

## **INTERNALIZATION OF SUNDANESE WISDOM IN STRENGTHENING THE PANCASILA STUDENTS' PROFILE THROUGH THE LITERACY MOVEMENT IN MADRASAH**

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### **Abstract**

*This study aims to find out and describe the values of Sundanese local wisdom that can be implemented in literacy-based learning in madrasahs in the process of strengthening the Pancasila student profile. This study uses a qualitative descriptive method by analyzing the problem and then breaking it down into ideas. the preparation of this paper uses secondary data by reviewing relevant literature from scientific articles. After the data is collected, the analysis is carried out using descriptive and comparative analysis. The profile of Pancasila students is interpreted as a profile of lifelong students with the character of faith and piety to God Almighty, noble character, global diversity, cooperation, independence, critical thinking, and creative reasoning. In this regard, Sundanese local wisdom can be internalized as silih asih, silih asah, silih asuh, silih wawangi, cageur, bageur, bener, pinter and singer. These values are moral values that are firmly held by the Sundanese people and are relevant to strengthening the profile of Pancasila students. In its implementation, these values are designed through the literacy movement by dividing its activities into 3 stages. The first stage is the habituation stage. At this stage, the inculcation of local wisdom values can be divided into each day of the learning process, so in one week of learning, students can form the expected characteristics of the Pancasila student profile. In the second stage, namely the development stage through the literacy corner. The last stage is the learning stage applying learning models that focus on students.*

**Keywords:** Literacy; Madrasah; Pancasila Profile; Sundanese Local Wisdom.

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### **INTRODUCTION**

The post-pandemic Corona Virus Disease-19 (COVID-19) has altered the hierarchy of all sectors. Both the economic order, socio-cultural, political, and educational order (Aswie & Abdu, 2023). In terms of the educational system, this shift is because, since the COVID-19 pandemic, all learning process activities have been moved online (Fatiha & Nuwa, 2020). However, this transformation of the learning process results in students experiencing learning lost, both academic learning and motivation (Gea, 2022). In fact, Andersen, et al. (2022) stated in their report that whether they realize it or not, all

students in the world experience a decline in all cognitive aspects of their learning abilities, both specifically and in general (Andersen et al., 2022).

Not only the quality of learning, but the mental and ethical decline of students is also a threat to the world of education today (Yaman, 2022). Komisi Perlindungan Anak Indonesia (KPAI) in 2022 noted that there were findings of cases of bullying which were increasing in the range of 30-60 cases compared to the previous year (Pakai, 2022). Not only that, student ethics and morals are important to record for educators today. The decline in ethics is certainly a challenge for educators after online mode learning. This is because since the fact that the teacher's role in moral education is reduced during online learning (Fikriyah et al., 2022; Nikodemus Thomas Martoredjo, 2020). Even though morality or character is the main achievement expected by the curriculum (Aswie, 2023; Chamisijatin et al., 2022).

So following up on this, in 2021, The Indonesian Ministry of Education and Culture announced that the National Examination (UN) would be replaced by a Minimum Competency Assessment in literacy skills and a Character Survey. In fact, the implementation of the independent learning curriculum initiated by the Republic of Indonesia's Minister of Education and Culture focuses on aspects of character development that are consistent with Indonesian national values (Faidin et al., 2022). The goal is to create a fun learning process for students and teachers by emphasizing the development of student personalities that are appropriate to the challenges of 21st century education. As a result, the profile of Pancasila students was raised in the curriculum. The Pancasila Student Profile aligns with the Ministry of Education and Culture's vision and mission, which is to develop Indonesian students into lifelong learners with global competence who act in accordance with Pancasila values. Faith, fear of pious and virtuous character, global diversity, cooperation, independence, and critical and creative reasoning are the six elements of the Pancasila Student Profile (Sherly et al., 2021).

Therefore, the urgency of character education is very important to be strengthened again as a response to the challenges of the independent learning program (Dewi et al., 2022). Furthermore, Santika (2022) states that character education has become the basis that must be realized as a benchmark for the success of developing Indonesian human resources who have an Indonesian identity with noble morals by the guidance of Law No. 20 of 2003 concerning the National Education System (Santika, 2022). Even designed character education must be able to be integrated into intra-curricular, co-curricular, extra-curricular, and cultural activities of educational institutions. So that the values of local wisdom become inseparable.

Local cultural values, according to Arnyana (2014), can be used as the foundation for developing Indonesian character education. Because local cultural values are universally good (Arnyana, 2014). Local wisdom-based education, according to Santika (2022), is education that teaches students to always be close to the concrete situations they face every day (Santika, 2020). The local wisdom-based education model aims to provide life skills reinforcement for students, based on empowering local skills and potential in each region or empowering existing local values. So through character education based on local wisdom, the profile of Pancasila students that was initiated was formed with indicators of citizens who can "think globally, act locally, and commit nationality" (Pergalli et al., 2021).

Several previous studies related to this were studies conducted by Rachman, et al. (2022) by reviewing Sundanese cultural values that are integrated into civics subjects through the philosophy of chess of silih at MAN Purwakarta. The results obtained in the application of local wisdom internalization can enhance the role of students as peer tutors towards other students. So that the learning process can take place effectively (Rachman Fazli, Haddad Sugara, 2022). In addition, Rohman (2019) conducted research in developing local wisdom-based learning at SMK Negeri 10 Bandung. This study used a qualitative approach with an ethnopedagogic method. The results obtained show that basically, the development of Sundanese local wisdom-based learning is an inculcation of values that do exist in the curriculum. Many values exist in Sundanese teachings that teach goodness such as cooperation, friendliness, courtesy, and tenacity. So the development of cultural wisdom-based learning needs to be done with the creativity of the teacher (Rohman, 2019).

From the explanation above, this study still focuses on the concept for elaborating Sundanese local wisdom on the learning process. There are no studies discussing the internalization of Sundanese local wisdom in strengthening the profile of Pancasila students through the literacy movement in madrasas. Especially at this time, there is a new program from the Ministry of Religion to strengthen literacy culture in madrasas, namely the Competency Assessment of Indonesian Madrasas. So this study aims to find out and describe the values of Sundanese local wisdom that can be implemented in

literacy-based learning in madrasas in the process of strengthening the Pancasila student profile. This is very important because in supporting the achievements of the current independent learning curriculum which focuses on literacy and character competencies, the implementation of the internalization process is integrated into the literacy-based learning process. Therefore, the hope is to be able to develop the hard skills, soft skills, and character of Pancasila students in facing the challenges of 21st-century education.

## **METHODS**

This study is limited to the scope of Sundanese local wisdom values which are focused on educational institutions under the auspices of the Ministry of Religion. So, the discussion of literacy-based learning reviews the assessment issued by the Ministry of Religion, namely *Asesmen Kompetensi Madrasah Indonesia* (AKMI). Another limitation also lies in the integration of Sundanese local wisdom values, such as *silih asih*, *silih asah*, *silih asuh*, *silih wawangi*, *cageur*, *bageur*, *bener*, *pinter*, and *singer*, into literacy-based learning in madrasah. This is a relevant limitation in exploring effective ways to strengthen students' profiles in Pancasila values. Considering the Sundanese worldview reflected in these characteristics, it is expected that by strengthening this integration, students will be able to gain a deeper understanding of Pancasila values while still maintaining and appreciating their cultural heritage and identity as Sundanese. Therefore, this research not only aims to develop a more diverse and inclusive learning approach in madrasah but also to strengthen the connection between local and national values in shaping students' character with solidity and integrity.

This study used a qualitative descriptive method approach by conducting problem analysis and then elaborating on ideas in this scientific paper. In the data collection process, the preparation of this study used secondary data by reviewing relevant literature from scientific articles obtained from Google Scholar and ScienceDirect. Apart reviewing from literature, data was also collected from media reviews obtained from the internet, print, and electronic media as input to support ideas. After the data is collected, the analysis is carried out using descriptive and comparative analysis. Descriptive analysis is carried out to manage and interpret the data obtained so that it can describe the actual situation of the object being analyzed. The comparative analysis of this paper is done by comparing the ideas offered with several relevant theories.

## **RESULT AND DISCUSSION**

The approach to learning in madrasahs in strengthening students' understanding of Pancasila values, this research will focus on the exploration and implementation of Sundanese local wisdom values. This local wisdom is not only a rich cultural heritage, but also has great potential to be a strong foundation in enriching student learning. Thus, through this research, it is hoped that an effective way can be found to integrate Sundanese local wisdom values into literacy-based learning in madrasah, which in turn will make a significant contribution to the formation of a student profile that is firmly grounded in the values of Pancasila.

### **Independent Curriculum**

The Republic of Indonesia's Ministry of Education, Culture, Research, and Technology directly initiated the "Freedom to Learn" curriculum to provide opportunities for students to develop their talents. Apart from requiring students to have technological skills, one of the reasons for the presence of this independent learning curriculum is monotonous or one-way learning. Because monotonous learning prevents students from demonstrating their abilities and competencies. This is also triggered by the existence of limitations on the curriculum concept used by both teachers and students. Students are expected to continue competing for the highest scores to justify various ways without learning what their abilities are. Even though students are experts in their fields. The emergence of an independent learning curriculum also jeopardizes the spread of optimal education in Indonesia (Indarta et al., 2022).

The independent learning curriculum will shift learning methods that were previously used in the classroom to learn outside of the classroom. Learning outside of the classroom can allow students to have more flexible discussions with their teachers. Students can develop their character by being courageous in expressing their opinions and social skills, and thus become competent students. Students will be allowed to elaborate on their abilities. Thus, teachers and students can work together to create super-active and productive learning environments (Manalu et al., 2022).

## **The profile of Pancasila student**

The government created the Pancasila students' profile for Strengthening Character Education, as specified in the Presidential Regulation of the Republic of Indonesia No. 87 of 2017 and the Minister of Education and Culture Regulation No. 20 of 2018 for Strengthening Character Education in Formal Education Units. This Pancasila student profile was also designed based on a 21st-century competency study. This profile presents the competencies and character traits needed to become productive and democratic human beings in today's and future global life. This study along with several international documents related to 21st Century skills are important references for identifying what character and competencies need to be prepared.

Pancasila is the most suitable word to summarize all the characters and competencies that are expected to be owned by each Indonesian student. This study, which examines various documents related to 21st-century character and competence, also finds that the values contained in Pancasila are in harmony with the competencies recommended by the global community.

Thus, being a Pancasila Student means being a student who has a strong identity as the Indonesian nation, who cares for and loves his homeland, but is also capable and confident in participating and contributing to overcoming global problems.

The term student used in naming this profile is a representation of all individuals who study. This term is more inclusive than "students" or "learners" which only represent individuals who are currently pursuing an organized education program (Irawati et al., 2022).

The Pancasila Student Profile which explains the competence and character that needs to be built in each student in Indonesia can direct education policies to be student-centered or oriented, namely towards the development of the six dimensions of the Pancasila Student Profile as a whole and comprehensively, namely students who 1) believe, fear God Almighty, and have noble character; 2) global diversity; 3) work together; 4) independent; 5) critical reasoning; and 6) creative (Khoirillah et al., 2022).

## **Character education**

Education, according to UU. No. 20 of 2003 concerning the National Education System, is a conscious and planned effort to create a learning environment and learning process in which students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills required by them, society, nation, and state. Meanwhile, the Big Indonesian Dictionary (KBBI) defines character as "psychological traits, morals, or character that distinguishes one person from another." According to Hubbil et al. (2021), character education is a process of transforming life values to be developed in a person's personality so that they become integrated into that person's life behavior. (Khair, 2021).

Character education aims to overcome the moral crisis that hit our country. Instilling character education is carried out for elementary students because at that early age children are still easily directed to do good. Syahindra, et al. (2020) quotes the statement of Megawangi, a character education originator who has compiled 9 noble characteristics that should be taught to children, including the love of God and truth; responsibility, discipline, and independence; trust; respect and polite; compassion, caring, and cooperation; confident, creative, and never give up; justice and leadership; kind and humble; tolerance and peace-loving (Syahindra et al., 2020).

According to Saihu (2019), moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior are all related to character (moral behavior). According to these three components, good character is supported by knowledge of goodness, a desire to do good, and good deeds (Saihu & Rohman, 2019).

## **Sundanese local wisdom values in strengthening Pancasila student profiles**

Sundanese society has several moral values that are found in the form of Sundanese culture. According to Purwanti, et al. (2017) said that the moral value of Sundanese culture is the identity of the Sundanese ethnic group which is based on the ethnic self-value of belief, and the legacy of Sundanese culture which is used as a reference in behaving in society.

Sundanese local wisdom is known for its culture that upholds the values of politeness (Indah Purwanti dan Sapriya, 2017). The character of the Sundanese people is friendly (*someah*), smiling, gentle, loving, obedient, and respect the elders (elders). Of course, Sundanese culture is a source of wealth for the Indonesian nation that should be preserved and defended.

Based on the characteristics of the Sundanese people, the moral values that are always taught to the Sundanese people are *silih asih*, *silih asah*, *silih asuh*, *silih wawangi*, *cageur*, *bageur*, *bener*, *pinter* and *singer* (Rahmah, 2020; Utaridah & Pengajar Jurusan, 2015). This is certainly a legacy from their previous parents to survive and be able to be a person who still holds fast to these values despite the challenges of the times (Hermawati, 2018).

Furthermore, Suryalaga (2019) in *Sosietas Jurnal Pendidikan Sosiologi* was written by Rahmah (2020) stated that mutual education means *silih asah*, broadening each other's insight and experience, *silih asih* means loving each other by giving sincere affection, *silih asuh* means guiding each other, protecting, nurturing, guarding, directing carefully to be safe from birth and inner, *silih wawangi* means connecting positive things and giving positive things to others (Rahmah, 2020). As for other values, Suherman (2018) stated that *cageur* means healthy, both physically and spiritually, *bageur* means good, especially in thoughts, words, and deeds (determination, words, actions), *bener* means right, especially in reasoning and acting, *pinter* means smart, mastering science and technology accompanied by skills and wisdom in facing, overcoming and solving various problems and the last one is *singer* means creative work, having the ability to do work and be able to complete the work quickly and precisely without waiting for orders (Suherman, 2018).

The other five character values or often referred to as the *gapura panca waluya* (five gates of safety) have long been taught and passed down from generation to generation. Even the values contained in it are still very relevant to contemporary developments, although of course my experience and acceptance of each generation will certainly be slightly different because the circumstances and conditions that accompany it are also different. The implementation is also supported by applying through *silih asih*, loving one another, *silih asah*, teaching one another, *silih asuh*, guiding one another, and *silih wawangi*, teaching one another (Rahmah, 2020).

Furthermore, when viewed with the values from the profile of Pancasila students expected by the implementation of the current independence curriculum, of course it will be very relevant if it is internalized to strengthen the profile of Sundanese Pancasila students (Indah Purwanti dan Sapriya, 2017).

Based on fig. 1 that these values can be relevant to be implemented in the profile of Pancasila students. The Sundanese local wisdom values above, of course, arise from manners and customs that cannot be separated from Pancasila values. So that in the current independent learning, teachers are required to work on various projects in Indonesia by making local wisdom values in hidden programs to attract the majority of educational participants to become nationalist students with localist character (Nurasiah et al., 2022).

Figure 1 also shows that the profile characteristics of Pancasila students are (1) Faithful and devoted to God Almighty and have noble character; (2) Independent; (3) critical thinking; (4) Creative; (5) cooperation; and (6) Global diversity is a value that is expected to become the character of students in the 21st century. Seeing this, Sundanese local wisdom can be included in education as an effort to deepen and strengthen these values and further as an effort to preserve local values (Santika, 2022). Of course, strengthening the profile of Pancasila students must be carried out by prioritizing character education. Character education must be oriented towards an educational process that teaches positive values that have grown and developed in society as a culture and personality of the community (Santoso et al., 2020). Apart from that, the

implementation also needs to apply the principles of compassion, loving one another, teaching one another, teaching one another, caring for one another, guiding one another, and mutually mutually caring, teaching one another (Rahmah, 2020).

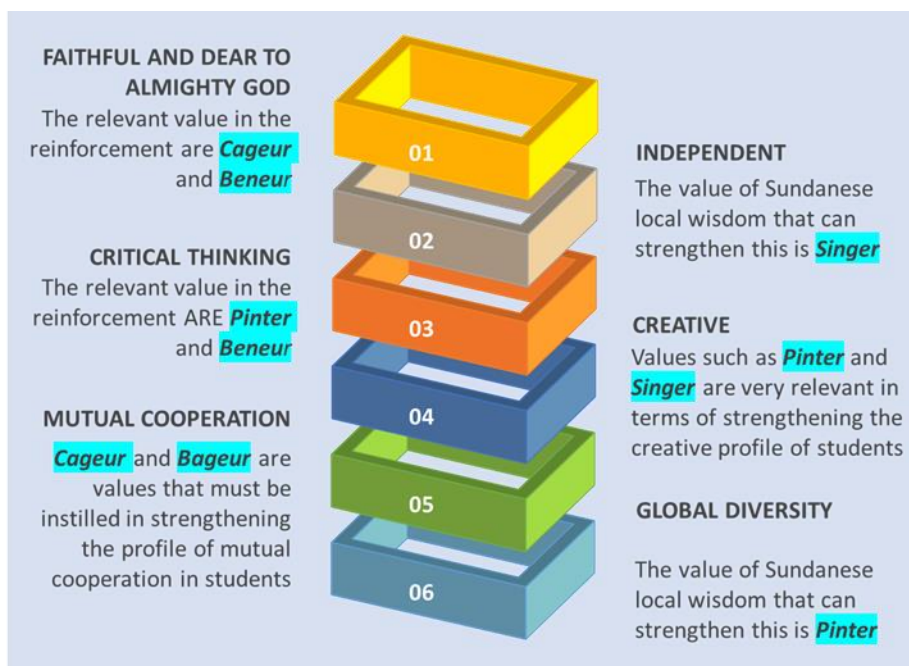


Figure 1. Implementation of Sundanese local wisdom values in the Pancasila student profile

### Implementation of Sundanese local wisdom values in strengthening Pancasila student profiles through literacy-based learning

Strengthening the profile of Pancasila students by implementing Sundanese local wisdom values must be designed with a massive strategy. Therefore, educational institutions and more specifically madrasah become oriented in terms of its application. One of them is through literacy-based learning. The development of literacy skills in educational institutions will help improve the competence and characteristics of students. One strategy that can be carried out by educational institutions is literacy learning based on local wisdom. Based on this reality, educational institutions can make efforts to strengthen character education through literacy strategies based on local content (Joyo, 2018). This is done to build a noble personality, mentality, and morality. This implies that local content can equip students to become individuals of high value because of their good character. The literacy movement developed by the Ministry of Education and Culture is by the following figure.

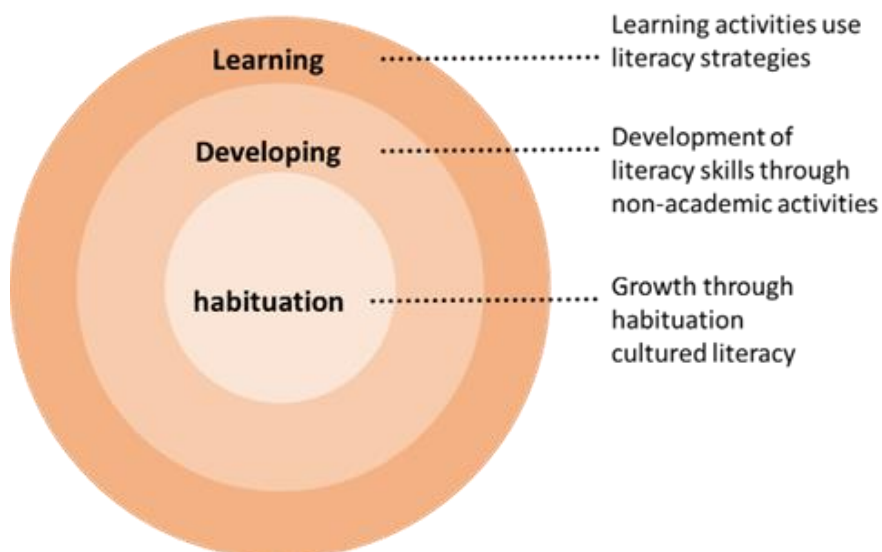
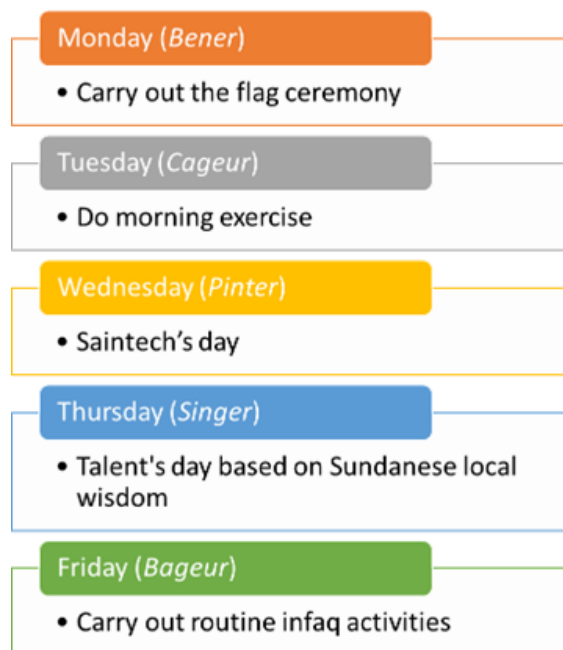


Figure 2. Schematic of the stages of implementing literacy (Laksono, 2018)

Figure 2. shows that literacy activities that need to be implemented by educational institutions can go through three stages, namely the habituation, development, and learning stages and their application can also be carried out through routine activities and incidental activities. So, reviewing this matter, an elaboration is carried out for each stage that can be applied.

### 1. Habituation phase

This stage is the initial stage in the literacy movement that needs to be carried out. So that this movement can encourage the strengthening of the profile of Pancasila students who are characterized by local wisdom so that habituation can be carried out by creating a concept of instilling values in the madrasah. The inculcation of these local wisdom values can be divided into each day of the learning process so that in one week of learning, students can form the expected characteristics of the Pancasila student profile. In the context of implementing this, madrasah can design their educational institutions with the following activities.



**Figure 3.** The concept of activities in supporting the profile of Pancasila students

**Figure 3** is a recommendation that can be implemented by the madrasah to be able to strengthen the profile of Pancasila students in the madrasah. These activities can be held before students receive the learning process. These activities as a whole strive for local wisdom values to be formed so that strengthening the characteristics of the Pancasila student profile can be fulfilled. In the implementation process, there needs to be synergy between the teacher, the madrasah, and the students so that the pre-learning process boils down to activities from and by students. So, this recommendation can be a benchmark for the seriousness of success in assisting the process of forming the character of the Pancasila profile in madrasah. Concepts like this have also been designed and carried out by the Regional Government of Purwakarta Regency in preserving Sundanese cultural values through the learning process (Indah Purwanti dan Sapriya, 2017).

The implementation of activities such as flag ceremony, sports, science day, talent's day, and infaq day in the madrasah weekly schedule has significant implications for students' character building based on Sundanese local wisdom values and the strengthening of Pancasila values. By integrating these activities before the learning process begins, the madrasah ensures that students are actively involved in their character-building process. The synergy between teachers, madrasah, and students in implementing pre-learning activities enables the creation of a responsive and inclusive learning environment. This strengthens the madrasah's commitment in enriching education with local values and ensuring that education not only covers academic aspects but also pays attention to holistic student character development. Thus, the implementation of this concept makes a meaningful contribution in safeguarding and preserving Sundanese cultural heritage while shaping a young generation that has solid Pancasila values and integrity.

## **2. Development phase**

This stage is the second stage that needs to be developed. This needs to be carried out as a follow-up to the activities carried out at the habituation stage. So that the activities can be carried out in the study room. One of the stages of development that can be carried out is through the implementation of a literacy corner in the classroom. This literacy corner was developed in accordance to increasing students' interest in reading according to the theme of the day (Aswat & Nurmaya G, 2019). For example, in learning on Tuesday, it is Cageur day which is healthy. Thus, the theme discussions in developing literacy corners in the classroom discuss themes related to sports, health, and beauty by connecting them with Islamic concepts through the characteristics of madrasah. The role of the homeroom teacher becomes important in directing students. In addition, there is also a need for synergy between the homeroom teacher and members of the class organization.

Developing a literacy corner in the classroom with a theme that matches the learning on that day, such as the health theme on Tuesday, has significant implications for classroom learning. Through this literacy corner, it is expected that students' interest in reading will increase because they will be more interested in reading materials related to the theme being studied (Bol & de Wolf, 2023). In addition, by linking these themes with Islamic concepts, students will also gain a deeper understanding of religious values that are relevant to everyday life. The homeroom teacher's role is important in directing students in utilizing the literacy corner and linking learning to relevant themes, while the synergy between the homeroom teacher and members of the class organization will strengthen the effectiveness of learning through structured collaboration (Marmoah & Poerwanti, Suharno, 2022). Thus, the development of this literacy corner not only enriches students' learning experiences but also strengthens the connection between learning materials and daily life and religious values in the context of the madrasah (Oberrauch & Kaiser, 2022).

## **3. Learning phase**

The main goal of using literacy strategies in learning is to help students understand how to respond to situations correctly using the correct concept of understanding so that they can make decisions. Character development and higher-order thinking skills will result from this. So far, it has been widely assumed that literacy exists only in language learning or language classes. Of course, this is not true because literacy flourishes in the fields of mathematics, science, social sciences, engineering, art, sports, health, economics, religion, and crafts (Laksono, 2018). Seeing this, literacy becomes a very fundamental basic competency that students must have in the 21st century.

In this regard, Component 2 of AKMI REP MEQR, Ministry of Religion of the Republic of Indonesia, has issued an Assessment specifically for all madrasahs in Indonesia, namely Asesmen Kompetensi Madrasah Indonesia (AKMI) since 2020. AKMI was developed and implemented to determine the literacy competence of madrasa students in terms of reading, numeracy, science, and socio-cultural students. Furthermore, the Ministry of Religion implements AKMI not only in carrying out assessments but also for diagnosing madrasahs so that they can provide follow-up on the condition of these madrasahs.

In connection with this AKMI, literacy-based learning is also important to be carried out by madrasah at this time. The hope is that students have literate abilities and can behave and provide solutions to the problems they face. Of course, in terms of supporting the literacy-based learning process, the teacher's role is very important in developing a student literacy culture, one of which is through following up on the results of the assessment.

The follow-up used can be in the form of improving the learning process which is carried out, one of which is by applying a learning model in the classroom. In principle, the learning model is used to increase the effectiveness of learning so that it can present a quality learning process. The function of the learning model is to create learning steps that can accommodate student activities and encourage increased competition and the formation of students' character in literacy. Therefore a true teacher must understand a variety of learning models to be implemented. Some recommended learning models for realizing literacy learning include Problem-Based Learning (PBL), Environmental Learning Models, Collaboration-Reflection Oriented Literacy (LOK-R), Contextual Learning, Scientific Approach, Discovery Learning, and Project Based Learning (PjBL).

Of course, in the learning process, the integration of Sundanese local wisdom values needs to be applied in developing individuals universally including physical, cognitive, emotional, language, social, self-concept, basic ethical, and moral development in meeting the 21st-century criteria with 6C competence (Critical thinking and problem solving, creativity, citizenship, character, communication, collaborative) (Rahmah, 2020). One of the local wisdom that can be implemented is the Sundanese people view of breathing which is related to the concept of *silih asah*, *silih asuh*, *silih asih* and *silih wawangi*. In terms of its application, the concept of Jabar masagi needs to be implemented by every madrasah (Suherman, 2018). A program issued by the Government of West Java adapted to the needs of students in West Java with the concept of character education based on local wisdom.

## CONCLUSION

Pancasila students are profiles that are initiated to be achieved by students in implementing the current independent curriculum. To form it, an implementation mechanism is needed using the concept of character education with local wisdom insight. Sundanese local wisdom values such as *silih asih*, *silih asah*, *silih asuh*, *silih wawangi*, *cageur*, *bageur*, *bener*, *pinter* and *singer* are very related and relevant in terms of strengthening the profile of Pancasila students with its 6 elements, namely (1) Faith and piety to God Almighty and have a noble character; (2) Independent; (3) critical thinking; (4) Creative; (5) cooperation; and (6) Global diversity. In the implementation, these values are integrated into the process of the literacy movement at each stage. At the habituation stage, the five values of *cageur*, *bageur*, *bener*, *pinter* and *singer* are internalized every day in one week of learning. The implementation also applies the values of *silih asih*, *silih asuh*, *silih asah* and *wawangi*. The development stage is also carried out by seeking a literacy corner in each class. While in the final stage, namely the learning stage. At this stage, literacy-based learning is carried out using learning models and approaches that prioritize the process of inquiry and student activity in supporting madrasah student literacy in forming Pancasila student profiles that are in line with the challenges of 21st-century education. In the process of implementing it, there needs to be massive coordination for every element in the madrasa, both from students through the Intra-School Student Organization (OSIS), teachers as the spearhead of its implementation to the head of the madrasah as the policy maker in madrasah.

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