

The competences to conduct the profile of student pancasila in islamic junior secondary school

Musdalifa ^{a,1,*}, Aminullah ^{b,2}, Fatimah ^{c,3}

^{*abc}Institut Agama Islam Negeri Bone, Bone, Indonesia

¹musdalifahbone421@gmail.com; ²aminullahulla4475@gmail.com; ³fatimah.stainwatampone@gmail.com;

^{*}Correspondent Author

Received: 19 April 2024

Revised: 03 May 2024

Accepted: 7 June 2024

KEYWORDS

*Teacher Competences;
Student Pancasila Profile.*

ABSTRACT

This research aims to explore the competences required for teachers to conduct the profile of Student Pancasila in Islamic Junior Secondary Schools and to understand how these competences influence the implementation and internalization of Pancasila values among students. With Pancasila being the guiding philosophy of Indonesia, encapsulating values of belief in the One and Only God, just and civilized humanity, Indonesian unity, representative democracy, and social justice, it is imperative to examine the role of teacher competences in fostering these principles. The study adopts a descriptive approach to investigate the relationship between teacher competence—including pedagogic, professional, personality, and social competences—and students' understanding of Pancasila. Data were collected through observations, interviews, and documentation, with analysis following Miles and Huberman's interactive model. Findings suggest that pedagogic competence, particularly effective communication and evaluation skills, is crucial for nurturing Pancasila values. Professional competence, including subject matter mastery and the integration of technology, enhances the relevance of teaching Pancasila. Personality competence, with an emphasis on role modeling, and social competence, focusing on inclusive and empathetic communication, are found to be influential in the values internalization process. The study concludes that a holistic approach to teacher competence is vital for the successful impartation of Pancasila values, which is fundamental for building students' character in alignment with the Indonesian state ideology. Recommendations are made for curriculum development and teacher training programs to support this endeavor.

This is an open-access article under the CC-BY-SA license.



Introduction

Indonesia, as a nation with a rich tapestry of cultures and beliefs, is founded on the guiding principles of Pancasila. These five foundational precepts, which encompass a belief in the One and Only God, a just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and social justice for all people of Indonesia, are not merely the bedrock of the state but also the cornerstone for sculpting the national identity. In the realm of education, particularly within the walls of schools, the infusion of

Pancasila's values takes on a critical role in nurturing the ethos of the nation in young minds. Despite this acknowledged importance (Muqsith et al., 2022), scholarly inquiries into the competencies required by teachers to effectively embed these values within Islamic junior secondary schools remain relatively scarce (Nurizka et al., 2020).

Intricate challenges abound in the realm of Indonesian educational systems, where the illumination of character education underpinned by Pancasila has become a paramount concern (Siregar & Jarudin, 2024). However, a palpable gap persists in the comprehension and enactment of these revered values within Islamic junior high schools. This research thereby pivots on two pivotal questions: firstly, discerning the nexus between the competencies of educators and the grasp of Pancasila by their students; and secondly, unveiling the multitude of elements that sculpt students' conceptualization of Pancasila (Nurizka et al., 2020) (Masrukhin et al., 2021).

The crux of this inquiry aims to delineate, in a descriptive manner, the delicate interplay between the adeptness of teachers and the perceptual awareness of Pancasila among students, whilst delving into the myriad of factors that sway this understanding. The envisioned outcomes of this exploration are twofold: to augment the grasp of Pancasila's practical implementation within Islamic junior secondary schools and, concurrently, to furnish a foundational impetus for curriculum innovation and pedagogical advancement in the realm of character education. In essence, this study aspires to enhance the understanding of the symbiosis between teacher competence and student cognizance of Pancasila, and to unravel the determinants that imbue the students' assimilation of Pancasila values (Benawa et al., 2020).

The concept of Pancasila stands as the ideological bedrock of the Indonesian nation (Nurizka et al., 2020), offering not only a philosophical framework for governance but also a moral compass for its citizens. Pancasila encompasses five fundamental precepts that together articulate a comprehensive outlook on life, emphasizing spiritual, social, and political values. The first principle, belief in the One and Only God, underscores Indonesia's commitment to religious diversity and a spiritual life that respects all forms of worship so long as they acknowledge a supreme deity (Wulandari et al., 2023). This tenet fosters the respectful coexistence of multiple faiths within the nation, reflecting broader themes of tolerance and inclusion.

The second precept of Pancasila is a just and civilized humanity, which mandates equality before the law and an attitude of mutual respect in social interactions, forming the basis for human rights and civility in the nation (Wulandari et al., 2023). It embodies the notion that every individual is entitled to be treated with dignity and fairness, regardless of their status or background. It is this precept that instructs educators to model and inculcate these virtues within their students, creating a more harmonious society.

Unity of Indonesia, the third principle, represents an essential element of national identity, particularly given the archipelago's cultural and ethnic diversity. This precept encourages a collective identity and cooperative spirit amidst the nation's heterogeneity, necessitating a sense of belonging and a commitment to the common good (Wulandari et al., 2023). It is a call for unity that transcends regional, tribal, and societal divides, and it has significant implications for how education can forge a shared national consciousness.

The fourth principle articulates democracy led by wise deliberations in decision-making, promoting collective governance and wise representation. Educators are expected to instill these democratic values to prepare students not only to participate in civil society but also to equip them with the skills necessary for thoughtful leadership and governance (Wulandari et al., 2023). As such, democratic principles become a core component of character education, aligning with the moral objectives outlined by Pancasila.

Finally, the fifth precept focuses on social justice for all Indonesians, calling for equitable wealth distribution and social protection for the disadvantaged. This principle demands an educational focus on social solidarity and a commitment to uplift everyone in the community, particularly those who are most vulnerable (Wulandari et al., 2023). It emphasizes the role of educational institutions in promoting equity and shaping students who are conscientious citizens, attentive to their societal responsibilities.

Each of these values contributes to the unique ideological fabric that is Pancasila and structures an overarching vision for civic education in Indonesia (Natalis & Natalis, 2023).

Character education is a vital aspect of the educational landscape, serving to instill ethical values and virtues in students (Prasetyo et al., 2020). Its importance is derived from the understanding that intelligence without a noble character holds little worth, a principle that is embedded in many educational philosophies, including those integrated within Islamic schools (Subaidi, 2020). A fundamental aim of character education is the comprehensive development of students—cultivating qualities of the heart, mind, body, and will, ultimately seeking to help students build full personalities (Subaidi, 2020).

In Islamic junior secondary schools, character education often intertwines with religious teachings (Rindrayani, 2020). The religious character developed within such institutions reflects the students' attitudes and actions, seeking to embody faith and devotion to God (Subaidi, 2020). This is actualized through routine religious teaching and prayer, which serve as a foundation for character-building activities (Subaidi, 2020). The integration of these values through extracurricular activities is also pervasive, such as the singing of national songs which resonates with the love for the homeland and honoring of national heroes (Subaidi, 2020).

Furthermore, the enactment of Pancasila as a character education framework is central to many Indonesian schools. It infuses educational activities and curriculum with the country's core values and competencies, such as spirituality, social attitudes, knowledge, and skills (Abdullah et al., 2019). The practice is not restricted to the teaching of a single subject but is integrated throughout various subjects and school activities, thus broadening its impact (Abdullah et al., 2019). Schools take different approaches to interpret and implement these values, as demonstrated by the differences in focus at State High School, Islamic education institutions, and other educational establishments (Abdullah et al., 2019).

Another aspect of character education leverages Islamic literacy, where such practices extend beyond the mere accumulation of knowledge but also encourage

students to make religious values habitual through classroom-based learning and a school culture that promotes religious activities closely linked to learning (Habibah & Wahyuni, 2020). These practices underscore the potential of religious education to contribute meaningfully to the character development of students (Habibah & Wahyuni, 2020).

Schools, like Mu'allimat, have disciplinary systems in place to enforce the values of responsibility and honesty (Subaidi, 2020) (Rindrayani, 2020), strengthening the character education system through concrete practices such as sanctions for non-participation in congregational prayers or cheating during exams. This approach underscores the significance of integrating character development with behavioral standards, emphasizing the holistic nature of character education within Islamic junior secondary schools.

Moving forward, the connection between Pancasila and character education in Islamic junior secondary schools is a rich and complex area worthy of further exploration (Abdullah et al., 2019). The multifaceted nature of Pancasila's principles provides a fertile ground for character education initiatives, offering a comprehensive framework for instilling ethical values, moral virtues, and civic responsibility in students.

Moreover, the integration of Pancasila into character education reinforces the intersection of religious teachings, national identity, and civic values, shaping the ethical compass of students within the broader context of Indonesian society (Głab, 2020). As such, this interplay demands a nuanced understanding of how Pancasila can be effectively woven into the fabric of character education in Islamic junior secondary schools, balancing religious teachings with civic virtues and national values.

The next phase of this study could delve into the practical strategies employed by educators to integrate Pancasila into character education within Islamic junior secondary schools, exploring the challenges and successes encountered in this endeavor. By examining the lived experiences of educators and students, a more comprehensive understanding of the symbiotic relationship between Pancasila and character education can be achieved, offering valuable insights for curriculum innovation and pedagogical advancement in Islamic schools.

Moreover, an exploration of the impact of Pancasila-centered character education on students' attitudes, behaviors, and civic engagement would contribute to the growing body of knowledge on character education within the Indonesian educational context. By elucidating the transformative potential of Pancasila as a catalyst for character development, this research can provide invaluable guidance for educators and policymakers in nurturing a morally upright and civically responsible younger generation.

In conclusion, the intertwining of Pancasila and character education within Islamic junior secondary schools holds significant promise for enriching students' ethical development and nurturing a strong sense of civic responsibility. The intricate interplay of religious teachings, national values, and civic virtues presents a unique opportunity for educators to cultivate well-rounded individuals who embody the

principles of Pancasila and contribute meaningfully to the diverse tapestry of Indonesian society.

Teacher competence in Islamic junior secondary schools is a multifaceted construct that encompasses various dimensions essential for effective teaching and instilling the values of Pancasila among students. This literature will explore the four key competencies vital for teachers in Islamic schools: pedagogic competence, professional competence, personality competence, and social competence.

Pedagogic Competence: Pedagogic competence refers to a teacher's ability to facilitate learning that actualizes the students' various potentials. It includes the capacity to effectively communicate with students, assess and evaluate learning processes and outcomes, and use assessment results to enhance learning (Wahyudin et al., 2021). This competence is essential in the unique setting of Islamic education, where pedagogy is tied to religious instruction as well as secular subjects. Amin and Asy'ari have identified a need to bridge the gap between current pedagogical competencies and modern educational paradigms (Siregar & Jarudin, 2024).

Professional Competence: Professional competence entails mastery of subject matter, including a deep understanding of religious texts and their contemporary applications. Teachers are expected to continuously develop their professionalism through reflective practices and the integration of information and communications technology to stay relevant and effectively communicate with their professional community (Wahyudin et al., 2021). Implementing continuous professional development programs, as suggested by Ihsan and Mahfud, can enhance this competence (Siregar & Jarudin, 2024).

Personality Competence: Personality competence is inherent in both the internal and external manifestation of a teacher's character. It includes presenting oneself as a person of stable, mature, wise, and authoritative character, exhibiting a work ethic, high responsibility, and self-confidence (Siregar & Jarudin, 2024) (Wahyudin et al., 2021). Teachers are positioned as role models, embodying and projecting the noblest values of Pancasila, requiring an educational orientation towards worship and a clear and pure heart (Siregar & Jarudin, 2024).

Social Competence: Social competence involves the ability to interact constructively with students, colleagues, parents, school members, and the community. Teachers must act inclusively, without discrimination, and effectively communicate with empathy and respect across diverse socio-cultural settings (Wahyudin et al., 2021). Social competence also encompasses the capacity for cultural responsiveness, as emphasized by research focused on the ability to respect and incorporate local cultural values (Siregar & Jarudin, 2024).

Integrating these competencies, teachers in Islamic schools can educate the heart, the character, and the intellect of their students, fostering a new and engaging learning atmosphere both within and outside the classroom (Siregar & Jarudin, 2024). Competent educators are expected to create dynamic communication with students and partake in cultural

exchange, utilizing diverse teaching techniques to accommodate various learning styles and promote critical thinking. In Islamic junior secondary schools, the intertwining of teacher competence with the values of Pancasila is paramount for fostering a holistic educational environment.(Farihin et al., 2022)

Pedagogic competence, as highlighted by Amin and Asy'ari, not only involves effective communication and assessment but also extends to the ability to integrate religious instruction with secular subjects, thus nurturing a well-rounded academic and moral development in students. Furthermore, the call by Ihsan and Mahfud for continuous professional development programs serves as a catalyst for teachers to enhance their mastery of religious texts and modern educational paradigms, aligning with the principles of Pancasila which emphasize the pursuit of knowledge and wisdom.

Personality competence, as emphasized by the requirement for teachers to embody the noble values of Pancasila, underscores the role of educators as not only instructors but also as moral exemplars. Through their stable and authoritative character, teachers in Islamic schools can effectively transmit the ethical principles of Pancasila to their students, guiding them towards becoming responsible and virtuous individuals.

Social competence, on the other hand, emphasizes the inclusive and empathetic interaction with students and the broader community(Haerani et al., 2020)(Farihin et al., 2022). This aligns with the spirit of Pancasila, which advocates for unity and social justice, presenting teachers with the opportunity to instill these values in their students through their own conduct and interactions.

As such, the integration of these competencies into the fabric of Islamic education not only enriches the character development of students but also ensures that the values of Pancasila permeate the educational environment,(Mudlofir et al., 2021)(Karyono et al., 2023) shaping a generation of individuals who are not only academically proficient but also morally upright and socially responsible. Consequently, this interconnectedness between teacher competence and the values of Pancasila represents a vital aspect of character education within Islamic junior secondary schools, contributing significantly to the broader landscape of education in Indonesia.

Method

The methodology adopted for this study involves a qualitative approach. Problems pertaining to the professionalism of Islamic Education teachers have been identified through observations, semi-structured interviews, document analysis, and review of relevant literature(Aqil et al., 2020). The data collected from these various sources will be analyzed and interpreted to gain insights into the evolution of Islamic Education teachers' competence in Indonesia and the integration of information and communication technology in teaching practices (Siregar & Jarudin, 2024). The source of this study is collected from Islamic Secondary school at Bulukumba Regency, South Sulawesi.

Result and Discussion

A. Profile of Teacher Competence in Educating Pancasila Character

Pancasila education in MTsN 2 Bulukumba is carried out through steps that involve teachers as the main agents in the formation of student character that reflects the values of Pancasila. The profile of teacher competence in educating the character of Pancasila includes.

1. Knowledge of Pancasila Values

Teachers possess a profound comprehension of the fundamental principles, historical significance, and philosophy of Pancasila. This encompasses a grasp of the tenets of Pancasila, which are belief in One and Only God, Just and Civilized Humanity, Indonesian Unity, Democracy Guided by Wisdom in Consultation/Deliberation, Social Justice for All Indonesians. They can effectively elucidate to students the comprehensive meaning, objectives, and core concepts of Pancasila.

2. Skills in Learning

Teachers can develop and execute education that emphasizes the principles of Pancasila. This involves creating lesson plans that incorporate Pancasila values into all aspects of learning. Use teaching methods that facilitate the integration of Pancasila values into various subjects, including lectures, group discussions, simulations, role plays, and projects.

3. Attitudes that Reflect Pancasila Values

Teachers demonstrate attitudes that align with the principles of Pancasila in their interactions with students and daily activities within the school environment. These include allegiance to Pancasila and the Unitary State of the Republic of Indonesia, religious tolerance, discipline, honesty, and a sense of collaboration.

B. Student Profile in Understanding and Implementation of Pancasila Values

The main focus of this study is the examination of students' comprehension and application of Pancasila values at MTsN 2 Bulukumba. This entails evaluating their grasp on the fundamental principles, history, and philosophy in line with character building as outlined by the Indonesian state's ideology. The research findings indicate that students at MTsN 2 Bulukumba exhibit a satisfactory understanding of Pancasila's core values, historical background, and philosophical underpinnings.

Students' comprehension of Pancasila can be gauged through various indicators, such as their grasp of the fundamental values and precepts, and their ability to recognize these values as the ethical and philosophical underpinning of the Indonesian state.

Teachers who embody the principles of Pancasila in their attitudes will have a greater impact on shaping students' characters. Teachers who demonstrate honesty, fairness, tolerance, and a spirit of mutual cooperation serve as positive examples for students to internalize the values of Pancasila in their daily lives.

Teachers who are honest and fair in providing assessments will help students to understand the importance of integrity and fairness.

The teacher's attitude that is tolerant of differences and has a spirit of mutual assistance will help students to understand and appreciate diversity and the importance of cooperation in achieving common goals.

Thus, the analysis of teacher competence in educating Pancasila character shows that teacher knowledge, skills, and attitudes play a very important role in the formation of student character that reflects Pancasila values.

C. Student Profile Analysis

4. Understanding of Pancasila Values

The comprehension of Pancasila values among students plays a crucial role in shaping their character. Analyzing the data revealed that students' grasp of these values significantly influences how they incorporate them into their daily lives. Those who have a deep understanding of the concepts, history, and philosophy of Pancasila tend to integrate these values more effectively into their conduct and decisions.

Students who grasp the significance of the Pancasila principles will be more adept at articulating and implementing the principles of gotong royong, justice, and unity in their daily interactions. Their comprehension of Pancasila's history and philosophy will lay a strong groundwork for them to appreciate the significance of tolerance, democracy, and humanity in national life.

5. Implementation of Pancasila Values

Student attitudes and actions that demonstrate Pancasila values both within and beyond the school setting are indications of the effectiveness of the Pancasila education initiative. According to data analysis findings, how well students integrate these values into their conduct reflects their level of internalization of Pancasila principles in their day-to-day behavior. Active participation in community work, tolerance towards diversity, fair treatment, and a sense of unity among students serve as evidence that the principles of Pancasila have been effectively embraced.

Participation of students in social, humanitarian, and extracurricular activities that promote the spirit of gotong royong, justice, and unity serves as tangible proof that Pancasila values have been deeply embedded in their character. analysis of student profiles in the understanding and implementation of Pancasila values shows that good understanding and consistent implementation of Pancasila values by students are indicators of the success of the character education program in MTsN 2 Bulukumba. This success is reflected not only in students' behavior within the school environment, but also in their interactions within society at large.

D. The Relationship between Teacher Competence and Student Understanding of Pancasila

A thorough grasp of the attributes of Pancasila and the skill to convey this knowledge effectively are essential qualifications for a teacher in molding students' characters that embody the principles of Pancasila. Research findings indicate that

teachers' proficiency in instilling Pancasila character has a significant impact on students' comprehension and application of Pancasila values. Educators who can infuse Pancasila values into all facets of education will assist students in grasping the significance and relevance of these values in their daily lives.

The way students perceive Pancasila is shaped by how effectively teachers incorporate its values into the learning process. Teachers who can provide a thorough explanation of Pancasila's concepts and encourage students to put them into practice in their daily lives will impact students' comprehension of these values.

E. Factors Influencing Students' Understanding of Pancasila

A positive school setting, coupled with effective teacher skills, will shape students who grasp and put into practice the principles of Pancasila. The results of this research suggest that a nurturing school environment, along with sufficient resources and a culture aligned with the values of Pancasila, significantly impacts student character development.

Teacher proficiency in teaching Pancasila values is crucial for creating a positive school environment that fosters the development of student character aligned with Pancasila principles.

Conclusion

A better understanding of teacher competency profiles and the understanding and implementation of Pancasila values by students in MTsN 2 Bulukumba will provide a clearer picture of how the character of learners is formed in accordance with the values of Pancasila as the foundation of the Indonesian state. Thus, it is expected that the recommendations resulting from this study will serve as a guide for developing character education programs in schools. These programs aim to realize younger generations who have character, morality, and attitudes that are aligned with the values of Pancasila.

References

- Abdullah, I., Hudayana, B., Setiadi, ., Kutanegara, P M., & Indiyanto, A. (2019, September 1). Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia. *Richtmann Publishing*, 9(3), 145-159. <https://doi.org/10.2478/jesr-2019-0032>
- Aqil, D I., Setiawati, N A., & Kurniadi, F. (2020, December 17). The Implication Of Teacher Professionalism Improvement And Learning Evaluation Techniques Toward Madrasah Teacher Performance. *Tarbiyah*, 9(2), 123-123. <https://doi.org/10.18592/tarbiyah.v9i2.3651>
- Benawa, A., Ruman, Y S., & Irawan, I P A U. (2020, May 1). Relevancy and Urgency of Religion Education on The Faithfulness Formation of The Students. *IOP Publishing*, 485(1), 012052-012052. <https://doi.org/10.1088/1755-1315/485/1/012052>
- Farihin, S., Suteja, S., Muslihudin, M., Aris, A., Haqq, A A., & Winarso, W. (2022, May 15). A Skill Application Model to Improve Teacher Competence and Professionalism. <https://doi.org/10.12973/ijem.8.2.331>

- Głab, K M. (2020, January 1). The Culture of Pancasila. An Indonesian concept that fuses the impossible.
http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-3459b22b-f0bb-41a7-9516-4dc5be1f9d13/c/AAV_33_SRODKI.pdf
- Habibah, M., & Wahyuni, S. (2020, March 6). LITERASI AGAMA ISLAM SEBAGAI STRATEGI PEMBINAAN KARAKTER RELIGIUS SISWA RA KM AL HIKMAH KEDIRI. , 4(1), 120-120. <https://doi.org/10.30736/jce.v3i2.114>
- Haerani, R., Masunah, J., Narawati, T., Rochyadi, E., & Mujiarto, M. (2020, August 28). Models of Arts Teacher's Professional Development.
<https://doi.org/10.5430/ijhe.v9n6p77>
- Karyono, H., Sukmariningsih, R M., & Isharyanto, J E. (2023, May 5). Pancasila Ideology as the Basis for Building the Character of the Younger Generation in Indonesia. <https://doi.org/10.36941/ajis-2023-0080>
- Masrukhin, A., Anwar, R S., & Sriyanto, H. (2021, May 1). The sustainability of pancasila values on improving the human resources of indonesian students in indonesian saudi arabian schools. IOP Publishing, 747(1), 012008-012008.
<https://doi.org/10.1088/1755-1315/747/1/012008>
- Mudlofir, A., Huda, H., & Sultoni, A. (2021, December 1). Nationalism and Pancasila Education within Indonesian Islamic and National Universities: Mapping Students' Responses to the Integration of Spiritual and Emotional Intelligence-Based Education. <https://doi.org/10.15642/jiis.2021.15.2.387-408>
- Muqsith, M A., Muzykant, V L., Tayibnapis, R G., & Pratomo, R R. (2022, December 30). Revolutionizing Pancasila as the ideology of Indonesians.
<https://doi.org/10.22363/2313-2272-2022-22-4-860-871>
- Natalis, A., & Natalis, A. (2023, July 28). Universal Values of Pancasila in Managing the Crime of Terrorism. UTS ePRESS, 15(2), 48-63.
<https://doi.org/10.5130/ccs.v15.i2.8084>
- Nurizka, R., Irawan, R., Sakti, S A., & Hidayat, L. (2020, October 1). Internalization of School Culture to Foster Awareness of Pancasila Values in Elementary School Students. Horizon Research Publishing, 8(10), 4818-4825.
<https://doi.org/10.13189/ujer.2020.081053>
- Prasetiyo, W H., Ishak, N A., Basit, A., Dewantara, J A., Hidayat, O T., Casmana, A R., & Muhibbin, A. (2020, September 24). Caring for the Environment in an Inclusive School: The Adiwiyata Green School Program in Indonesia..
<https://www.iier.org.au/iier30/prasetiyo.pdf>
- Rindrayani, S R. (2020, January 1). The Implementation of Character Education in Indonesia High School Curriculum Program.
<https://doi.org/10.13189/ujer.2020.080137>
- Siregar, Z., & Jarudin, .. (2024, March 18). Evolution of Islamic Education Teachers' Competence in Indonesia. <https://doi.org/10.61707/km08qc95>
- Subaidi, S. (2020, June 24). Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the "Pancasila".., 11(2), 120-132. <https://files.eric.ed.gov/fulltext/EJ1260551.pdf>
- Subaidi, S. (2020, June 24). Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the "Pancasila"..
<https://files.eric.ed.gov/fulltext/EJ1260551.pdf>
- Wahyudin, D., Ahman., Rahmawati, Y., & Arnidah. (2021, January 21). Generic Competencies and Specific Competencies among Teacher Education Institutions in Indonesia. , 5(1), p1-p1. <https://doi.org/10.22158/asir.v5n1p1>

Wulandari, T., Widiastuti, A., Nasiwan, N., Setiawan, J., Fadli, M R., & Hadisaputra, H. (2023, September 1). Development of learning models for inculcating Pancasila values. *Institute of Advanced Engineering and Science (IAES)*, 12(3), 1364-1364. <https://doi.org/10.11591/ijere.v12i3.25687>