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The Role of Forum Kerukunan Umat Beragama (FKUB) of Semarang City Strengthening Pancasila Values among Students through Religious Harmony Socialization

Safina Shazkia Salma*, Tutik Wijayanti

Universitas Negeri Semarang, Indonesia

*Corresponding Author: safinashazkia@students.unnes.ac.id

Abstract

Pancasila, as the foundation of the state and the nation's philosophy of life, plays an important role in shaping the younger generation's personalities to be tolerant and civilized. Nevertheless, globalization and the dissemination of digital information can foster intolerance and erode students' national values. This study aims to evaluate how Pancasila values are implemented among students through a socialization program promoting social harmony, organized by the Forum Kerukunan Umat Beragama (FKUB) of Semarang City, and to examine its role in fostering religious moderation and student character. This research uses a qualitative approach, including in-depth interviews with FKUB administrators, school officials, and students involved in outreach activities. Data analysis techniques include data reduction, data presentation, and conclusion drawing. The results show that the FKUB socialization program is able to implement Pancasila values contextually and practically through dialogue, discussion, and interfaith interaction. This program fosters tolerance, mutual respect, and awareness of the importance of harmony in students' social lives. Despite several obstacles, the synergy among FKUB, schools, and local governments was a major factor in the program's sustainability. This study concludes that FKUB's socialization of harmony is an effective strategy for strengthening Pancasila values among students.

Keywords: Pancasila; religious harmony; FKUB

INTRODUCTION

The Indonesian national motto, "*Bhinneka Tunggal Ika*," is a fundamental principle that reflects Indonesia's pluralistic social reality. Historically, the term *Bhinneka Tunggal Ika* originated in the 14th-century *Sutamasa manuscript* by Mpu Tantular, which emphasized diversity (Kaelan, 2016). The meaning of "different yet one" reflects the objective condition of the Indonesian nation, which comprises various ethnic groups, religions, races, cultures, and languages. This diversity is not a barrier to unity, but rather a social asset that must be managed wisely. Therefore, *Bhinneka Tunggal Ika* serves as a philosophical foundation for the life of the nation and the state.

In the national context, the principle of Unity in Diversity is the foundation for building a peaceful and harmonious Indonesian society. National unity is not interpreted as uniformity, but as a willingness to live side by side in a fair and respectful manner (Notonagoro, 2019). Every citizen is expected to place their group identity proportionally within the framework of national identity as Indonesians. This principle is crucial for preventing conflicts arising from social and religious differences. Therefore, *Bhinneka Tunggal Ika* acts as a tool for national unity.

Furthermore, the motto "*Bhinneka Tunggal Ika*" is closely related to the values of Pancasila as the state ideology. The principle of the Unity of Indonesia directly reflects the spirit of *Bhinneka Tunggal Ika*, while the principles of Humanity and Social Justice emphasize the importance of respect for human

dignity without discrimination (Kaelan, 2016) . Pancasila and *Bhinneka Tunggal Ika* serve as complementary normative guidelines in societal life. This affirms that national unity is attainable solely through the respectful and equitable management of diversity. Therefore, *Bhinneka Tunggal Ika* transcends mere symbolism and possesses both ideological and practical significance.

In social life, the application of the *Bhinneka Tunggal Ika* value requires tolerance, dialogue, and cooperation among citizens. Civic education and Pancasila education play a strategic role in instilling this understanding from an early age (Winarno, 2018) . Education promotes the understanding that differences are integral to the nation's identity and should be preserved collectively. Strengthening the value of *Bhinneka Tunggal Ika* is also important for addressing the challenges posed by globalization and advances in information technology, which could increase social conflict. Therefore, the internalization of the value of unity in diversity must be carried out continuously.

Accordingly, *Bhinneka Tunggal Ika* serves as the moral and ideological foundation for fostering an inclusive, peaceful, and civilized Indonesian society. The principle of unity in diversity is key to maintaining the integrity of the Unitary State of the Republic of Indonesia. If these values are understood and consistently implemented, diversity will not be a source of conflict but rather a source of strength for the nation. Hence, *Bhinneka Tunggal Ika* must continue to serve as a guiding principle in the life of the nation and the state.

Indonesia, being divinely chosen as a home to a wide range of ethnic groups, beliefs, languages, traditions, and customs, places great importance on religious harmony. With more than three hundred ethnic groups speaking many different languages, it is the most diverse country in the world. Indonesia is home to many of the world's major religions, including Buddhism, Confucianism, Islam, Catholicism, and Christianity (Mansur, 2017) .

According to social scientists, national diversity is crucial to consider because, while it can be a potential asset, it also poses the risk of conflict and tension that can endanger a country's or state's existence. Therefore, a pluralistic nation must handle diversity harmoniously. Otherwise, diversity will always be an obstacle to democratic development. According to Clifford (2020), diversity can become a significant problem within a nation-state when disagreement arises among various groups over the state's and the nation's basic principles.

In the Unitary State of the Republic of Indonesia (NKRI), founded on the principles of Pancasila and the 1945 Constitution, religious harmony plays a vital role in fostering tolerance, mutual understanding, respect, and equality in the practice of religious teachings and in collaboration in social, national, and state life. One challenge to becoming a developed country is the frequent occurrence of religious disputes. Human rights, including religious rights, must be upheld and protected by law. According to Article 29 paragraphs (1) and (2) of the 1945 Constitution of the Republic of Indonesia state that the country is founded on the belief in the One Supreme God and guarantees the freedom of every citizen to practice their religion and worship according to their beliefs (Fadhillah & Mawar, 2025) .

Pancasila is the foundation of the state and the way of life for the Indonesian people, guiding the attitudes and behavior of all citizens, including the younger generation. The Preamble of the 1945 Constitution of the Republic of Indonesia states that Pancasila serves as the country's legal foundation, emphasizing values such as Belief in God, Humanity, Unity, Democracy, and Social Justice as core principles guiding national and state governance. Beyond its normative role, Pancasila functions as a moral compass, guiding the development of students' character and identity to align with the nation's personality (Kaelan, 2016) .

Students, as the future leaders of the nation, play a crucial role in safeguarding national values amidst the challenges of globalization and digitalization. The unfiltered flow of information through digital media has the potential to foster individualism, intolerance, and the spread of radicalism among students. The National Counterterrorism Agency (BNPT, 2020) emphasizes that young people are at risk of adopting extremist ideologies if they lack a solid understanding of national values. Consequently, it is essential to implement the instillation of Pancasila values in a systematic, contextual, and sustainable manner through diverse formal and non-formal educational methods.

The *Forum Kerukunan Umat Beragama* (FKUB) plays a strategic role in maintaining and fostering interreligious harmony by promoting tolerance and religious moderation through education. The existence of FKUB is legally regulated through the Joint Regulation of the Minister of Religious Affairs and

the Minister of Home Affairs Number 9 and 8 of 2006. In Semarang City, FKUB runs social harmony programs specifically for students, including interfaith dialogue, school outreach, and other educational initiatives. These efforts actively promote Pancasila values by encouraging tolerance, unity, and respect for diversity among students in their everyday lives (Ministry of Religious Affairs, 2019) .

Previous studies have shown that efforts to maintain religious harmony and strengthen Pancasila values have been extensively examined from various perspectives, ranging from the effectiveness of government institutions in maintaining harmony (Fadhillah & Mawar, 2025) , the measurement of interfaith harmony indices (Sukestiyarno et al., 2022) to the role of the *Forum Kerukunan Umat Beragama* (FKUB) in manifesting Pancasila values at the community and policy levels (Amirullah et al., 2022) . On the other hand, other research emphasizes strengthening character education and the Pancasila Student Profile through formal school approaches, such as habituation methods, citizenship projects, madrasah movements, as well as the roles of teachers and local culture in internalizing Pancasila values (MA Kurniawan & Wijayanti, 2023; Masrukhi et al., 2024; Wijayanti et al., 2022) .

However, studies specifically exploring FKUB's role as a non formal actor working directly with students through harmony socialization programs to promote Pancasila values in character education are limited. Most existing research focuses on the general public, policies, or internal educational institutions, leaving little attention to how FKUB programs at the regional level, especially FKUB Semarang, practically contribute to instilling Pancasila values in students. Therefore, this study aims to address this gap by investigating how The Role of FKUB of Semarang City Strengthening Pancasila Values among Students through Religious Harmony Socialization.

METHOD

This study applies a qualitative descriptive approach to gain an in-depth understanding of the The Role of *Forum Kerukunan Umat Beragama* (FKUB) of Semarang City Strengthening Pancasila Values among Students through Religious Harmony Socialization. A qualitative approach was chosen because this study emphasizes the meaning, process, and social context of a phenomenon based on the informants' perspectives. According to Moleong (2019) , qualitative research aims to understand social phenomena holistically through descriptions in words derived from natural data sources.

The primary data collection methods in this study included interviews, observation, and documentation. In-depth interviews were conducted with purposively selected informants, namely the administrators of FKUB Semarang City and relevant stakeholders directly involved in implementing the harmony socialization program for students. Interviews were used to gather information on the nature of activities, objectives, and the implementation of Pancasila values in the program. According to Sugiyono (2019), interviews are a data collection method used to obtain direct, in-depth information from respondents through a structured or unstructured question and answer process.

Observation is a data collection method in which the researcher directly observes the research object to understand the conditions, behaviors, and activities occurring in the field. In this study, observations were conducted during the implementation of harmony socialization activities organized by the FKUB of Semarang City, including interactions between presenters and students and the dynamics of the activities. Through observation, researchers can obtain factual data that reinforces interview results.

Documentation is a data collection method conducted by collecting and examining various documents related to the research. In this study, documentation includes FKUB activity archives, photos of socialization activities, program reports, and other supporting documents. Documentation data serves as a complement and verification tool for information obtained through interviews and observation, thereby increasing the validity of the research results.

Data analysis was conducted qualitatively through an interactive analysis model approach that included the stages of data reduction, data presentation, and conclusion drawing. The analysis was conducted continuously from data collection through to the completion of the research to obtain a comprehensive and in-depth picture of the implementation of Pancasila values through FKUB's harmony socialization program. This aligns with the view of Miles et al. (2014) who stated that qualitative data analysis is carried out simultaneously and interactively to produce valid and meaningful conclusions.

RESULTS AND DISCUSSION

Implementation Strengthening of Pancasila Values in FKUB Socialization Programs

Based on interviews with administrators of the *Forum Kerukunan Umat Beragama* (FKUB) in Semarang, it is known that the socialization program for students is designed not only to convey normative material. FKUB emphasizes the importance of shaping students' attitudes and awareness of the reality of diversity in society. Pancasila is understood as a value of life that must be internalized in its context. Therefore, the socialization process is carried out through dialogue, interactive discussions, and the presentation of real examples. This approach aims to enable students to relate the values of Pancasila to their daily experiences (Hidayat, 2025).

The value of Belief in One God in the FKUB Semarang City socialization program is not only understood as a formal recognition of God's existence, but also substantively interpreted as the ethical foundation of communal life. The FKUB emphasizes that every religion essentially teaches universal values such as peace, compassion, and respect for fellow human beings. In socialization activities, students are guided to respect differences in beliefs without mixing each other's religious teachings, so that religious identity is maintained proportionally. This approach reflects the principle of religious moderation, which views tolerance as a social attitude rather than a theological compromise (Kurniawan et al., 2024). Through dialogue and open discussion, students are encouraged to understand that religious diversity is a social reality that must be accepted and managed wisely. The value of divinity is instilled in students in a diverse society through an inclusive, moderate, and relevant approach.

The implementation of Fair and Civilized Humanity values is evident in FKUB's emphasis on respecting the dignity of every individual, regardless of religious background, ethnicity, or social status. In socialization activities, students are taught the importance of rejecting all forms of violence, discrimination, and bullying that often occur in the school environment. FKUB encourages students to develop empathy, social awareness, and fairness in interacting with others (Wijayanti & Irawan, 2025). Various social issues that are relevant to students' lives, such as bullying, hate speech, and group exclusivity, are used as discussion topics to foster critical awareness. This contextual approach helps students understand that human values are not merely normative concepts, but must be manifested in everyday behavior. FKUB socialization contributes to shaping students' characters to be civilized, respect the rights of others, and uphold human values in social life.

The value of Indonesian unity is internalized through activities that involve students from diverse religious and school backgrounds. FKUB encourages cross-identity interaction as a means of building togetherness. Students are invited to place national identity at the center amid diversity. Group discussions and cooperation are the main media for instilling the value of unity. In this way, students learn that unity can be achieved without eliminating differences (Rizqian & Wijayanti, 2022).

The interview results show that the harmony socialization program implemented by FKUB Semarang City is a form of contextual and applicable implementation of Pancasila values for students. The FKUB does not treat Pancasila as merely a normative concept, but as a value of life that must be internalized through direct social experience. This is reflected in activities such as interactive seminars, interfaith dialogues, group discussions, Harmony Schools, and camping grounds that involve students from different religious and school backgrounds. This approach aligns with the research by Amirullah et al. (2022) which emphasizes that the manifestation of Pancasila values in the role of FKUB can be realized through dialogue, deliberation, and the socialization of religious harmony policies. Thus, the FKUB program in Semarang City shows a similar pattern of implementing Pancasila values to that found in the context of FKUB in Jayapura City.

The implementation of the values of Indonesian Unity, Just and Civilized Humanity is strongly evident in activities that encourage interaction across identities. Students are trained to work together, discuss, and build social relationships without questioning differences in religion and background. This approach is important in Semarang City, which has a high level of diversity. These findings reinforce those of Sukestiyarno et al. (2022), which show that the tolerance and cultural adaptation index in Semarang City is very high, although the aspect of national commitment still needs strengthening. The FKUB socialization program can be understood as a concrete effort to strengthen students' national commitment from an early age.

FKUB upholds the value of the One Almighty God through a moderate approach to religion that emphasizes respect for each participant's beliefs. FKUB emphasizes that religious differences are a reality in society that must be maintained harmoniously, not in contradiction. This approach is consistent with the findings of Amirullah et al. (2022) , who state that the values of divinity, humanity, and unity can coexist in harmony programs managed by FKUB. Furthermore, the FKUB's non-doctrinal approach reinforces the view that Pancasila values education will be more effective if delivered in an inclusive and dialogical manner. This also distinguishes FKUB socialization from a sectoral approach to religious education.

The application of the principle of democracy, carried out with wisdom in the deliberation process or through a representative system, is evident in the discussion and question-and-answer mechanisms that actively involve students. Students are given space to express their opinions, ask questions, and discuss social issues they face in school and society. This process trains students to respect different views and resolve issues through deliberation. This participatory approach aligns with research by Masrukhi et al. (2024) Project Citizen research, which emphasizes students' active involvement in shaping their citizenship. Thus, FKUB socialization also strengthens the participatory dimension in Pancasila education.

Social justice for all Indonesians is realized through FKUB's attention to issues of bullying, violence, and discrimination in schools. Students are guided to create a safe, fair, and inclusive environment for all members of the school community. These findings align with the research by Wijayanti et al. (2022) , which shows that character building through habit formation can consistently foster a culture of positive behavior. In addition, these results are supported by Damayanti et al. (2024) , which confirms that habit formation, role modeling, and conditioning are effective strategies for strengthening students' character values. Thus, FKUB socialization serves as a space for habit formation of social justice values in real life..

The Role of FKUB in Strengthening Student Moderation and Character

The FKUB of Semarang City plays a very strategic role as a facilitator in strengthening religious moderation among students. Based on interviews with FKUB administrators and school officials, the role of FKUB is not limited to preventing potential religious conflicts, but also focuses on ongoing educational functions. FKUB positions itself as an educational partner in instilling Pancasila values in students through a contextual, relevant approach to their social reality. The socialization program is designed to shape students' perspectives to be inclusive, moderate, and tolerant of religious and social differences. This effort is very important in facing the challenges of diversity in a society that is increasingly complex due to globalization and the flow of digital information (Wijayanti et al., 2025) .

In conducting socialization activities, FKUB actively promotes students to participate in open dialogue that respects differing opinions. Students are not only given one-way material but also facilitated in conveying their views, personal experiences, and reflections on life in a pluralistic society. This dialogical process trains students to understand differences in a mature, rational, and empathetic manner, so that they are not easily provoked by narratives of intolerance. This approach reflects the implementation of the value of Democracy Guided by the Inner Wisdom of Deliberations Among Representatives as stated in Pancasila (Juriah & Ndonga, 2025) . Thus, students are positioned as active subjects in the learning process rather than merely passive listeners.

FKUB also plays an important role in strengthening students' character through the instillation of social justice values. In various socialization activities, students are guided to create a school environment that is safe, fair, inclusive, and free from discrimination and bullying. FKUB emphasizes the importance of mutual care, empathy, and social responsibility as part of the implementation of Social Justice values for all Indonesian people. These values are instilled through the presentation of case studies relevant to students' lives, such as bullying, intolerance, and injustice in the school environment (Kardinus & Akbar, 2022) . This approach helps students understand that social justice is not just a normative concept, but a real practice that must be realized in everyday life.

The study's results show that the role of FKUB complements the formal education students receive at school. The socialization of harmony provides direct experiences that are not always obtained in the classroom. Students learn to practice the values of Pancasila through real social interactions. FKUB becomes an alternative learning space that strengthens character education. Thus, FKUB contributes significantly to shaping students who are moderate, tolerant, and have Pancasila character.

The FKUB of Semarang City plays a strategic role as a non-formal institution in strengthening religious moderation and student character based on Pancasila values. Based on the interview results, the FKUB not only performs a conflict mediation function but also an educational function that complements formal education in schools. The approach used is flexible and adaptable to the character of students, a critical and open-minded young generation. These findings align with the research by Kurniawan & Wijayanti (2023), which emphasizes that the formation of the Pancasila Student Profile requires an approach that is relevant to students' needs and context. The FKUB is thus an important actor in the character education ecosystem.

The role of FKUB in strengthening religious moderation is evident in its efforts to foster tolerant, nonviolent, and adaptive attitudes towards diversity. The interview results show a change in students' attitudes after participating in socialization activities, such as increased awareness to respect differences and reject discrimination. Students' social experiences are an important factor in the internalization of values. This reinforces the findings of Masrukhi et al. (2024) in the Project Citizen study, which shows that the direct involvement of students in social issues can strengthen their citizenship character. Thus, FKUB functions as an effective social learning space.

However, implementing the FKUB socialization program is not without challenges. Budget constraints, uneven participant coverage, and the strong influence of social media on students' mindsets are real obstacles. This condition aligns with the findings of Fadhillah & Mawar (2025), who state that the effectiveness of government institutions in maintaining religious harmony still faces obstacles in terms of integration and in preventing issues of ethnicity, religion, race, and intergroup relations (SARA). These challenges indicate that disseminating Pancasila values requires a sustainable, collaborative strategy. Therefore, the role of FKUB needs to be strengthened through cross-sectoral support.

The adaptive efforts of FKUB Semarang City in establishing cooperation with the education office, schools, and religious organizations are the main supporting factors for the program's sustainability. This synergy supports the findings of Kurniawan et al. (2022), indicating that the effective implementation of Pancasila depends heavily on cooperation between the government and the community. Additionally, the local culture-based approach that emphasizes mutual cooperation and togetherness is also relevant to the research Adrian et al.'s (2024) research on the conservation of Pancasila values through the community's philosophy of life. These findings are also reinforced by Masrukhi et al.'s (2025) research on the capacity-building of the PPKS Task Force, which emphasizes the importance of cross-sectoral cooperation grounded in Pancasila values. Thus, the FKUB of Semarang City plays a significant role in strengthening religious moderation and student character in a sustainable manner.

CONCLUSION

Based on the discussion and research findings, it can be concluded that the harmony socialization program implemented by the Semarang City *Forum Kerukunan Umat Beragama* (FKUB) has been effective in implementing the values of Pancasila in a contextual and applicable manner among students. Through a dialogical, interactive, and experience-based approach, the values of Belief in God, Humanity, Unity, Democracy, and Social Justice are not only understood conceptually but also practiced in students' daily attitudes and behaviors. As a non-formal institution, FKUB has a strategic role in strengthening religious moderation and student character, especially in fostering tolerance, inclusiveness, and anti-discrimination amid diversity. Despite facing several obstacles, such as limited funds and the strong influence of social media, the synergy among FKUB, schools, and local governments is an important supporting factor in the program's sustainability. Thus, the socialization of harmony by FKUB Semarang City can be seen as a model for strengthening the values of Pancasila that are relevant and sustainable for the younger generation.

Based on these conclusions, it is recommended that FKUB Semarang continue to develop innovative and sustainable harmony socialization programs by expanding the target audience to include students and enriching the socialization methods to be adaptive to the times. Strengthening collaboration among schools, education agencies, and youth organizations is essential to ensure the internalization of Pancasila values is deliberate and becomes part of the cultural education. In addition, schools are expected to follow up on the results of FKUB socialization through behavioral habits, strengthening activities for the

Pancasila Student Profile, and the creation of an inclusive, discrimination-free school climate. For future researchers, it is recommended to further examine the effectiveness of the FKUB program using a more diverse methodological approach and broader geographical coverage to enrich studies on strengthening Pancasila values and religious moderation among students.

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