference lies in their conceptual emphasis. The Pancasila Student Profile is a character framework within national education policy, whereas Islamic Education is an educational system based on Islamic teachings. Nevertheless, the two can complement one another in developing learners who are faithful, pious, morally upright, and nationally minded.

Conclusion

Based on the findings, it can be concluded that the values of faith in and devotion to God Almighty and noble character in the Pancasila Student Profile are highly relevant to the goals of Islamic Education. This relevance is evident in their shared orientation toward developing learners who possess faith, piety, personal morality, social morality, concern for nature, and civic responsibility.

The value of faith in the Pancasila Student Profile is relevant to the goals of Islamic Education because both place faith at the primary foundation of learners' personality development. The value of piety is relevant because it guides learners to practice religious teachings consciously, with discipline and responsibility. Meanwhile, the value of noble character is relevant because it develops learners who behave properly toward God, themselves, other people, nature, and the state.

The Pancasila Student Profile can serve as a strategic instrument for strengthening the goals of Islamic Education in educational institutions. Through learning, habituation, teachers' exemplary conduct, and school culture, the values of faith, piety, and noble character can be genuinely internalized in learners' lives. Accordingly, integrating the values of the Pancasila Student Profile with the goals of Islamic Education can develop learners who are religious, principled, tolerant, responsible, and able to contribute positively to society and the nation.

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