

BENCHMARKING

JURNAL MANAJEMEN PENDIDIKAN ISLAM

MANAGEMENT OF GLOBAL DIVERSITY CHARACTER BUILDING PROGRAMS THROUGH P5PPRA AT MAN BINJAI CITY

San Putra¹, Robin Sirait², Sri Milfa Yetty³, Eka Bayu Syahputra⁴

^{1,2,4}Institut Syekh Abdul Halim Hasan Binjai, Sumatera Utara, Indonesia

³Universitas Negeri Medan, Sumatera Utara, Indonesia

sanputra@insan.ac.id¹, robinsirait@insan.ac.id², sri.milfayetty@gmail.com,
bayueka412@gmail.com

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Abstract

This research aims to explore the planning, implementation, and the supporting and inhibiting factors in the development of global diversity character through the Strengthening Project of Pancasila Student Profiles and Rahmatan lil Alamin Student Profiles (P5PPRA) at MAN Kota Binjai. The background of this study is the growing concern over intolerance and the weakening of national values among the younger generation due to the influence of social media. Using a qualitative ethnographic approach, data were collected through interviews, observations, and documentation, involving school principals, teachers, and students as informants. The results indicate that the P5PPRA project has been systematically planned and contextually implemented to foster tolerance, empathy, and appreciation for diversity among students. Although challenges such as limited facilities and variations in teacher understanding persist, strong institutional support contributes to the program's success. This project has the potential to serve as a replicable model for character education in other Islamic schools.

Keywords: Global Diversity, P5PPRA, Character Education, Pancasila Student Profile.

(*) Corresponding Author: **San Putra¹, sanputra@insan.ac.id, 082273732220**

INTRODUCTION

Currently, the amount of information easily accessible from social media is feared to affect the way of thinking and caring of the younger generation towards the country, which can eliminate the sense of tolerance and nationalism. A character survey by the Center for Research on Religious and Religious Education (2021) found that the average character index of high school students was around 69.52, lower than the previous year's target of 71.41. This is in line with what is said (Zakso, 2021), that until now, there are still many cases of intolerance that occur, such as brawls between students, religious demonstrations, and ethnic conflicts, which can affect the way students think. The problem shows intolerance, which is contrary to Pancasila. Therefore, building an attitude of tolerance in daily life for students in this era is an important and very challenging task (Armawinda et al., 2022).

One of the government's efforts to internalize Pancasila values through education is emphasized in the elements and keys to global diversity. Global diversity is part of the Pancasila student profile, which aims to build an attitude of tolerance without violating the

ancestral culture of the Indonesian nation while maintaining the original culture (Wandini et al., 2021) identity and locality but are open to interacting with other cultures (Irawati et al., 2022). According to (Nurgiansah, 2022), global diversity is a sense of tolerance for language and ethnic differences. In today's education world, many conflicts still occur because students become intolerant of others, especially fellow students

Under the name "student profile," the Pancasila Student Profile Strengthening and Student Profile project, *Rahmatann lil Alamin* (P5PPRA) aims to create a world of peace and compassion (Ariyanti et al., 2024). These profiles continue to seek to create peace, salvation, and happiness for all people in this world and in the hereafter and the entire universe. Project activities are investigative adventures in which students learn about something that interests them with the help of teachers. Learning while interacting with the surrounding environment helps students become more sensitive and mindful and find solutions to contextual problems. P5PPRA intracurricular and extracurricular activities are carried out to ensure that the six-dimensional profile of Pancasila students is felt in each student (Ahmad Zamroni, Nur Salim, 2022).

In addition, to maintain customs and spread friendly and moderate religious beliefs, *Rahmatan lill'Alamin* maintained Indonesia's diversity without erasing existing traditions and cultures (Fatimah & Muhammad Chamdani, 2023). It is essential to incorporate the concept of moderate religion into society, especially in Indonesia, due to the country's many different religions, cultures, and ethnicities. A country based on Pancasila is an example of *Rahmatan lil'Alamin*. If religion and Pancasila enter well into the Indonesian democratic system, it is hoped that they can fight religious, ethnic, and political radicalism.

Implementation of the Pancasila Student Profile and Student Profile Strengthening project *Rahmatan lill'alamin* that has been done in madrasah schools by implementing the independent curriculum is felt to have formed a globally diverse character for its students (Adelia dkk., 2022; Mery dkk., 2022). This should always be evaluated in every educational unit, considering that there are still frequent fights between students and other cases of intolerance. Departing from this background, the researcher is interested in finding out how to form a globally diverse character through the project of strengthening Pancasila student profiles and student profiles of *Rahmatan Lil'alamin*. The results of this study will contribute to creating national strategic policies to improve the P5PPRA implementation project (Akhmadi, 2023).

RESEARCH METHODS

This study uses a qualitative approach with an ethnographic study design that aims to find out how to form a globally diverse character through the project of strengthening the Pancasila Student Profile and the *Rahmatan Lil Alamin* Student Profile (P5PPRA) at MAN Binjai City (Hasibuan et al., 2022; Scott, 2017). The informants in this study consisted of the principal, the vice principal for curriculum affairs, and the P5PPRA coordinating teacher, who were selected using *purposive sampling* based on a specific purpose. Moreover, *Focus Group Discussion* (FGD) is conducted on students in grades X, XI, and XII who have participated in the Independent Curriculum. Data collection techniques include documentation, observation, and open-ended interviews, where researchers document the data collection process and retrieve data from relevant school documents. Observations were made directly on P5PPRA activities and student activities during learning, while interviews aimed to explore informants' understanding and experiences related to the program's implementation. To ensure the validity of the data, the researcher used a triangulation technique from various sources of information. The data analysis in this study refers to the Miles and Huberman model, which consists of four main stages: data collection, data reduction, data presentation, and drawing conclusions or verification.

RESULTS AND DISCUSSION

Management Planning Process for Global Diversity Character Building Program Through P5PPRA in Man, Binjai City

The planning for forming a globally diverse character at MAN Binjai City through the P5PPRA project starts from a common understanding between stakeholders in the madrasah, namely the head of the madrasah, the deputy head of the curriculum, and the project coordinator teacher. Based on the interviews conducted, it is known that understanding the concept of global diversity and the values of Rahmatan lil Alamin is a critical starting point. The head of the madrasah said that internalizing diversity values cannot be done instantly but through a structured and sustainable process. Therefore, program planning must consider the psychosocial conditions of students, social dynamics in the madrasah environment, and the development of the times greatly influenced by social media and digital information.

The curriculum team then compiled a project implementation roadmap by referring to the technical guidelines of the Independent Curriculum. This roadmap includes the selection of appropriate themes, the development of learning objectives, the determination of student achievement indicators, and contextual implementation strategies. In this context, the value of global diversity is emphasized by exploring themes related to tolerance, cultural diversity, and social harmony. Teachers who are project team members are actively involved in the project module preparation workshop. They are given the space to adapt the material to the local context and the realities that students are facing.

One of the important aspects of planning is the involvement of teachers from various subjects to ensure integration between disciplines (Apiyani, 2022). This is important considering that the character-strengthening project is not only the responsibility of religious teachers or PKN but must be the collective consciousness of all educators. According to the P5PPRA coordinator, collaboration between teachers creates synergy in building a strong narrative of diversity in students' daily lives. In addition, the involvement of teachers also strengthens the sense of ownership of the project being carried out so that the implementation becomes more effective and consistent.

The planning process also involves identifying potential challenges in the field. The project development team realized that several students still tended to think exclusively due to the influence of the family environment and social media. Therefore, the project is designed in such a way as to encourage students to experience diversity firsthand and reflect on its meaning in the life of the nation. Experiential learning strategies are integrated into activity planning through observation, visits, and social reflection (Triana, 2022).

Madrasah also involves external parties, such as community leaders and alums, preparing activity plans. This kind of activity is carried out to build a bridge between the world of education and real social life. The head of the madrasah said that presenting resource persons with different backgrounds, in terms of culture, religion, and profession, in planning activities will enrich students' insights and strengthen the value of tolerance as a life practice, not just a theoretical discourse.

In the planning process, religious moderation is a special concern. The concept of Rahmatan lil Alamin is positioned not as a rigid doctrine but as a way of life that reflects compassion, peace, and respect for differences. The coordinating teacher explained that this value is significant and should be internalized in the madrasah environment under the auspices of the Ministry of Religion. Therefore, the project module is prepared with an inclusive approach, using non-judgmental language and containing Islamic narratives that are tolerant and adaptive to social change.

Project scheduling is done by paying attention to the student's academic rhythm. The implementation time is integrated with intracurricular and extracurricular learning

activities. In this case, curriculum adjustments ensure that project activities do not become an additional burden but rather part of a fun learning process. Activities such as cross-cultural discussions, regional art performances, and digital tolerance campaigns are designed to instill the value of diversity in a creative and engaging format.

To ensure the active involvement of students, madrasas also develop participatory strategies in the planning process. Students are given space to provide input on the desired form of activity. The initial FGD activities were conducted to collect students' aspirations regarding diversity issues that they considered relevant. This shows that the planning process is not just top-down but accommodates the aspirations of students as the main subject of character education.

In the planning validation process, the madrasah consulted with the madrasah supervisor and the Office of the Ministry of Religion of Binjai City. The goal is to ensure that the planning prepared is relevant locally and in line with national policies related to implementing the Pancasila Student Profile and moderate Islamic values. This collaboration between schools and external stakeholders provides legitimacy and strong institutional support for program implementation.

Overall, the P5PPRA project planning at MAN Binjai City shows serious and systematic efforts in shaping a globally diverse character. The approach emphasizes the administrative and technical aspects and pays attention to the philosophical, psychosocial, and pedagogical dimensions. This shows that madrasahs understand that character education is not enough to tell; it must be done through continuous experience, understanding, and habituation.

The Process of Implementing the Management of the Global Diversity Character Building Program Through P5PPRA in Man Binjai City

Implementing the global diversity character-strengthening project at MAN Binjai City through the P5PPRA program is carried out gradually and continuously with an integrated approach in extracurricular and extracurricular activities. Based on the interview results, this program's implementation began with socialization with all madrasah residents, especially teachers and students, about the meaning and purpose of implementing the Pancasila Student Profile Strengthening Project and the Rahmatan lil Alamin Student Profile. This activity was carried out in the form of internal coordination meetings, small group discussions, and the use of madrasah information media to build a collective understanding of the importance of the values of tolerance, diversity, and Islam that is rahmatan lil alamin (Yoga Purandina & Astra Winaya, 2020).

In learning activities, diversity values are integrated into relevant learning materials. Teachers are given the flexibility to modify the learning approach to suit the project's spirit. For example, history teachers discuss Indonesia's ethnic and cultural diversity from the perspective of inclusivity and national unity. In contrast, religious teachers associate Islamic teachings with the importance of peaceful coexistence in a pluralistic society. This shows that the formation of diverse characters is not partial or sectoral but is an integral part of the entire educational process in madrasahs (Banna, 2019).

The program's implementation also includes real action-based project activities, such as students' collaborative activities in creating cultural exhibitions, cross-class discussions on religious tolerance, and social activities with cross-ethnic communities. In one of the activities reported by the coordinating teacher, students carried out "Diversity Week," a series of week-long events showcasing local and national cultural diversity through art performances, regional food bazaars, and intercultural knowledge competitions. This activity increases students' knowledge of diversity and trains them to work in heterogeneous teams.

In a project-based learning approach, students are trained to be active agents of social change. They were given space to conduct social observations in the surrounding environment, document their findings, and convey their reflections through works such as short videos, essays, or group presentations. One form of success of this approach can be seen from the enthusiasm of students in creating tolerance campaigns on social media, where they create content that promotes the values of unity and rejects hate speech. This activity shows that the implementation of the project is not limited to the classroom but also penetrates the digital space that is part of students' daily lives (Kasandra et al., 2023).

Students' interaction with the social environment is also strengthened through visiting programs or collaborations with schools from different backgrounds. The P5PPRA coordinator said that the madrasah collaborated with public schools in Binjai City to hold interfaith dialogues and joint art activities (Rusnaini et al., 2021). In this activity, students are invited to discuss differences, recognize similarities, and build empathy for other groups. This practice is one of the effective strategies for forming a hands-on experience that can strengthen the character of global diversity in students.

In addition to real action-based activities, the implementation of the project also emphasizes the importance of reflection as part of the character-building process. At the end of each activity, students were asked to write down personal reflections on what values they learned, how they view differences, and what attitudes they will build. This reflection is one of the indicators of student character development and is evaluated by the supervisor. According to the supervisor, personal reflection provides a contemplative space for students to realize their changing attitudes and views toward social diversity.

In supporting the implementation of the project, the madrasah also provides information media such as thematic wall magazines, tolerance value posters, and digital content on school social media. This strategy aims to reinforce positive messages and provide a visual reminder to students of the importance of maintaining harmony and respecting differences. Teachers also form a community of diversity pioneer students tasked as "Tolerance Ambassadors" in the madrasah environment. These ambassadors actively campaign for a moderate and non-violent attitude in daily life, including mediating minor conflicts between peers.

The involvement of student guardians is also an important part of the implementation of the project. The madrasah held a parent meeting to socialize the values of diversity and the importance of the role of the family in strengthening children's character. In the meeting, parents were invited to discuss how to deal with differences of views in society and how to guide children so that they are not influenced by radical ideas that spread in cyberspace. This is part of efforts to involve the education ecosystem holistically in the formation of diverse characters.

All activities in the project implementation are reported and evaluated periodically by the project team. The coordinating teacher monitors the implementation in the classroom and student activities outside the classroom. The evaluation was carried out by observing student participation, attitude changes, and learning outcomes related to the diversity dimension. The report is the basis for compiling recommendations for improvement and strengthening the program in the future. According to the head of the madrasah, openness to evaluation and improvement is the key to the program's sustainability.

From the entire implementation process, MAN Kota Binjai runs the P5PPRA program with a holistic, collaborative, and student-oriented approach to real experience. This approach allows students to not only know the meaning of global diversity and the Islamic values of *rahmatan lil alamin* theoretically, but also to live those values in their daily behavior. This project, thus, becomes a strategic vehicle in shaping a young generation that is not only academically intelligent, but also has a tolerant, moderate, and peace-loving character.

Obstacles and Support in the Management of Global Diversity Character Building Programs Through P5PPRA in Man Binjai City

The implementation of the Strengthening of Pancasila Student Profile and Rahmatan lil Alamin Student Profile (P5PPRA) project in forming a global, diverse character at MAN Binjai City cannot be separated from various obstacles and support that affect the effectiveness of the program. One of the main obstacles conveyed by the informant was the lack of initial understanding of some teachers of the concept of global diversity and Islamic values of rahmatan lil alamin. This implements the initial activity that tends to be normative and has not touched the realm of praxis that shapes students' attitudes. Some teachers said that even though they had attended training related to the independent curriculum and P5PPRA, they still needed more in-depth mentoring to integrate these values into contextual learning (Irawati et al., 2022).

Another obstacle is the resistance of a few students who still bring an exclusive perspective to ethnic, religious, and cultural differences. According to the results of interviews with the project coordinator teachers, some students tend to maintain stereotypical attitudes towards different groups, mainly due to the influence of the outside school environment, such as family, social media, and less inclusive religious communities. This condition is a challenge for teachers and madrasahs to take a more persuasive and educational approach so that students can be open to the values of tolerance and global diversity (Kurniawaty et al., 2022).

In addition, the limitation of facilities and infrastructure is also a significant obstacle in implementing project activities. The teacher said implementing cultural exhibitions, cross-school visits, or community activities requires adequate logistical support. However, on some occasions, operational funds are limited, so activities can only be carried out on a small scale or even postponed. This obstacle affects the continuity and diversity of activities that can strengthen students' direct understanding of the values of diversity and religious moderation.

Regarding time, project implementation often clashes with a dense academic learning agenda. Teachers must divide their time between completing curriculum demands and developing thematic and character-oriented projects. The head of the madrasah said that time management is a challenge that must be circumvented with careful planning so as not to interfere with learning effectiveness. Sometimes, teachers are forced to place projects outside of regular lesson hours, which impacts decreased student participation due to fatigue or limited personal time.

However, there is strong support for the implementation of this project. One form of support that greatly determines the program's success is the commitment of the head of the madrasah and school leaders who provide policy and budget space to carry out project activities (Wahidah et al., 2023). The head of the madrasah actively encourages collaboration between teachers and facilitates regular reflection forums to evaluate the project's progress. The open attitude of school leaders in receiving input and criticism from teachers and students is an important capital in creating a school culture that supports sustainable character development.

Support from students is also a significant driving factor. Although some students are passive or skeptical at first, most show high enthusiasm for project activities, especially creative and collaborative ones (Nurul Mahruzah Yulia et al., 2023). Students feel that cultural discussions, cross-tribal art performances, or social media campaigns give them space to express ideas freely and form a broader social consciousness. This shows that with a participatory approach, students can become active subjects in character building, not just objects of moral development (Rahmawati et al., 2023).

Support from the external environment, such as the role of parents and the community, is also a factor that helps strengthen the implementation of the project. Madrasah collaborates with community organizations, traditional leaders, and local religious leaders to provide diverse insights to students. In several activities, parents were also invited to watch cultural performances and student works to appreciate their participation. The teacher stated that the involvement of parents in this kind of activity strengthens the values instilled in the school because it is also supported by the habituation of values at home.

Through the Ministry of Religion and the Ministry of Education, the government also provides support in the form of policies and teacher training that encourage strengthening students' character dimension, especially the value of diversity and religious moderation. The trainings held, although they still need to be improved in quality and quantity, have opened up new insights for teachers about the importance of building an education that is not only academic but also spiritual and social. MAN Binjai City teachers felt helped by training materials that touched on implementation aspects, such as the strategy of integrating diversity values in the lesson plan (Learning Implementation Plan).

Interestingly, there is also support from fellow students in the form of peer teaching or mentoring. In some cases, students who better understand the concept of global diversity help their friends be more open to differences, especially when there are minor conflicts or misunderstandings. Practices like this prove that character formation does not only happen top-down from teacher to student but can also occur horizontally between students in a supportive and reflective learning environment (Kemendikbud Ristek, 2021).

Overall, despite various obstacles from the school's internal side and external influences, strong support from various parties supported the sustainability of implementing the P5PPRA project at MAN Binjai City. In sustainable character education, madrasahs must continue to evaluate, adjust strategies, and build wider collaboration so that efforts to form a globally diverse character are truly internalized in every student. With the synergy that continues to be strengthened between madrasahs, families, communities, and the state, it is hoped that the formation of students' character will become a discourse and a transformative movement that can answer the challenges of intolerance in this digital era.

CONCLUSION

The management of the global diversity character-building program through the Pancasila Student Profile Strengthening Project and the Rahmatan lil Alamin Student Profile (P5PPRA) at MAN Binjai City is carried out systematically and collaboratively by involving all stakeholders, both internal and external madrasahs. The program is designed to shape the character of students who are tolerant, moderate, and open to differences in the context of social, cultural, and religious diversity. Through careful planning, action-based implementation, and a reflective approach, students are equipped with theoretical understanding and hands-on experience in living the values of global diversity. Despite being faced with several obstacles, such as limited resources, lack of initial understanding of teachers, and the influence of the outside environment, the program's success was supported by the commitment of school leaders, active participation of teachers and students, and family and community involvement. Thus, P5PPRA is an effective strategy for instilling the character of sustainable global diversity in the madrasah environment.

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