



The Role of Islamic Religious Education Teachers in Developing the Pancasila Student Profile Through the *Mauizah* Method

Rika Fitri*

Sekolah Tinggi Agama Islam Balaiselasa YPPTI Sekolah Tinggi Agama Islam Balaiselasa YPPTI Sekolah Tinggi Agama Islam Balaiselasa YPPTI
Pesisir Selatan Pesisir Selatan Pesisir Selatan
INDONESIA INDONESIA INDONESIA

Mulyati Fauzan

Pesisir Selatan
INDONESIA

Faisal Efendi

Pesisir Selatan
INDONESIA

Ikhwanuddin Abdul Majid

International Islamic University Malaysia
MALAYSIA

Adam Adesina Muhammed-Lawal

University of Ilesa (UNILESA) Osun State
NIGERIA

Musa Zulkifli

College of Muhammadiyah
SINGAPORE

Article Info

Article history:

Received: September 9, 2025

Revised: November 20, 2025

Accepted: December 10, 2025

Abstract

Strengthening the Pancasila Student Profile requires character education that effectively shapes students' attitudes and behaviors in real contexts. However, Islamic Religious Education at the secondary school level is still frequently dominated by lecture-based methods, formal question-and-answer sessions, and an overreliance on textbooks. Such instructional patterns tend to reduce student engagement and hinder the optimal internalization of Pancasila values. This condition indicates the need for a more humanistic and contextual learning approach that is oriented toward character development. This study not only emphasizes the importance of theory, but also emphasizes practical applications that teachers can implement in the learning process, aiming to investigate how the Role of Islamic Religious Education Teachers in Applying *Mauizah* Method. Research is qualitative with field research approach using descriptive methods. Primary data was obtained from ten teachers Islamic Education teachers, secondary data from school principals and the curriculum department. The *Mauizah* method at SMAN 1 Ranah Pesisir reveals a need for innovation in teaching practices, while teachers are essential in conveying Pancasila values, their reliance on monotonous methods, such as lectures and formal question-and-answer sessions, leads to student disengagement. Additionally, the over-dependence on textbooks limits the learning experience. To enhance the effectiveness of the *Mauizah* method, teachers should diversify their instructional strategies by incorporating interactive techniques and varied resources. This shift is crucial for actively involving students and successfully shaping the Pancasila Student Profile. So that this research is useful for student development in shaping the Pancasila profile. This method needs to be implemented in various schools in order to realize the Pancasila Profile.

To cite this article: Fitri, R., Fauzan, M., Efendi, F., Majid, I. A., Muhammed-Lawal, A. A., & Zulkifli, M. (2025). The Role of Islamic Religious Education Teachers in Developing the Pancasila Student Profile Through the *Mauizah* Method. *Smart Society : Community Service and Empowerment Journal*, 5(2), 323-333. <https://doi.org/10.58524/smartsociety.v5i2.924>

INTRODUCTION

Indonesia's socio-cultural diversity requires sustained educational efforts to develop a generation with strong moral character and a steadfast commitment to Pancasila values. The *Pancasila Student Profile* provides a framework for this agenda by promoting learner dispositions such as religiosity, integrity, global awareness, collaboration, independence, critical thinking, and creativity (Rusnaini et al., 2021). In this context, Islamic Religious Education occupies a strategic role because its teachings emphasize ethical principles that are aligned with Pancasila. Accordingly,

* Corresponding author:

Rika Fitri, Sekolah Tinggi Agama Islam Balaiselasa YPPTI Pesisir Selatan, INDONESIA. [✉ rikafitrisah@gmail.com](mailto:rikafitrisah@gmail.com)

© 2025 The Author(s). **Open Access.** This article is under the CC BY SA license (<https://creativecommons.org/licenses/by-sa/4.0/>)

Islamic Religious Education teachers are expected to facilitate students' internalization of these values through their instructional practice and moral exemplification as religious educators (Maulida et al., 2023).

This orientation is consistent with the vision and mission of the Ministry of Education and Culture as articulated in Regulation of the Minister of Education and Culture No. 22 of 2020 concerning the 2020–2024 Strategic Plan (Widiyanto, 2016). The policy encourages Indonesian students to develop as lifelong learners with global competence while consistently acting in accordance with Pancasila values (Muthoharoh, 2022). However, the realization of these goals depends not only on curriculum design but also on classroom practices, which place considerable demands on teachers to foster students' moral-spiritual development, social responsibility, independence, and higher-order thinking through meaningful learning experiences (Kosim et al., 2025).

Based on the author's initial observation on July 20 - July 27, 2025 at SMAN 1 Ranah Pesisir indicate several challenges in classroom practice. In terms of building positive relationships, instruction tends to focus heavily on subject matter delivery while paying limited attention to students' emotional needs, resulting in feelings of disconnection and decreased learning motivation. With regard to contextualizing Pancasila values, teaching practices often emphasize memorization of Pancasila formulations without linking them to contemporary issues or social problems encountered by students, leading to superficial understanding and difficulties in applying these values in real-life situations (Adiwinata, 2024). Furthermore, the use of language in delivering advice sometimes lacks politeness and sensitivity, including harsh expressions, negative comparisons among students, and rigid command-based communication. Such practices may hurt students' feelings, undermine trust in teachers, and create an uncomfortable classroom atmosphere, ultimately reducing students' openness to moral guidance (Sa'diyah, 2017).

In response to these demands and challenges, the Mauizah method offers a relevant pedagogical approach for strengthening Pancasila character education because it supports value formation through persuasive and humane guidance grounded in love and gentleness (Hasibuan & Darlis, 2024; Rahayu, 2025). Its strength lies in enabling students to engage with Pancasila values in ways that connect with their everyday lives, supported by caring teacher-student relationships and consistent exemplary conduct (Hasibuan & Darlis, 2024). In classroom practice, this approach can be reinforced by fostering a warm and respectful climate, presenting values contextually, using polite and constructive language, and modeling Pancasila-based behavior through daily interactions (Nurhasibah et al., 2025; Rahayu, 2025). Through such practices, moral guidance is conveyed in a manner that encourages reflection and supports students in enacting values in daily life (Abbas et al., 2025; Salim, 2017). The relevance of Mauizah becomes more salient amid broader societal conditions that intensify the urgency of strengthening the Pancasila Student Profile, including rapid technological advancement, socio-cultural transformation, environmental change, and indications of moral degradation (Aziz, 2023; Muthoharoh, 2022).

This emphasis is consistent with Islamic education discourse, which positions Islamic Religious Education teachers as strategic agents of character formation because their role extends beyond instruction to moral exemplification. Through visible good conduct, teachers encourage students to emulate Islamic virtues that resonate with the Pancasila Student Profile, while Mauizah functions as a communicative process aimed at shaping behavior, particularly when its themes are closely tied to students' lived experiences (Nurjanah et al., 2025). The effectiveness of this effort is influenced by teachers' professional competence and their ability to align Mauizah with Islamic Religious Education curriculum objectives and to select appropriate delivery strategies, enabling Islamic and national values to be internalized in an integrated manner (Aizah et al., 2025; Marauleng et al., 2024; Zakkyfanani & Khoiroh, 2025). Moreover, the successful realization of the Pancasila Student Profile depends not only on students' active participation and collaborative learning orientations but also on teachers' capacity to mediate, model, and reinforce values consistently in classroom practice (Irham, 2023; Marauleng et al., 2024; Sulistiyo, 2024).

Therefore, examining how Islamic Religious Education teachers implement the Mauizah method becomes essential for understanding its contribution to strengthening Pancasila character education. Recent studies indicate that strengthening Pancasila character education requires learning approaches that emphasize value internalization through humanistic and contextual

pedagogical relationships. The Mauizah method has been widely discussed as a form of persuasive moral communication that is effective in fostering reflection and encouraging the practice of values in everyday life, particularly when supported by teachers' exemplary conduct and the quality of teacher-student interaction (Abbas et al., 2025; Aziz, 2023; Hasibuan & Darlis, 2024; Rahayu, 2025; Salim, 2017). Islamic education literature also positions Islamic Religious Education teachers as strategic agents of character formation, as their role extends beyond content delivery to moral exemplification and integrated value reinforcement in learning (Maulida et al., 2023; Nurjanah et al., 2025). However, existing studies tend to conceptualize Mauizah primarily as a normative advisory method, with limited attention to its classroom-level implementation in the context of Pancasila character education, which increasingly demands active student engagement and innovative instructional strategies.

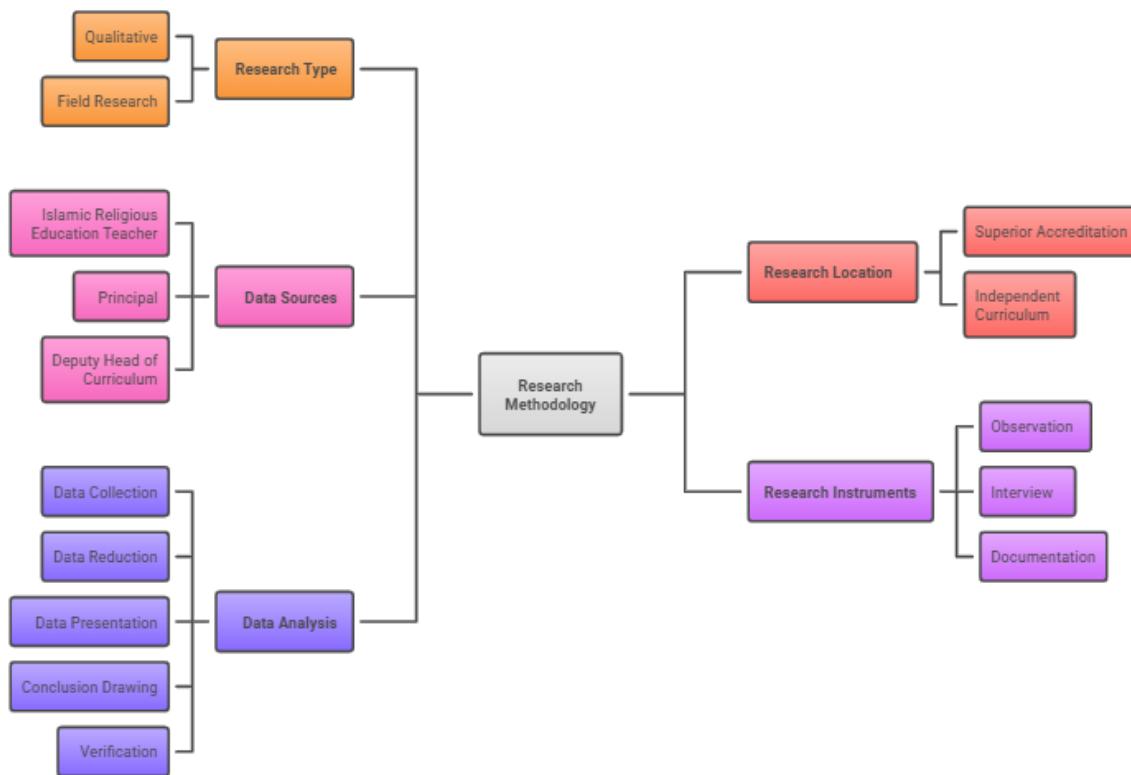
Addressing this gap, the present study offers novelty by positioning Mauizah as a pedagogical framework implemented contextually through positive teacher-student relationships, the connection of Pancasila values to students' lived experiences, the use of polite and constructive language, and consistent moral exemplification in classroom practice. The study further contributes by empirically examining the role of Islamic Religious Education teachers as role models, motivators, and communicators in applying Mauizah to support the formation of the *Pancasila Student Profile*, while identifying implementation challenges and reinforcing strategies in real instructional settings. Through a qualitative field-based approach, this research is expected to provide practical insights for developing more meaningful, contextual, and responsive Pancasila character education in contemporary educational contexts. This research contributes significantly to the development of value-based education in Indonesia, particularly concerning Pancasila. This research aligns directly with SDG 4 (Quality Education) by advocating for inclusive and value-based learning strategies that support students' personal and social development. It also supports SDG 16 (Peace, Justice and Strong Institutions) by emphasizing education's role in fostering peace, tolerance, and ethical behavior through the internalization of Pancasila values. To better achieve these goals, the study recommends that teachers diversify their instructional methods by incorporating interactive techniques and varied learning resources. Broader implementation of the Mauizah method in schools is essential for shaping the Pancasila Student Profile and building a just, peaceful, and cohesive society.

METHOD

This type of research is qualitative with a field research approach using descriptive methods, aiming to investigate how the Role of Islamic Religious Education Teachers in Applying the *Mauizah* Method to Form the Profile of Pancasila Students at SMAN 1 Ranah Pesisir (Putri et al., 2024). The reason the author chose this institution has superior accreditation and has used an independent curriculum at each grade level (Efendi et al., 2023). The primary data source of this research is the Islamic Religious Education teacher at SMAN 1 Ranah Pesisir. In this case, the secondary data was obtained from the Principal and the Deputy Head of Curriculum at SMAN 1 Ranah Pesisir (Afrianto, A & Pasaleron, 2024).

The study employed three data collection instruments, namely observation, interviews, and documentation. Observation was conducted through direct classroom and school-based observations by the researchers. Interviews were carried out through face-to-face oral questioning with the data sources and were guided by an interview protocol to ensure consistency and relevance (Maulida et al., 2023). Documentation was used to obtain supporting data regarding the role of Islamic Religious Education teachers in implementing the Mauizah method to foster the Pancasila Student Profile, including the Islamic Religious Education teacher module used at SMAN 1 Ranah Pesisir.

Data analysis in this research will be done through five stages of data collection, data reduction, data presentation, conclusion drawing and verification (Efendi et al., 2024). In this research, the validity of data will be tested by triangulation by comparing the results of interviews with the results of observations, comparing what is said by Islamic religious education teachers with what is said by students, comparing the opinions and views of teachers, principals and curriculum representatives. To further clarify the research methodology, Figure 2 is provided.

**Figure 2.** Research Methodology and Data Analysis

RESULTS AND DISCUSSION

This study aims to examine the role of Islamic Religious Education teachers in applying the Mauizah method to support the formation of the *Pancasila Student Profile* at SMAN 1 Ranah Pesisir. Overall, the findings show that Mauizah-oriented practices have begun to be implemented through contextual value delivery and moral guidance; however, their classroom enactment remains uneven. Several constraints were identified, particularly in the quality of teacher-student relationships, the tendency to emphasize memorization over deeper contextualization, and the communicative styles used in delivering advice, all of which influence students' engagement and openness.

Field observations indicate that teachers have attempted to convey Pancasila values contextually through the Mauizah method. For example, when discussing the first principle, teachers related it to students' daily worship practices while emphasizing tolerance in classrooms that include non-Muslim students. Nevertheless, instructional delivery often relied on less engaging approaches, such as lecture-dominated teaching and overly formal question-and-answer sessions. Interview data further reveal that teachers consciously try to connect lesson content with students' everyday experiences, such as illustrating inheritance topics with practical examples from real-life situations so that learning extends beyond theoretical explanations. Perspectives from the deputy head of curriculum and the principal similarly underscore the importance of relating learning materials to students' daily lives to enhance relevance and understanding. These patterns are summarized in Table 2, which presents the key interview findings from different data sources.

Table 1. Interview Results on the Implementation of the Mauizah Method in Pancasila Character Education

Theme / Category	Data Source	Key Findings	Analytical Interpretation
Contextualization of Pancasila Values	Islamic Religious Education Teacher	Teachers relate learning materials to students' daily lives, enabling students to understand content not only textually but also contextually.	Contextual enhances comprehension and facilitates the internalization learning students'

Theme / Category	Data Source	Key Findings	Analytical Interpretation
			of Pancasila values through real-life relevance.
	Principal	Linking subject matter to everyday experiences increases student interest and makes abstract concepts more concrete and easier to understand.	Contextual relevance functions as a motivational factor and supports meaningful learning.
Active Learning and Student Participation	Islamic Religious Education Teacher	Active learning methods encourage student independence, responsibility, and participation through group work and discussions.	Active learning aligns with the independence dimension of the Pancasila Student Profile by fostering responsibility and engagement.
	Deputy Head of Curriculum & Principal	Active learning promotes two-way interaction, collaboration between teachers and students, and reduces passive learning behavior.	Collaborative learning environments strengthen social interaction and student agency.
Classroom Implementation of Active Learning (Observation)	Observation	Teachers involve students in group discussions and presentations; however, some students remain passive and prefer listening rather than participating.	Active learning implementation is present but uneven, indicating the need for strategies to engage all students inclusively.
Simulation of Social Situations	Islamic Religious Education Teacher	Teachers provide examples of real-life moral situations (e.g., honesty in the canteen) to guide students toward ethical behavior.	Social simulation supports moral reasoning and value internalization through experiential learning.
	Deputy Head of Curriculum & Principal	Class agreements and consequences train students' responsibility, decision-making, and evaluation of actions.	Simulated social situations develop responsibility, discipline, and reflective thinking.
Learning Resources Diversity	Islamic Religious Education Teacher	Teachers use videos and other media when appropriate, but still rely heavily on textbooks.	Limited variation in learning resources can reduce student engagement and learning effectiveness.
	Deputy Head of Curriculum & Principal	Diverse learning resources are essential to accommodate different learning styles and prevent student boredom.	Media diversity supports inclusive learning and information literacy development.
Integrative Curriculum Development	Islamic Religious Education Teacher	Teachers integrate Pancasila values across subjects, such as combining inheritance calculations with justice concepts.	Integrative curriculum fosters holistic understanding of Pancasila values across disciplines.
	Deputy Head of Curriculum & Principal	Curriculum integration requires collaboration among teachers, students, parents, and across subjects.	Collaborative curriculum development strengthens consistency in Pancasila character formation.

Interview findings indicate that Islamic Religious Education teachers have made efforts to contextualize Pancasila values by linking lesson content to students' everyday experiences. Teachers reported that contextual learning enables students to understand material more deeply, as knowledge is not limited to textual explanations but is connected to real-life situations. This approach was perceived as effective in helping students grasp the meaning of values conveyed through the Mauizah method. Supporting this view, the school principal emphasized that when learning materials are related to students' daily lives, abstract concepts become more concrete and

accessible, which in turn increases students' interest and engagement in learning activities. The findings also reveal that the application of active learning methods plays a significant role in supporting the *Pancasila Student Profile*, particularly the dimension of independence. According to both teachers and school leaders, active learning encourages students to take responsibility for completing assigned tasks and to participate more actively in the learning process. Group work and classroom discussions were identified as common strategies used to promote student involvement. These activities were reported to foster collaboration and shared responsibility, ensuring that learning participation is more evenly distributed among students rather than concentrated on a small number of individuals.

Observational data suggest that while elements of active and contextual learning are present, their implementation remains inconsistent. Teachers were observed facilitating group discussions and presentations; however, not all students actively participated. Some students remained passive and tended to rely on listening rather than contributing to discussions. This indicates that although the Mauizah method and active learning principles have been introduced, further instructional strategies are needed to ensure inclusive participation and sustained student engagement across the classroom. Teachers reported using real-life examples and moral scenarios as part of the Mauizah method to guide students' ethical understanding. Examples drawn from students' social environments, such as honesty in daily transactions or fairness in interpersonal interactions, were commonly used to illustrate moral values. School leaders noted that such practices help students reflect on the consequences of their actions and support the development of moral reasoning. These findings suggest that experiential and example-based guidance contributes positively to students' moral awareness and value internalization.

Interview results highlight that teachers occasionally employ varied learning resources, such as videos or supplementary media, to support instruction. However, both teachers and school administrators acknowledged that learning practices still rely heavily on textbooks. This limited variation in instructional resources was perceived as a factor that may reduce student engagement, particularly for learners with diverse learning preferences. School leaders emphasized the importance of diversifying learning materials to create a more inclusive and stimulating learning environment. The findings further indicate efforts to integrate Pancasila values across learning content. Teachers described attempts to combine subject matter with moral and social values, such as linking inheritance lessons to principles of justice and fairness. School administrators highlighted that effective integration requires collaboration among teachers, curriculum coordinators, and school leadership. This integrative approach was viewed as essential for ensuring consistency in character education and for reinforcing Pancasila values across different learning contexts.

Based on the results the observations and interviews above it can be concluded that the role of Islamic religious education teachers conveying values contextually in applying the Mauizah method to form a Pancasila learner profile starts from making connections with students' daily lives, using active learning, simulating social situations, involving diverse learning resources and developing an integrative curriculum, Islamic religious education teachers still need teacher innovation in its implementation. This can be seen in the contextual delivery of values, namely in the use of learning methods where teachers predominantly use the lecture method, teachers should use learning media such as using videos, animations, interactive presentations, or online simulations to enrich the subject matter involve students in finding additional information from various sources. Based on the result of observation and interview there are many indicators of conveying the values of Pancasila contextually such as making connections with everyday life, using active learning methods, simulating social situations, involving diverse learning resources and developing an integrative curriculum.

Conveying the values of Pancasila contextually is very important in shaping the profile of Pancasila students. This approach allows students to connect the noble values of the nation with their real daily lives. By conveying the values of Pancasila contextually, teachers not only teach students about theory, but also equip them with the skills and values needed to become good and responsible citizens. This approach is in line with the goal of forming the profile of Pancasila students who are faithful, pious, noble, globally diverse, cooperative, independent, critically reasoning, and creative (Wardani & Janattaka, 2022).

The fact that occurs in the field of Islamic religious education teachers have implemented it, he always relates every lesson to the daily lives of students not only know the theory but also its relevance in their daily lives (Muhlasin & Salik, 2022). However, in the delivery, teachers more often use monotonous learning methods, such as lectures or questions and answers that are too formal. Teachers rely too much on one type of learning resource, such as textbooks, so that learning becomes monotonous and not all students want to be actively involved in the group, they prefer to be silent and only listen to the teacher or group mates (Francisca et al., 2019). Based on the explanation above about conveying the values of Pancasila contextually still requires teacher innovation in its implementation, this can be seen from the lack of methods used by teachers in delivering it (Asmawati, 2017).

The discussion on conveying the values of Pancasila contextually reveals several key indicators that can effectively facilitate this process. These indicators include the ability to connect lessons to everyday life, the use of active learning methods, the simulation of social situations, the incorporation of diverse learning resources, and the development of an integrative curriculum. This approach aligns with the theories which emphasize the importance of delivering Pancasila values in a manner that is relevant to students' lives. Conveying the values of Pancasila in a contextual manner is crucial for shaping the profile of Pancasila students. This approach allows students to relate the noble values of the nation to their daily experiences. By teaching these values contextually, educators not only impart theoretical knowledge but also equip students with the skills and values necessary to become responsible citizens. This method is in line with the goal of forming Pancasila students who are faithful, pious, noble, globally diverse, cooperative, independent, critically thinking, and creative (Majid et al., 2025).

In practice, Islamic religious education teachers have made efforts to implement this approach by relating lessons to students' daily lives. They strive to ensure that students not only understand the theory but also see its relevance in their own experiences. However, despite these efforts, the methods used for delivering the material often come across as monotonous (Daga, 2022). A lot of educators frequently use conventional techniques like lectures or overly formal question and answer sessions, which can lead to a lack of engagement among students. Many prefer to remain passive, listening rather than engaging in dialogue with their peers or the teacher. This situation indicates that while there are attempts to convey Pancasila values contextually, there are still challenges that educators must address (Dewanthikumala et al., 2021).

From the explanation above, it can be concluded that conveying the values of Pancasila contextually still requires innovation from teachers in its implementation. This is evident from the limited variety of methods employed in delivering the material. To enhance the effectiveness of learning, teachers need to explore and apply more engaging and dynamic teaching strategies (Anwar & Salim, 2019). For instance, they could adopt project-based learning methods, where students collaborate in groups to complete tasks related to Pancasila values. This approach not only allows students to learn theory but also enables them to apply these values in real-life situations. Additionally, the integration of technology into the learning process can serve as a solution to increase student engagement (Habsy et al., 2023). By utilizing digital media, teachers can present material in a more interactive and appealing manner. For example, the use of videos, simulations, or educational games can help students better understand Pancasila values. Furthermore, teachers can encourage students to seek learning resources from various media, such as articles, videos, or relevant books, allowing them to explore different perspectives on Pancasila values (Taufiq, A., 2019).

It's also crucial to create a classroom atmosphere that encourages discussion and teamwork. Teachers can promote active engagement in the learning process by giving students the chance to express their thoughts and experiences. Debates or conversations in small groups can be useful tools for teaching students to think critically and improve their communication abilities (Muhsin & Imaduddin, 2022). To achieve optimal learning outcomes, teachers should also evaluate the methods they employ. By reflecting on the learning process, educators can identify the strengths and weaknesses of the approaches they have implemented. This reflection will help teachers continuously innovate and improve the quality of their instruction (Megawati, 2020). Conveying the values of Pancasila contextually is a vital aspect of education. By linking these values to students' everyday lives, teachers can help students understand and internalize Pancasila values more

effectively (Sherly et al., 2021). However, to achieve this, greater efforts are needed from educators to develop more varied and engaging teaching methods. In doing so, students will not only learn theoretical concepts but also be able to apply Pancasila values in their daily lives, ultimately growing into responsible and character-driven individuals (Kandiri & Arfandi, 2021). It is envisaged that the learning process would become more effective and interesting through the use of a variety of learning tools and innovative teaching techniques. Students will be more inspired to engage in their study and develop a deeper comprehension of Pancasila values in this way. In the end, the objective of creating the ideal Pancasila student profile can be accomplished, empowering them to uphold the nation's admirable ideals in their communities (Rasyid et al., 2024).

In conclusion, the contextual delivery of Pancasila values is not merely an educational requirement but a necessity for fostering a generation that embodies the principles of the nation. Teachers must understand how important it is to modify their methods in order to accommodate the interests and demands of their students. By doing this, teachers may make the classroom livelier and more participatory, which will motivate students to actively participate with the content. (Wahyuningsih et al., 2025). Furthermore, instructors play a duty that goes beyond simple instruction; they are also learning facilitators who need to encourage and inspire their pupils (Rajai & Husein, 2022). This requires a commitment to continuous professional development, where teachers can learn new techniques and approaches to enhance their teaching practices. Collaboration among educators can also lead to the sharing of best practices and innovative ideas that can benefit the entire educational community. As we move forward, it is crucial to prioritize the contextualization of Pancasila values in education. In addition to enhancing the educational process, this method equips students to be responsible, engaged citizens who can make valuable contributions to society. By instilling these values in students, we are investing in the future of our nation, ensuring that the ideals of Pancasila continue to thrive in the hearts and minds of the next generation. In summary, the effective delivery of Pancasila values requires a multifaceted approach that incorporates innovative teaching methods, diverse learning resources, and a strong connection to students' lives. By embracing these principles, educators can create a more engaging and significant educational opportunity that enables pupils to embody the values of Pancasila in their everyday lives.

LIMITATION

A limitation the study on role of Islamic Religious Educations teacher in applying the Mauizah method at SMAN 1 Ranah Pesisir is the scope of the research, which focuses only on one school. This narrow focus may not provide a comprehensive understanding of how the Mauizah method is applied across different educational settings or regions, potentially limiting the generalizability of the findings. Furthermore, the research relies on qualitative, which, while rich in context, may lack the statistical rigor to establish broader trends or quantify the effectiveness of the teaching methods. Another limitation is the possible bias in teacher self-reporting or observations, as teachers might present an overly positive view of their practices. Furthermore, the study does not address the students' perspectives in-depth, leaving out their experiences and opinions on how the Mauizah method affects their engagement and character development. These factors may impact the overall validity and applicability of the conclusions.

CONCLUSION

Based on the results of research on the role of Islamic Religious Education teachers in applying the *Mauizah* method to form a Pancasila Student Profile at SMAN 1 Ranah Pesisir, it can be concluded that the role of Islamic religious education teachers in applying the Mauizah method to form a Pancasila student profile still requires teacher innovation in its implementation. This is evidenced by the role of Islamic religious education teachers in conveying the values of Pancasila contextually in applying the *Mauizah* method to shape the profile of Pancasila students at SMAN 1 Ranah Pesisir still requires teacher innovation in its implementation. This can be seen from the lack of variety of teacher methods in conveying these values. Teachers more often use boring learning methods, such as lectures or questions and answers that are too formal and not all students want to be actively involved in the group they prefer to be silent and only listen to the teacher or group of friends.

Teachers rely too much on one type of learning resource, such as textbooks, so learning becomes monotonous. This is due to the lack of methods used by teachers in the learning process.

REFERENCES

Abbas, M. R., Muhajir, M., & Nur, J. (2025). Analisis Implementasi Profil Pelajar Pancasila Dalam Pembentukan Karakter Tanggung Jawab Peserta Didik Pada Pembelajaran PPKN SD Negeri 7 Tala Kabupaten Takalar. *Jurnal Intelek Dan Cendikiawan Nusantara*, 2(2), 1154–1159.

Adiwinata, Y. (2024). *Peranan Pendidikan Agama Islam dalam pembinaan akhlak siswa: Studi kasus di Sekolah Dasar Negeri 6 Ketapang Sampit Kalimantan Tengah*. etheses.uin-malang.ac.id.

Afrianto, A. F. E., & Pasaleron, R. (2024). Developments Of Madrasa In Western Sumatra: Analysis Of Mahmud Yunus' Contributions. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(1), 88–104. <https://doi.org/http://dx.doi.org/10.30821/miqot.v48i1.1185>

Aizah, S., Ardiansyah, A., & Wiyono, D. F. (2025). Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Kegiatan Pembiasaan Ibadah Pagi (Pip) Di Mts Raudlatul Ulum Karangploso Malang. *Vicratina: Jurnal Ilmiah Keagamaan*, 10(3), 329–339.

Anwar, S., & Salim, A. (2019). Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 233. <https://doi.org/10.24042/atjpi.v9i2.3628>

Asmawati, L. (2017). Peningkatan Kreativitas Anak Usia Dini Melalui Pembelajaran Terpadu Berbasis Kecerdasan Jamak. *Jurnal Pendidikan Usia Dini*, 11(1), 145–164. <https://doi.org/https://doi.org/10.21009/JPUD.111.10>

Aziz, M. R. (2023). *Konsep Pembentukan Karakter Perspektif Albert Bandura (Studi Analisis Dan Implikasi Terhadap Pembentukan Karakter Islami Siswa Di Era Digital)*. repository.uinjkt.ac.id.

Daga, A. T. (2022). The Role Of Teachers In Implementing The Policy Of Independent Learning In Elementary School. *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 6(1), 1. <https://doi.org/10.30651/else.v6i1.9120>

Dewanthikumala, Jasruddin, & Abdullah, H. (2021). Analysis of Critical Thinking Skills Based on Learning Motivation, Responsibility, and Physics Learning Discipline of Senior High School Students in Takalar. *Journal of Physics: Conference Series*, 1805(1), 012004. <https://doi.org/10.1088/1742-6596/1805/1/012004>

Efendi, F., Candra, A., Mardianton, M., & Fauzi, M. (2023). The Concept of Islamic Economic Fiqh in Mu'amalah Perspective. *Samara: Journal of Islamic Law and Family Studies*.

Efendi, F., Erlanda, V., Candra, A., & ... (2024). Online Transportation Tariff Application (Maxim) In Padang City Revised from Islamic Business Ethics. *Jurnal Hukum Ekonomi Syariah*.

Francisca, L., Diarsi, S., Asrini, V. I., Handrajati, M. R., & Adenan, A. (2019). Kebhinekaan dan Keberagaman: Integrasi Agama Ditengah Pluralitas. *ALSYS: Jurnal Keislaman Dan Ilmu Pendidikan*, 2(2), 233–244. <https://doi.org/https://doi.org/https://doi.org/10.36088/alsys.v2i2.257>

Habsy, B. A., Andani, N. F., Anggreani, K., & Buana, I. R. T. (2023). Memahami Teori Belajar Perilaku (Behaviorisme dan Teori Belajar Sosial Bandura serta Contoh Penerapannya). *Asian Journal of Early Childhood and Elementary Education*, 1(2), 223–239. <https://doi.org/10.58578/ajecee.v1i2.2152>

Hasibuan, P. A. S., & Darlis, A. (2024). Strengthening the Pedagogical Competence of Al-Qur'an Hadith Teachers in the Implementation of the Independent Curriculum. *TARBAWY: Indonesian Journal of Islamic Education*, 11(1), 83–96. <https://doi.org/10.17509/t.v11i1.72763>

Irham, F. (2023). *Peranan Guru Pendidikan Agama Islam Dalam Pembentukan Profil Pelajar Pancasila Pada Tingkat Sma Di Kota Bandar Lampung*. repository.radenintan.ac.id.

Kandiri, K., & Arfandi, A. (2021). Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 6(1), 1–8. <https://doi.org/10.35316/edupedia.v6i1.1258>

Kosim, R. M., Fahmi, D. R., & ... (2025). Pendidikan Akhlak Perspektif Al-Ghazali dan Aplikasinya dalam Pendidikan Modern. *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam*, 11(1), 387–393. <https://doi.org/https://doi.org/10.55849/attasyrih.v11i1.310>

Majid, I. A., Abdullah, N. M. S. A. N., Efendi, F., Shohib, M. W., & Muhammad-Lawal, A. A.. The Implementation of Value-based Leadership in the State Islamic Higher Education Institutions

. Jurnal Educative: Journal of Educational Studies, 10(1), (2025) 97–112. <https://doi.org/10.30983/educative.v10i1.9882>

Marauleng, A., Hakim, A., Hasan, S., & M. Hasibuddin, M. H. (2024). Peran Guru Dalam Menginternalisasikan Nilai-Nilai Karakter Pada Siswa. *Education and Learning Journal*, 5(1), 25. <https://doi.org/10.33096/eljour.v5i1.875>

Maulida, K. S., Zaman, B., & Mualim, R. (2023). Implementation of Pancasila Student Profiles in Islamic Religious Education (PAI) Learning. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 8(1), 140–151. <https://doi.org/10.51590/waraqat.v8i1.535>

Megawati, M. (2020). Implementasi Pendidikan Karakter Religius Oleh Guru Dalam Pembelajaran Sosiologi Di SMA YPK Pontianak. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 11(2), 39. <https://doi.org/10.26418/j-psh.v11i2.42950>

Muh. Awaluddin Faturrahman, Jumiati Nur, & Suardi Suardi. (2024). Implementasi Nilai – Nilai Literasi Baca Dalam Pembentukan Karakter Peserta Didik Di SMP Negeri 2 Manuju. *Jurnal Arjuna : Publikasi Ilmu Pendidikan, Bahasa Dan Matematika*, 2(2), 139–158. <https://doi.org/10.61132/arjuna.v2i2.640>

Muhlasin, Y. Al, & Salik, M. (2022). Strategi Pendidikan Akhlak pada Abad 21 dalam Perspektif Filsafat al-Ghazali. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 9(1), 62–81. <https://doi.org/10.51311/nuris.v9i1.323>

Muhsin, H., & Imaduddin. (2022). Implementasi Nilai-Nilai Pendidikan Akhlak Dalam Kitab Ihya' Ulumuddin Karya Imam Al-Ghazali Di Pondok Pesantren Assuniyah Kencong-Jember-Jawa Timur. *Jurnal Pendidikan Islam*, 12(2), 39–56. <https://doi.org/10.38073/jpi.v12i2.989>

Muthoharoh, M. (2022). The Role Of Religious Education Teachers In Shaping The Profile Of Pancasila Students. *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 23–34. <https://doi.org/10.47498/tadib.v14i1.987>

Nurhasibah, S., Mustamin, M., Abdullah, N., & ... (2025). Strategi Guru Pendidikan Agama Islam dalam Pembentukan Karakter Peserta Didik Kelas X di SMK Negeri 3 Gowa. *Journal of Gurutta Education*, 4(1), 21–32.

Nurjanah, E., Indra, H., & Sastra, A. (2025). Panduan Metode Kreatif Dalam Pengajaran Pendidikan Agama Islam Kelas Xi Sekolah Menengah Kejuruan. *JPG: Jurnal Pendidikan Guru*, 6(1), 116–136. <https://doi.org/10.32832/jpg.v6i1.18898>

Putri, S. R. R., Efendi, F., & Razak, D. A. (2024). Inheritance Relationship Between Children Born Out of Wedlock and Their Biological Fathers. *Samara: Journal of Islamic Law and Family Studies*.

Rahayu, D. (2025). *Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembentukan Karakter Disiplin Siswa Di SMA Bustanul 'Ulum Jaya Sakti Anak Tuha Lampung Tengah*. repository.metrouniv.ac.id.

Rajai, N., & Husein, S. (2022). Upaya Guru Pendidikan Agama Islam Dalam Menyikapi Dampak Negatif Penggunaan Internet. *Kuttab: Jurnal Ilmiah Mahasiswa*, 3(2), 164. <https://doi.org/10.33477/kjim.v3i2.2590>

Rasyid, R., Fajri, M. N., Wihda, K., Ihwan, M. Z. M., & Agus, M. F. (2024). Pentingnya Pendidikan Karakter dalam Dunia Pendidikan. *Jurnal Basicedu*, 8(2), 1278–1285. <https://doi.org/10.31004/basicedu.v8i2.7355>

Rusnaini, R., Raharjo, R., Suryaningsih, A., & Noventari, W. (2021). Intensifikasi Profil Pelajar Pancasila dan Implikasinya Terhadap Ketahanan Pribadi Siswa. *Jurnal Ketahanan Nasional*, 27(2), 230. <https://doi.org/10.22146/jkn.67613>

Sa'diyah, R. (2017). Pentingnya Melatih Kemandirian Anak. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 16(1), 31–46. <https://doi.org/10.15408/kordinat.v16i1.6453>

Salim, M. (2017). Bhinneka Tunggal Ika Sebagai Perwujudan Ikatan Adat-Adat Masyarakat Adat Nusantara. *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan*, 6(1), 65–74. <https://doi.org/10.24252/ad.v6i1.4866>

Sherly, S., Herman, H., Halim, F., Dharma, E., Purba, R., Sinaga, Y. K., & Tannuary, A. (2021). Sosialisasi Implementasi Program Profil Pelajar Pancasila Di Smp Swasta Sultan Agung Pematang Siantar. *Jubaedah : Jurnal Pengabdian Dan Edukasi Sekolah (Indonesian Journal of Community Services and School Education)*, 1(3), 282–289. <https://doi.org/10.46306/jub.v1i3.51>

Sulistyo, J. (2024). *Peran Guru Akidah Akhlak Dalam Pelaksanaan Pendidikan Karakter Di Madrasah Aliyah Muhammadiyah 2 Patean Pondok Pesantren*. repository.unissula.ac.id.

Taufiq, A., et al. (2019). Peran Filsafat Pendidikan Al-Ghazali Dalam Pembentukan Akhlak Dan Etika Peserta Didik. *QAZI : Journal of Islamic Studies*, 1(1), 129–137. <https://doi.org/https://doi.org/10.61104/qazi.v1i1.132>

Wahyuningsih, Y., Abdul Majid, I., Efendi, F., & Purnanto, A. W. Evaluating the Watching-Based Learning Model for Elementary School Students: A Case Study in Muhammadiyah Bandongan. *Journal of Educational Management and Strategy*, 4(1), (2025). 55–65. <https://doi.org/10.57255/jemast.v4i1.1466>

Wardani, S. A., & Janattaka, N. (2022). Analisis karakter rasa ingin tahu siswa pada tema 8 kelas iii sekolah dasar. *Prima Magistra: Jurnal Ilmiah Kependidikan*, 3(4), 365–374. <https://doi.org/10.37478/jpm.v3i4.2035>

Widiyanto, A. (2016). *Religious authority and the prospects for religious pluralism in Indonesia: The role of traditionalist Muslim scholars*. books.google.com.

Zakkyfanani, A., & Khoiroh, H. (2025). Integrasi Nilai-Nilai Moderasi Beragama pada Pembelajaran Pendidikan Agama Islam (PAI) di SD Islam Al Azhar 11 Surabaya. *Al Yasini : Jurnal Keislaman, Sosial, Hukum Dan Pendidikan*, 10(3), 254–254. <https://doi.org/https://doi.org/10.55102/alyasini.v10i3.6400>