

Strengthening the Student Profile of the Pancasila Dimension of Piety through Religious Activities in Schools

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ABSTRACT. This study aims to determine the reinforcement, constraints, and solutions to overcome obstacles to strengthening the profile of Pancasila students in the dimension of piety through religious activities. This study uses a qualitative research method with a case study design. The object of this research is the profile of Pancasila students in the dimension of *taqwa* and religious activities at Public Junior High School of Sawit 2. The research subjects were school principals, religious teachers (Islam and Christianity), and seventh-grade students. Observations, interviews, and documentation to collect data. The analysis technique used in this study is the flow analysis model technique. The research results show that strengthening Pancasila student profiles in the dimension of *taqwa* through religious activities has been carried out routinely and effectively. Religious activities for Muslim students consist of morning prayers before starting activities, reading the *Qur'an*, reading *asmaul husna*, congregational midday prayers, congregational friday prayers, friday *taqwa*, *infaq* students, and *Air* prayers before going home. Meanwhile, religious activities for Christian students include morning prayer before starting activities, singing, praising God, reading the Bible, *infaq* students, and reading and listening to words. There are still some obstacles in its implementation, but they can be overcome by implementing several solutions. In conclusion, religious activities can strengthen the Pancasila student profile and increase student piety.

Keywords: *Pancasila student profile, piety, religious activities*



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INTRODUCTION

Education and the formation of students' character have always been related and inseparable (Novarita, 2015). Character education has been carried out since pre-independence, manifested in religious activities at Islamic boarding schools and schools (Ahmad et al., 2021). Starting from May 2, 2010, in Indonesia, the implementation of character education was officially proclaimed by the Indonesian Minister of National Education at the Commemoration of National Education Day (Sultoni, 2016). Not only has it existed since ancient times, but character education also has a solid juridical foundation and foundation. Pancasila and the Preamble to the 1945 Constitution are the juridical basis for character education (Sultoni, 2016). Character education has its own set of rules. Character education is regulated in Presidential Regulation Number 87 of 2017. Character education is crucial for students to minimize deviant behavior (Hermiono & Arifin, 2020). The above shows the government's seriousness in implementing character education. However, efforts to implement character education still need to run optimally.

It has been proven that until now, there are still many cases of juvenile delinquency (Suryawan, 2016). Until now, the rate of juvenile delinquency continues to increase every year. It is

based on the 2018 National Survey of Adolescent Life Experiences, showing that most of the children's peers are perpetrators of cases of violence (Rahayu, 2019). The moral degradation of the younger generation, especially the younger generation of Indonesia, can also be seen in the increase in narcotics abuse among adolescents. Based on the statement by the Head of the National Narcotics Agency, Commissioner General of Police Heru Winarko that a few years ago, youth were using narcotics by a percentage of 20%, but then youth using narcotics experienced an increase in 2019 with a percentage of 24% to 29% (Puslitdatin, 2019). In addition, a survey conducted by Children's Lanterns found that 90 percent of cigarette users were teenagers, and 10 percent were not students (Irawan, 2021).

Reality and expectations still need to be achieved. The government, through character education, can now form a national character that has competence according to Pancasila values and virtuous morals. However, Indonesia still has to face social problems to this day, including juvenile delinquency, such as fighting among students, using and distributing narcotics, using illegal drugs, consuming alcoholic beverages, and increasing the number of pregnancies outside of marriage (Sumara et al., 2017). It is different from the government's expectations that want to shape the nation's character following the values of Pancasila. Juvenile delinquency is one of the proofs that until now, the problem of the moral degradation of the nation's next generation remains unsolved. The Ministry of Education, Culture, Research, and Technology plays an essential role in overcoming the problem of the moral degradation of the younger generation (Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 22 Tahun 2020).

Currently, the Minister of Education, Nadiem Makarim, is presenting a new curriculum, namely the Merdeka Curriculum, which contains the competency of the Pancasila Student Profile to address the problem of the moral degradation of this nation's young generation. Pancasila students are lifelong learners with consistent behavior based on Pancasila values and global competence as a manifestation of Indonesian students (Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 22 Tahun 2020). To raise the education standard in Indonesia, which lays a strong focus on character development, the Ministry of Education and Culture has created the Pancasila Student Profile (Rachmawati et al., 2022).

The six essential competencies of the Pancasila Student Profile. The first basic ability is faith, piety to God Almighty, and noble character, which seeks to mold Indonesian students' personalities who comprehend and apply the teachings of their religion in daily life (Ismail et al., 2021). The second is global diversity. Namely, students must preserve local culture and be open to other cultures without losing their national identity (Sherly et al., 2021). Third, work together. Namely, students must know how to work together, care, share, and collaborate with friends (Istianah & Susanti, 2021). Fourth, being independent means that students must be able to take responsibility for the process and learning outcomes that have been achieved (Lubaba & Alfiansyah, 2022). Fifth, critical reasoning means students can process the information obtained, then analyze, evaluate, and conclude (Santika, 2022). Sixth is creativity, namely the ability of students to modify and create original ideas or products that benefit and impact others (Kiska et al., 2023).

The Pancasila student profile is built on the six critical talents above, further developed into guiding principles. Because these six interrelated qualities must be nurtured concurrently to actualize the whole Pancasila student profile, a person must have the following qualities: faith, the awe of God Almighty, a noble character, independence, rationality, inventiveness, cooperation, and worldwide diversity (Irawati et al., 2022). Piety is one of the characteristics of the Pancasila student profile, in which students acknowledge the existence of God, continue to follow directions, and abstain from actions against their religious convictions (Syafi'i, 2021). Students who obey their religious orders are less likely to engage in deviant behavior than students who are not religious (Shepperd & Forsyth, 2023).

Research by Susilawati et al. (2021) shows that integrating Pancasila values to put Pancasila into practice Building daily character through school culture and the Merdeka Teaching Platform can aid with student profiling. Research by Irawati et al. (2022) shows that Indonesian students must have characters and competencies aligned with the Pancasila Student Profile both in class and in society. Research by Nurhayati et al. (2022) also shows that. One way to create Pancasila-based characteristics is to strengthen the Pancasila Student Profile in the Independent Curriculum. The results of Hozaimi's research (2022) state that one means of strengthening the character of the Pancasila Student Profile can be implemented through Ramadhan Islamic Boarding School activities.

Meanwhile, Saphira's research (2022) shows that integrating local wisdom helps equip the characteristic elements of the Pancasila Student Profile in class. Research by (Dasmana et al., 2022) also revealed that extracurricular and extracurricular activities could strengthen the Pancasila Student Profile character education and build a culture in all school activities. Hadi's research (2022) also revealed the same thing as Dasmana et al.'s research (2022) that approaches to bolster the Pancasila Intracurricular, co-curricular, and extracurricular activities can all be used to build a student profile.

According to the previous literature, they all discussed the core elements of the Pancasila Student Profile. Besides, it also emphasizes how the Pancasila Student Profile can be incorporated into extracurricular, co-curricular, and school-wide activities. The discussion of one aspect of the Pancasila Student Profile—the dimension of faith, piety to God Almighty, and noble character, which is subsequently abbreviated to the dimension of piety—is the primary emphasis of this study's revival. In addition, this research also discusses explicitly habituation activities, especially religious activities. This study aimed to determine the reinforcement, constraints, and solutions to overcome obstacles to strengthening the Pancasila Student Profile dimension of piety through religious activities. This research is also expected to help add insight and knowledge regarding strengthening the Pancasila Student Profile in the dimension of piety. It can guide upcoming research about enhancing the Pancasila Student Profile in the piety dimension.

METHOD

This type of qualitative research is used for this research. Researchers choose to use qualitative methods because researchers want to know what conditions are concretely happening in the field as they are and provide intricate details. Researchers are involved in settings and situations of natural phenomena according to what will be studied, so they have to go directly to the field. A case study research design was used for this investigation. The researcher sought to investigate a particular religious habituation activity, specifically Islam and Christianity, so the researcher adopted a case study research strategy. From March 13 to March 21, 2023, this study was carried out at the Public Middle School of Sawit 2 in Boyolali Regency, Central Java Province. The focus of this study was the religious activities and piety of Pancasila pupils at the Public Middle School of Sawit 2. Participants in this study included seventh-grade students, school principals, and religious educators from both the Christian and Islamic faiths. The three informants were selected by snowball sampling technique. The independent curriculum, which included the Pancasila Student Profile competencies at the Public Middle School of Sawit 2, was only implemented by the seventh grade, so the researchers only chose the seventh grade as informants.

Sentences, words, and images provide the qualitative data in this study. The information gathered for this study relates to how religious activities in schools can help students' Pancasila Student Profiles in piety. Interviews, observations, and research-related documentation provided the data for this study, which was subsequently evaluated to derive findings. Using a triangulation technique, such as source and technique triangulation, checks the accuracy of the data in this study. The analysis technique used in this study is the flow analysis model technique. Researchers

conducted data analysis using data collection mechanisms, data reduction, and data presentation and made conclusions from the research that had been carried out.

RESULT AND DISCUSSION

Result

According to the results of an interview with the principal of Sawit 2 State Junior High School regarding the implementation of increasing the Pancasila Student Profile on the taqwa dimension through religious activities, the Pancasila Student Profile has more or less been used in schools, with the seventh grade being the only one the target group. Efforts have been made to integrate the Pancasila Student Profile into various school activities. The principal stated, *"integrating the Pancasila Student Profile has been carried out through several activities, namely habituation activities. In the morning, coaching is held for teachers to initiate activities by the principal regarding the activity agenda. Habituation for students, namely the first is through an operator in the teacher's room whose sound is in each class playing the Indonesia Raya anthem and singing together. Then the children were asked to pray before starting the lesson led by the class leader. Muslims are required to read the Qur'an and Asmaul Husna. Those who are Christians are asked to go to a particular room to be given material to shape children so that they have character, according to P5. After the second break, Muslims are asked to participate in congregational midday prayers. Before going home, the students pray together, led by the class leader."*

Habituation activities, especially religious activities, have been carried out routinely and have been very effective. Religious activities must be carried out for all students. Christian religious activities and congregational prayers are provided attendance for students. Even those who do not comply will be penalized. This is based on the statement of the school principal that *"All students must attend religious activities according to their respective religions, even those who do not participate will be subject to sanctions in the form of reprimands and warned with educational warnings such as sweeping, cleaning trash and cleaning the classroom."* Sanctions for students who do not participate in religious activities include a written warning. Sanctions in the form of reprimands are a form of light sanctions, but if light sanctions are still not sufficient, written sanctions will be applied, namely, making a statement. In general, all students have attended religious activities orderly, but the teacher still needs extra effort to guide students in following religion. This religious activity aims to realize the school's vision and mission, namely to produce graduates who are faithful and pious, achievers and skilled. One of the ways to create graduates who are reliable and righteous can be realized through the habituation of religious activities. This spiritual activity also has relevance to the development of school quality. As the school principal said, *"This religious activity is very much related to the development of school quality. the quality of the school is the barometer of achieving the vision and mission of the school, which creates graduates who are faithful and pious, achievers and skilled."* Introducing this habit-forming activity favors pupils' personalities, making them easier to manage and instruct to refrain from inappropriate behavior.

The implementation of this activity has several obstacles that must be faced. The school principal said that *"The obstacles faced came from female students. For example, when they habituated the midday prayers in the congregation, some children reasoned that they were menstruating but not menstruating. Apart from that, for male students, some children still find it difficult to take part in activities immediately and must be reprimanded by the teacher before they want to participate in the activity."* The solution to overcome these obstacles is for students who reason menstruation to be monitored and recorded. Then they will be grouped in a room near the mosque and asked to observe their friends so that it can be used as an afterthought. Students still having difficulty participating in activities will be reprimanded and advised so that students want to take part in activities. Students who have problems will be immediately given counseling. If the lightest sanction in the form of a reprimand is still unable to be overcome, he will be given a severe sanction in the form of a statement and calling the parents. The school will coordinate with the parents to direct the child.

Apart from the principal, interviews were also conducted with religious teachers, namely Islamic and Christian religious education. From interviews with Christian religion teachers, it was found that Christian students are also required to participate in religious activities at school. Religious activities for Christian students include singing, meditating, praising God, reading the Bible, and listening to and reading the words. Religious activities aim to form the character of pious students, following the profile of Pancasila students.

The principal wanted to mold the character of the Pancasila kids, and she believed that the students needed this practice to develop piety. As the person in charge of the activity, the Christian religion teacher has several challenges in carrying out this activity. She stated, *"The obstacle to implementing Christian religious activities is that teachers who teach are not graduates of Christianity but arts and culture, so they lack competence in teaching, resulting in less optimal activities."* The solution to overcome obstacles to implementing Christian religious activities is for Christian religious teachers to continue to learn and deepen religious material so that religious activities can be carried out as well as possible. So, the teachers here also try their best to overcome these obstacles that come from themselves.

According to interviews with Islamic religion teachers, religious activities for Muslim students have been carried out routinely every day. All students are required to attend religious activities every day. Religious activities for students include reading the Koran from Tuesday to Friday, reading the *asmaul husna* every Saturday, and praying *dzuhr* in a congregation that is divided into two groups, namely the first group is grades eight and nine, and the second group is grade seven, praying congregational Fridays, and Friday taqwa filled with congregational *dhuba* prayers, recitation of the Qur'an, and *tausiyah*. This religious activity aims to realize the school's vision and mission, namely, graduates who are faithful and pious. In addition, this religious activity is also expected to shape the character of students. This activity helps increase faith and piety, shape the students' character, and familiarize the students to worship.

Based on interviews with Islamic religion teachers, it was found that there were obstacles that had to be faced in carrying out Islamic religious activities. The informant stated, *"The first obstacle is the problem of facilities and infrastructure, namely, the mosque is small, so it is insufficient to accommodate a large number of students. The second obstacle is that it does not have a hall. So, for example, if we are going to commemorate religious holidays, such as recitation or sermons, we must divide them into two places so that they are less than optimal and less effective."* Schools have sought solutions to overcome these obstacles. Regarding the solution used, the informant said, *"Efforts made to overcome obstacles are to continue carrying out activities even though they have to be divided into two groups or two places. So, maximizing existing facilities and adding accompanying officers so that it is hoped that it will continue to be implemented effectively."*

Based on interviews conducted with Christian seventh-grade students, they stated that school religious activities are routinely carried out daily. Religious activities include praying together before starting activities, singing, praising God, reading the Bible, and reading and listening to the words. The benefits students feel are routine in worshipping at school and home. When at home, they routinely go to church every Saturday and Sunday. Besides that, the habit of reading the Bible also carried over to the house. Students become individuals who care more about others by giving alms and helping others who need help. Students also become more grateful for all God's gifts. Then they also stated that they always try to avoid behavior forbidden by God and always try to carry out all of God's commands, even though it takes time. When experiencing difficulties, they will never forget and pray to God for help.

According to interviews, Muslim seventh-grade students also stated that religious activities are carried out routinely daily. Religious activities for Muslims include praying together before the activity starts, reading the *Qur'an*, reading the *Asmaul Husna*, congregational midday prayers, congregational Friday prayers, Friday piety, and praying before going home. Students feel many benefits from this religious activity. An essential benefit is that students become more accustomed

to worship. Besides that, it makes students closer to Allah *subhanahu wa ta'ala*, always grateful for the gifts of Allah *subhanahu wa ta'ala*, and always try to help others who need help. Students also start reading the *Qur'an* even though it takes time to get used to it. Students have yet to be able to carry out Allah *subhanahu wa ta'ala* commands entirely, but they always and continue to try to avoid behavior that Allah *subhanahu wa ta'ala* does not like.

Discussion

The Pancasila student profile perfectly represents Indonesian students, with six competencies employed as essential dimensions in the expectation that they can all be developed and realized with the help of all parties. The Pancasila student profile is created to help Indonesia achieve its educational objectives. Pancasila Students are lifelong learners who exhibit competence, morality, and behavior consistent with Pancasila's values, preserving the country's national identity and preparing it for the challenges of the industrial revolution (Shalikhah, 2022). The six aspects must be developed concurrently for the Pancasila student profile to be achieved because they are correlated and reinforce one another. These six components are 1) faith, piety to God Almighty, and noble character; 2) global diversity; 3) working together; 4) independence; 5) critical reasoning; and 6) creative thinking (Mery et al., 2022).

The freedom of learning policy's Pancasila student profile determination strives to improve educational quality, expand culture, and fortify students' character. It is in line with the goals of the ministry of education and culture from 2020 to 2024, which is to support the president in creating an Indonesia that is contemporary, independent, and distinctive through the growth of Pancasila. Collaborative students who are open to cultural variety, have high moral standards, can think critically and creatively independently, and have a strong sense of spirituality (Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 22 Tahun 2020).

The creation of national character, particularly in students, is directly tied to the ideals in the Pancasila student profile dimension. For students to build their character and uphold this country's moral and noble values, the values in the Pancasila student profile's dimensions are crucial. They may realize social justice, develop 21st Century skills, and become decent global citizens. The ideologies of this country, specifically Pancasila, form the foundation for the values in the Pancasila student profile dimension. Emphasizing the components of the Pancasila student profile might help students internalize Pancasila's values. The Pancasila student profile seeks to develop in Indonesian students the values of a noble character, creativity, cooperation, acceptance of variety around the world, critical thinking, and independence to produce citizens who uphold these ideals (Rusnaini et al., 2021).

Another one of the driving schools is Public Middle School of Sawit 2. A school curriculum called Pancasila Students is being developed to accomplish the goal of Indonesian education, which is to actualize an advanced Indonesia that is autonomous, sovereign, and has a personality. (Patilima, 2022). The driving school curriculum focuses on creating holistic learning outcomes for students, including character development, numeracy, and reading skills. Of course, this must begin with having great human resources. The driving school curriculum aims to produce graduates with a Pancasila student profile, which is consistent with the school's mission statement for Public Middle School of Sawit 2. In realizing this vision, the school has a habituation activity program listed in the Principal's Decree No: 800/179/4.1.606/2022 concerning the Determination of Habituation Activities and Guidance Officers at First State School 2 Sawit.

For one year, seventh grade has frequently used the Pancasila student profile. The Pancasila student profile has been integrated into the system through repetition exercises. Habitual activities here consist of various activities that students must carry out starting in the morning when they enter school until noon when they come home from school. However, in this study, the focus is only on discussing special habituation activities for religious activities. Religious activities are mandatory for all students, both Muslim and Christian. Religious activities for students include

praying in the morning before starting activities, reading the *Qur'an*, reading *Asmaul Husna*, congregational midday prayers, congregational Friday prayers, Friday piety, *infaq* students, and praying before going home. At the same time, religious activities for Christian students include praying in the morning before starting activities, reading the Bible, *infaq* students, praying and praising God, and praying before going home.

Christian religious activities are routinely carried out and are mandatory for all Christian students. Every time carrying out activities, Christian religious teachers attend to all present students. All students consistently participate in activities and are never absent. Some students sometimes permit it but with clear reasons. This activity was carried out in the student council room due to incomplete school facilities. Christian religious activities can be observed in Figure 1 below.



Figure 1 Christian religious activities

Al-Qur'an reading activities are carried out every Tuesday to Friday in the morning. Students are guided through a sound system from the teacher's room, which the school operator will hear in each class. Usually, students will be guided to read Chapter 30 letters. The school provides the same chapters for all students and is coordinated by the teacher. In addition, students are also allowed to read using the *Qur'an*. *Qur'an* reading activities can be seen in Figure 2 below.



Figure 2 Al-Qur'an reading activities

Asmaul Husna reading activities occur every Saturday or during long free time. Just like *Al-Qur'an* reading activities, school operators also guide students through the sound system in the teacher's room. The school operator is an Islamic religious teacher. The school provides printed *Asmaul Husna* sentences to be distributed to all students, so there is no reason not to participate. All

students participate in reading *Asmaul Husna* together. *Asmaul Husna's* reading activities can be seen in Figure 3 below.



Figure 3 Asmaul Husna reading activities

Congregational prayer activities consist of midday prayers and Friday prayers. Congregational prayers are held every day. This activity was divided into two groups. The first group was grades eight and nine, and the second was seven. Congregational prayers are divided into two groups due to the limited capacity of the mosque. At the same time, the implementation of Friday prayers follows the schedule of scout activities. For example, the first Friday of the Scout week is the seventh grade, so those who are obliged to attend the congregational Friday prayers are in the seventh grade. All students participate in praying together. The school will monitor students through attendance distributed through their respective homeroom teachers. Congregational prayer activities can be observed in Figure 4 below.



Figure 4 Congregational prayer activities

One of the school's initiatives to generate graduates who are obedient and devout is this religious activity. Piety is the attitude and behavior of guarding against all sin and immorality by following Allah's directives and abstaining from all of His prohibitions (FH & Siroj, 2018). Taqwa means obeying Allah completely, in terms of worship (*mahdallah* and *ghairu mahdallah*) and avoiding (*syar'iyah*) His prohibitions. Allah considers those who honor and respect Him the most moral human beings. Allah has promised good people on this earth and a reward in the next life (Afandi et al., 2016). The word "*taqwa*," according to the language, means to fear Allah and do good deeds by obeying Him. Piety is to make the soul always maintain what is feared. Thus, according to him, the word *khanf* (fear) can sometimes be called piety (Hidayat, 2018).

Piety has five indicators (Basiroh, 2017), namely the first is to always maintain faith by believing in Allah, the prophets, angels, and books. The second is to love fellow human beings by setting aside some of their wealth to give to their closest relatives, orphans, people who are lacking, people who ask for donations, people who are on a journey, and people who cannot release people from slavery. The third is maintaining formal worship by establishing prayers and paying obligatory charity. Fourth is maintaining honor or self-esteem, namely, keeping promises. The fifth is having a fighting spirit, namely being patient in times of trouble during *jihad*.

Religious activities have been effectively carried out every day. In general, students have participated in activities in an orderly manner. However, accompanying teachers still need extra effort to direct students to participate in activities due to the effects of the COVID-19 pandemic, which has made students stay at home too long, causing them to be unfamiliar with participating in religious activities. As a result of the COVID-19 pandemic, there is reduced interaction and a lack of direct communication, making it prone to miscommunication (Dharma et al., 2021). The school provides attendance for congregational prayer and Christian religious activities, so those who do not attend will be subject to sanctions in the form of reprimands and warned with educational warnings. Sanctions that education must follow the character of students, so it is not permissible to apply sanctions that can kill students' character (Rahmawati & Hasanah, 2021). Sanctions include verbal and written warnings, warnings in the form of warnings from teachers and written warnings. Students who make statements but still violate them are subject to sanctions for giving additional assignments related to specific subjects. Giving sanctions to students is an effort to build character so that they are aware of and avoid all kinds of violations and always think carefully before acting (Fadilah & F, 2021).

The school's hope with this religious activity is to achieve the school's vision and mission to produce graduates who are faithful and pious, accomplished, and skilled. In addition, this also has relevance to the development of school quality. If the vision and mission can be achieved, the quality of the school will automatically increase. More clearly, religious activities have objectives (Amirullah, 2020), namely 1) increasing the level of trust and devotion to Allah; 2) instilling high moral standards in each student by inviting them to participate in various constructive activities; 3) instilling in humans the understanding, knowledge, and experience of the importance of developing the habit of piety and faith in Allah throughout their lives; 4) practicing religious teachings in daily life both at home, in class, or the community.

This religious practice positively impacts the students' personalities. In particular, they are made easier to control so they do not do anything inappropriate. When students actively participate in religious activities, such as praying, visiting a mosque, teaching themselves manners, and performing religious responsibilities, their subjective well-being improves (Eryilmaz, 2015). Religious habituation activities, whether systematically regulated or not, are carried out to improve bad behavior so that it can become even better so that religious character can be formed (Purnomo, 2021). The obstacles encountered in implementing these religious activities came from female students. For example, when they habituated the midday prayers in the congregation, several children reasoned that they were menstruating but not menstruating. Apart from that, from male students, there were still some children who found it challenging to take part in the activity immediately and had to be reprimanded by the teacher before they were willing to take part in the activity.

The steps taken by the school to deal with students who reasoned menstruation were that the school highlighted and recorded students who claimed to be menstruating, then grouped them in a room near the mosque and asked them to stand watching their friends who were praying. For students who are still challenged to participate in activities, the role of the teacher here is significant to monitor and provide direction so that students want to participate in activities. In addition, teachers are also asked to give directions and set an example for children frequently. Students who have problems are immediately given counseling and given directions. Students who violate are

given sanctions. The lightest sanctions are reprimands and severe sanctions, namely, giving a statement and summoning parents. The school coordinates with parents to follow up on student behavior. Parents are considered to have an essential role in shaping children's character because parents are role models and role models for their children, as well as the first and foremost place of education (Fikriyah et al., 2022). The solution offered by researchers to overcome these obstacles is similar to the steps taken by schools, namely by giving sanctions to students who have many reasons not to participate in religious activities. There is nothing wrong with coercion to do good deeds because by being forced, one can get used to it so that it eventually becomes a habit.

Religious activities for Christian students include praying before starting activities, singing, praising God, meditation, reading the Bible, and praying before going home. This religious activity is expected to shape and improve the character of pious students following the Pancasila student profile. This religious activity is in line with the objectives of Christian religious education. Christian religious education aims to lead a complete introduction to God and the Bible step by step to students, convey Bible truths in guiding students to life safety, encourage students to practice the foundations of Bible principles and ensure that they acknowledge that the truth is actual. Furthermore, principles will show the way as social, moral, and political problem solvers (Mbeo & Krisdiantoro, 2021).

All students who are Christians must participate in religious activities regularly every day. Religious teachers are responsible for guiding students in worship and morals. The holding of religious activities at SMP Negeri 2 Sawit has the background of the principal's desire to increase piety. Students need these religious activities to increase faith and piety. The benefits that students can obtain by participating in religious activities are to make it a habit to carry out worship wherever and whenever. The obstacle to implementing Christian religious activities is that teachers who teach are not graduates of Christianity, so they need more competence in accompanying religious activities, which results in less-than-optimal implementation of Christian religious activities. Linear teachers are considered more competent, so their performance is more professional, which will then produce sound output for students (Kistoro et al., 2020). Christian religious teachers continue to strive to overcome these obstacles, namely by continuing to try as much as possible to explore Christian religious material and continue to study so that the process of delivering material is smooth. The solution offered by researchers to overcome these obstacles is that schools should seek to recruit teachers who graduated from Christian Religious Education because those who originally graduated from Christian Religious Education will produce better output for students.

The religious activities of Muslim students include praying before the activity begins, reading the *Qur'an* every Tuesday to Friday, reading *Asmaul Husna* every Saturday, and praying dhuhur in a congregation (divided into two groups, the first group is class VII & IX, and the group second class VII), Friday piety every Friday which includes congregational *dhuba* prayers, recitation of the holy verses of the *Qur'an*, and *tausiyah*. This religious activity has a goal that aligns with the school's vision and mission, namely, to produce graduates who are faithful and pious. In addition, this activity also aims to shape the character of students. Students are expected to find hope for their own lives, both now and in the future, through their religious education, namely through developing awareness or submission to God's power (Amirullah, 2020). This habituation activity can increase students' piety, but it takes a long process. Guidance and guidance of students regarding aspects of worship and morals is the responsibility of the principal, student affairs, and the primary responsibility of religious teachers.

The background for holding religious habituation activities is the desire of the principal to realize the school's vision and mission of producing faithful and pious students. Religious activities have many benefits for students, which can increase faith and piety, shape students' character, and accustom children to worship both obligatory and sunnah worship. Obstacles to the implementation of Islamic religious activities are inadequate facilities and infrastructure. The constraints on facilities and infrastructure are the insufficient capacity of the mosque so that it is

not sufficient to accommodate a large number of students. In addition, the school also does not have a hall, so if they are going to carry out activities to commemorate religious holidays, such as recitations or sermons, it must be divided into two places so that it is not optimal and less effective. In overcoming these obstacles, the school took a solution to continue carrying out activities even though it had to be divided into two groups or places. The solution is to maximize existing facilities and add teachers who accompany them so they can still be implemented effectively. The solution offered by researchers to overcome these obstacles is to expand the capacity of the mosque so that it can accommodate all students so that all of them can take part in religious activities held at the mosque and build a hall so that it can be used for religious activities and other activities. However, if the funds still need to be available, what can be done is only to maximize the rooms owned by the school.

Religious activities are very closely related to strengthening the piety of students. Habituation of religious activities can change the behavior of students for the better. Religious activities as a means of strengthening piety can be carried out through learning activities, namely religious education. Students can develop their religious potential and transform into people who have trust and piety in God Almighty by being instilled with ethics, manners, and values as manifestations of religion (Saputra & Hilmiati, 2020). The achievement of pious students can be assisted by instilling religious ideals in children through religious actions and activities at school.

The benefits felt by students are becoming more accustomed to carrying out worship activities. Every Saturday and Sunday, students also always go to church regularly. Another benefit for students who regularly attend church and other religious activities is that they have lower depressive symptoms, thereby significantly reducing suicidal ideation than those who have never been involved in religious activities (Kim et al., 2021). Additionally, students who adhere to routines and engage in religious activities will develop a sense of good and wrong, resulting in academic integrity (Nelson et al., 2017). Students also desire always to help others and care more about others. The attitude of gratitude for God's gift is also inherent in students. Not approaching something forbidden by God is also always carried out by students. Muslim students also become more frequent in praying, even though they have not entirely carried out all the commands of Allah SWT, but it takes a little time to get used to it. Overall, the student's attitude already reflects Pancasila students who are pious.

CONCLUSION

Based on the findings of research on enhancing the Pancasila Student Profile component of piety through religious activities, it can be deduced that the phrasing of the problem in this study is congruent with that (1) strengthening the Pancasila Student Profile dimension of piety through religious activities both Islam and Christianity have been going well routine and effective. Religious activities for Muslim students consist of morning prayers before starting activities, reading the *Qur'an*, reading *Asmaul Husna*, congregational midday prayers, congregational Friday prayers, Friday piety, and afternoon prayers before going home. While religious activities for Christian students include morning prayer before starting activities, singing, praising God, reading the Bible, reading and listening to the words.; (2) the obstacles experienced in the implementation of Christian religious activities, namely the teaching teachers are not pure graduates of Christian Religious Education. Meanwhile, the obstacle to implementing Islamic religious activities is that some students still reason that they are menstruating even though they are not. Some also have to be reprimanded before they want to participate in the activity. In addition, there are also constraints on facilities and infrastructure, namely the inadequate capacity of the mosque when congregational prayers are held, and there is no hall to accommodate students when there are religious holidays.; (3) the solutions offered by researchers to overcome these obstacles are replacing Christian religion teachers with teachers who are original graduates of Christian Religious Education, giving sanctions to students who have many reasons for not participating in religious activities, and building a wider mosque and

building a new hall. In contrast, one can make the most of the current rooms without finances. It is recommended that future researchers expand on the six components of the Pancasila Student Profile so that they do not concentrate on just one component, as in this study, which concentrated on the components of faith, piety toward God Almighty, and having noble character, for the benefit of collaboration between various components by the following researcher.

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