

# The Implementation of A Child-Friendly School Programme In Strengthening The Profile of Pancasila Students Based on Religious Moderation In Elementary Schools

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**Abstract:** The fading of the nationalist spirit of the nation's students due to the lack of implementation of Pancasila values and religious and cultural diversity in the school environment will cause cultural degradation due to the times. This research aims to analyze the implementation of the child-friendly school program in strengthening the Pancasila student profile through religious moderation. The research method used is a qualitative case study type. This research was conducted at the State Elementary School (SDN) 01 Ampenan, Mataram City, involving the principal, teachers, and students as research participants. Data collection techniques were obtained through interviews, observations, and documentation and then analyzed by data reduction, data presentation, and conclusion drawing. The results of this study indicate that 1) The implementation of the child-friendly school program can strengthen the profile of Pancasila students at SDN 01 Ampenan with various school activities such as ACIMAS, Beranyen Nyampah, Little Police, and other activities that can shape Pancasila values to students such as unity, tolerance, cooperation. 2) The implementation of a child-friendly school program based on religious moderation successfully supports the implementation of the Merdeka curriculum at State Primary School 01 Ampenan by integrating religious moderation in the learning process which can shape character values in students such as honesty, religion, democracy, tolerance, discipline, creativity, independence, responsibility, care for others and love for the country. 3) The impact of strengthening the profile of Pancasila students through religious moderation has a positive impact on students, namely creating a child-friendly environment, harmony, harmony, and a more inclusive environment, as well as increasing students' understanding of tolerance between religions. Based on these findings, it is important to integrate Pancasila values through a Child-Friendly School Programme that promotes religious moderation in improving students' nationalism as a strengthening of the Pancasila learner profile in the context of religious diversity.

**Keywords:** Child-Friendly School, Elementary School, Religious Moderation, Strengthening Pancasila Learner Profile.

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## Introduction

Character education is an important form of learning in instilling moral values in the younger generation. The culture of Indonesian society tends to have polite characteristics, upholding cooperation, mutual respect, and respect for elders (Selvia & Nyrizzati, 2017). But in reality, today many young people are starting to experience a shift in culture and character due to the times (Nida, 2020). They prefer to follow Western culture rather

than develop their own national culture, such as the lack of knowledge about the nation's diversity, the fading of politeness when walking among elders, and lack of respect for other religions and blasphemy their actions through inappropriate content on social media, and there are even students who bully their friends. Based on data from the 2018 Programme for International Students Assessment (PISA), Indonesia is in the fifth highest position out of 78 countries as the country with the most students experiencing bullying (Lohmeyer & Threadgold,

2023). The percentage of students in Indonesia who experienced bullying was 41.1% after the Philippines (64.9%), Brunei Darussalam (50.1%), Dominican Republic (43.9%) and Morocco (43.8%). The number of student victims of bullying in Indonesia is far above the average of Organisation for Economic Co-operation and Development (OECD) member countries which is only 22.7% (PISA, 2019). The many characters of the nation's young generation that have not been well formed cause moral and cultural degradation due to the development of the times that are not utilized properly (Prihatmojo & Badawi, 2020). Therefore, amid many challenges and cultural diversity, the education system needs to create an environment that not only produces academically qualified students but also has Pancasila character and can respect and understand differences between people, especially in religious contexts (Suprayitno & Wahyudi, 2020). One of the efforts to overcome these problems is to implement a child-friendly school program based on religious moderation to strengthen the profile of Pancasila students in elementary schools.

Strengthening the profile of Pancasila learners can be a relevant approach, especially in the context of culture and the realization of Merdeka curriculum implementation (Marhenno & Harsono, 2023). Forms of Pancasila values that must be embedded in students such as unity, tolerance, and cooperation provide a foundation for realizing the profile of Pancasila students who can support the goals of religious moderation and the creation of a child-friendly school environment (Septiani et al., 2023). Along with the increasing complexity of Indonesia's culturally and religiously diverse society, education should integrate the values of Pancasila in a relevant and religious moderation-based approach (Musyrifin et al., 2022). Indonesia, as a country with a diversity of religions and beliefs, needs to ensure that education not only teaches the correct understanding of each individual's religion but also educates the importance of respecting each other and appreciating other religions (Mujahid, 2023).

The Pancasila Student Profile Strengthening Project (P5) is one of Merdeka's curriculum programs to create students with Pancasila

characters (Septiani et al., 2023). The Merdeka Curriculum aims to provide opportunities for all Indonesian students to become lifelong learners who have global competence and behave according to the values of Pancasila, with six main characteristics that students must have: faith, fear of God Almighty, noble character; cooperation; independent; and creative; global diversity; and critical reasoning (Direktorat Sekolah Dasar, 2020). So students must be instilled with good character by the values of Pancasila so that they can be implemented in everyday life (Sofiyana et al., 2021).

The Child-Friendly School (SRA) program has emerged as a form of education policy that promotes inclusivity, participation, and protection of children's rights (Ruqoiyyah et al., 2021). Child-friendly schools were introduced in 1999 by the Education Section of the UNICEF Programme Office in New York. The implementation of child-friendly schools can indirectly shape the character of students because educators have been given training so that the learning process will prioritize student needs, be anti-discriminatory, provide freedom to students in learning, and consider all students the same regardless of race, religion, or culture (V. K. Dewi et al., 2021). Child-friendly schools can also support the implementation of the Pancasila student profile strengthening project because it has similarities in student character building. With schools that have implemented a child-friendly school program, the project of strengthening the Pancasila profile, which demands an independent curriculum, will be carried out optimally because the school has collaborated with parents in monitoring and shaping student character.

Religious moderation is a person's perspective to be firm in appreciating and believing in various religions as well as differences in race, tribe, religion, culture, customs, and ethnicity to maintain unity among religious communities and the Unitary State of the Republic of Indonesia (Indriani, 2023). Indonesia consists of various religions or multireligious, so it is necessary to instill religious tolerance in students from an early age to avoid stereotypes and prejudices. Therefore, by integrating the value of religious moderation in the child-friendly school program, students will form

an attitude of tolerance, mutual respect, and appreciation for friends of different religions both in the learning process and in the school environment. In addition, the knowledge gained by students will be more meaningful and can be applied in everyday life. This can have implications for a person who does not easily view others who do not agree with them with humility and hatred (Mahasiswa et al., 2022). As is the case at State Elementary School 01 Ampenen, since the Covid-19 pandemic students have often played on mobile phones so that when they enter school their words and actions change, such as using harsh sentences, often making fun of friends, not saying excuse me / bowing when passing teachers, lying to teachers so they don't pray in congregation, and so on.

This is also presented in previous research which is at least grouped through three categories. Research by M. Muttawakil focuses on religious moderation, which shows that Emha Ainun Nadjib's thoughts on religious moderation education lead to an attitude of upholding tolerance and justice among religious communities (Mutawakkil, 2020). In addition, according to the results of research by Sisca Septiani, et al, which focuses on character building in realizing the Pancasila Student Profile, which discusses the importance of promoting good character building, because good character is the basis for students to behave positively, build social relationships, and contribute to a society that has courage, honesty, and a critical attitude (Septiani et al., 2023). Similar things are also described in research by I Luh Aqnez Sylvia and Ruliati, which focuses on school culture in realizing the harmonization of religious diversity and harmony (Sylvia, 2022). The research is this study which raised the school culture program but in this research, it is more specific in the Child-Friendly School (SRA) program to create Pancasila students who get along and harmonious. In addition, Rajaleid, et al.'s research shows that schools with leadership systems that provide opportunities for teachers to try to overcome bullying among students, therefore indirectly can also improve student health by prioritizing student needs through SRA (Rajaleid et al., 2020).

Thus, this study aims to review and analyze the implementation of the Child-Friendly School

Program in the context of strengthening the student profile of Pancasila with a religious moderation approach in elementary schools. Through this approach, it is expected that students can be equipped with an understanding of Pancasila values including unity, tolerance, and cooperation, and be able to apply them in everyday life by considering religious differences. This research will examine the implementation process of the Child-Friendly School program in strengthening the profile of Pancasila students, the integration of child-friendly schools with religious moderation in primary schools, and the impact of its application in strengthening the profile of Pancasila students.

## Materials and Methods

### Method

This research uses a case study research method with a qualitative approach. This method will allow researchers to understand in depth the implementation of child-friendly schools towards strengthening the profile of Pancasila students and the impact of strengthening the profile of Pancasila students in religious moderation at State Elementary School 01 Ampenan. Qualitative research allows researchers to collect in-depth and detailed data (Ramadhan, 2017). The data to be obtained in this study relates to an overview of the implementation of child-friendly schools, the impact, and its integration with strengthening the profile of Pancasila students through religious moderation. This case study approach will also allow researchers to observe and analyze the situation in a specific environment (Yusanto, 2020).

The data collection techniques used in this study were in-depth interviews and observations in the school environment. Interviews were conducted by asking for explanations directly from the research subjects (principals, teachers, and students) using a voice recorder application. Observations were made directly by observing and recording student activities inside and outside the classroom as well as the way of communication and behavior towards fellow friends, teachers, and the school community. Documentation was conducted by collecting data on the child-friendly school program, the Pancasila

student strengthening project, and school activities in worship. The participants involved in this research include:

Table 1. Informant Data

Participant's Name	Status	Religions	Origin	Gender
AP	Headmaster	Islam	SD N 01 Ampenan	F
AG	Teacher	Islam	SD N 01 Ampenan	F
AS	Student	Islam	SD N 01 Ampenan	M
AK	Student	Christian	SD N 01 Ampenan	M
AH	Student	Hindu	SD N 01 Ampenan	F

Information:

M: Male

F: Female

The location of this research was at State Elementary School 01 Ampenan, Mataram City in the even semester of the 2022/2023 school year. To test the validity of the data in this study using the source triangulation technique by analyzing the same data from several different sources (D Pane, 2021). Data analysis techniques are carried out referring to the opinion of Miles and Huberman, including data reduction, data presentation, and conclusions (Miles & Huberman, 2014).

By using this research method, researchers can organize and analyze data more systematically. The data analysis table helps in collecting, categorizing, and summarising relevant quotes in the research to facilitate the discussion and interpretation of the research results (Hermawan & Amirullah, 2016).

## Materials

### 1. Implementation of the Child-Friendly School (SRA) Programme towards Strengthening the Profile of Pancasila Students

The implementation of the child-friendly school program in primary schools is closely related to the strengthening of Pancasila values in students. This is because there are school activities that support the creation of Pancasila students. As the data from the findings obtained in the field according to the principal stated "In creating a child-friendly environment, Pancasila values such as unity, tolerance, cooperation are indirectly taught in the form of various activities at school" (AP, 2023). This was also explained by the teacher that:

"Our school has an activity called *ACIMAS* (I Love Healthy Food) and *Brayen Nyampah* (breakfast together) which is a form of SRA

program where students bring healthy food on Saturday every month, then we gather in the yard for breakfast together and students share food without distinguishing race, ethnicity, culture, or religion" (AG, 2023).

This shows that the strengthening of Pancasila values to become Pancasila learners can be instilled by students of State Elementary School 01 Ampenan, which is supported by child-friendly school programs. In addition, strengthening the profile of Pancasila learners will not be achieved if students do not have the character of patriotism from within themselves. Thus, teachers need to educate students' characters, as the teacher explained that "with the implementation of this child-friendly school, besides we are concerned with children's rights, non-discrimination, we also instill character values in them such as honesty, religion, democracy, discipline, creativity, independence, responsibility, tolerance, environmental care and love for the country" (AG, 2023). This is reinforced by students' statements that, "...we often participate as little policemen when there are national day commemoration activities" (AI, 2023). In addition, the principal revealed that, "we have no difficulty in implementing the Merdeka curriculum, which is required to implement the Pancasila student profile strengthening project because with the previous child-friendly school program we have instilled the character of patriotism as a provision for students" (AP, 2023).

This strengthening of the Pancasila learner profile is also integrated into student learning. This is applied to students in the form of discussion, democracy, making decisions, and respecting other people's opinions. As expressed by the principal, "In learning, teachers always provide opportunities for students to give opinions and we treat all students the same without discrimination" (AP, 2023). This is reinforced by the teacher that "...in learning we try to understand the character of the child, and when the child gives an opinion we will listen and appreciate any form of child achievement." (AG, 2023). Meanwhile, students explained that "in class, we are often asked by the teacher to

have group discussions and make decisions appropriately so we are getting used to deliberation because the teacher gives us freedom in learning" (AH, 2023).

## **2. Implementation of a Child-Friendly School Programme in Religious Moderation**

Students at State Primary School 01 Ampenan consist of several religions so the school treats them fairly and instills religious tolerance to students both in the school environment and in learning. As explained by the principal, "Students here are of various religions, so for religious subjects, we have teachers according to their respective religions and different learning spaces. Islam in the mosque, Christianity in the classroom, and Hinduism in the library" (AP, 2023). To support the achievement of education that implements religious moderation, there are school activities such as religious activities and the cultivation of tolerance. As expressed by the teacher, "There are school activities that support religious moderation such as mandatory dzuhur prayer in the congregation for Muslims" (AG, 2023). This becomes a good habit for students and teaches non-Muslim students to have an attitude of tolerance to respect others who are praying, and vice versa.

## **3. Impact of Strengthening the Profile of Pancasila Students through Religious Moderation**

Religious moderation is also integrated into classroom learning with teachers instilling character values in students such as honesty, religion, democracy, tolerance, discipline, creativity, independence, responsibility, care for others, and love for the country. Based on the observation, teachers include character values in the lesson plan by religious moderation and the principles of child-friendly schools. In addition, character education is integrated by teachers in religious learning as well as general (thematic) subjects such as discussing to instill democratic and honest attitudes; explaining religious diversity with examples of problems in everyday life to instill religious attitudes, tolerance, and care for others; and instilling disciplined, creative, responsible attitudes with various tasks or learning projects.

Based on the researcher's findings, shows that the values of Pancasila in strengthening the profile of Pancasila students through religious moderation have a positive impact on the development of student character. As expressed by the teacher, "In the school environment we always teach students to maintain mutual harmony and respect religious differences" (AG, 2023). It is also explained by students that, "we often play at recess with friends of different religions" (AI, 2023). Thus creating a child-friendly environment that is harmonious and harmonious.

In addition, based on the principal's opinion that "implementing a child-friendly school that prioritizes religious moderation, indirectly encourages the strengthening of the Pancasila student profile because they are more aware of applying values such as unity, cooperation, tolerance in Pancasila" (AP, 2023). This has a good impact on students because they begin to have positive habits and instill in themselves an attitude of patriotism and tolerance. Then, expressed by the teacher, "we can introduce a deeper understanding of the teachings of each religion through general subjects such as PPKN related to cultural and religious diversity" (AG, 2023). As reinforced by students, "we are taught by the teacher in PPKN lessons about religions in Indonesia and how we should react to them" (AK, 2023). So that students do not have the wrong view of other religions and are wise in assessing religious differences.

The integration of religious moderation in strengthening the Pancasila learner profile is also applied through school or extracurricular activities. As explained by the principal, "We also instill students' caring attitude towards others with joint social activities such as raising funds for earthquake and flood victims in Gunung Sari sub-district involving students from various religious beliefs" (AP, 2023). The teacher also revealed, "We also have an art studio that students of various religions participate in and hold art competitions related to religious diversity" (AG, 2023).

## **Results and Discussion**

Based on the findings above, shows that the implementation of the Child-Friendly School Programme has an important role in strengthening the student profile of Pancasila. Through the Child-Friendly School program that prioritizes child participation, character training, and the introduction of Pancasila values, students become more aware of the importance of tolerance, diversity, and togetherness despite different religions (Septiani et al., 2023). Students' active involvement in decision-making and the learning process teaches them the importance of hearing others' opinions and respecting differences (Zubaidah, 2016). Pancasila values, such as democracy and tolerance, are integrated into various aspects of school life (Mujahid, 2023).

The implementation of Child-Friendly Schools also facilitates interfaith students to collaborate socialize and interact positively in extracurriculars. This helps to overcome stereotypes and prejudices, thus creating a more inclusive and tolerant environment (Musyrifin et al., 2022). The character building emphasized in Child-Friendly Schools helps students understand that the values of Pancasila are not just theoretical, but must also be practiced in everyday life (Syafitri, 2022). Thus, the implementation of the Child-Friendly School Programme has great potential in shaping a young generation that respects religious differences and can uphold the character and values of Pancasila (Afina et al., 2023). Therefore, further steps can be taken to integrate Child-Friendly Schools into the Merdeka curriculum more comprehensively and involve the entire school community in strengthening the learner profile of Pancasila.

In addition, the child-friendly school program can be integrated with religious moderation (F. A. Dewi, 2023). This is implemented because the child-friendly school program emphasizes character building, including religious character (Alawi et al., 2022). This is to the results of research according to Alawi et al that Strengthening Character Education (PPK) is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, love for

the country, environmental care, social care, and responsibility (Alawi et al., 2022). These values are the embodiment of the interrelated core values of religiosity, nationalism, independence, cooperation, and integrity that are integrated into the curriculum (Ahmadi et al., 2020). Selain itu perilaku adil terhadap semua siswa baik laki-laki dan perempuan, dari berbagai ras, budaya maupun agama dapat ditunjukkan melalui penelitian menurut Saragih dan Subroto bahwa strategi kesetaraan aksesibilitas siswa sekolah ramah anak melalui penyesuaian perilaku siswa (Saragih & Subroto, 2023). So it can be said that the implementation of child-friendly schools integrated with religious moderation in strengthening the profile of Pancasila students can support the implementation of an independent curriculum because it is relevant to these main values.

The impact of the religious moderation approach in encouraging the strengthening of the Pancasila learner profile in schools. This approach proves that an inclusive approach to diverse religious beliefs can have a positive impact on students' character development (Ahmadi et al., 2020). Through a deeper understanding of religions and beliefs, students are better able to overcome prejudices that may arise from a lack of correct information about other religions (Fihrisi et al., 2023). The tolerance instilled helps to create an inclusive environment where students feel accepted and respected regardless of their religion (Abror & Rohmaniyah, 2023). By combining a deeper understanding of religion, an attitude of tolerance, and the application of Pancasila values, this approach contributes to forming a young generation that is responsible, tolerant, and respectful of religious differences in the spirit of unity.

A deeper understanding of Pancasila values, especially in the context of religious moderation, enables students to see the relevance of these values in maintaining social harmony and harmony (Sutrisno, 2019). Involvement in joint religious activities helps to transcend religious group boundaries and shape positive interactional experiences (Rahmawati & Haryanto, 2020). The integration of Pancasila values that focus on religious moderation has a significant impact on students' character development and the formation

of tolerance attitudes (Sabil, 2023). Through this approach, schools play a role in shaping individuals who respect differences, apply the principles of religious moderation, and uphold the values of unity in the spirit of Pancasila.

### Conclusions

The implementation of the child-friendly school program (SRA) at SD Negeri 1 Ampenan has been found to strengthen the profile of Pancasila students. This is supported by various school and extracurricular activities such as ACIMAS, Beranyen Nyampah, Cilik police, and other activities. This program is implemented to form character values in students such as honesty, religion, democracy, discipline, creativity, independence, responsibility, tolerance, environmental care, and love for the country. In addition, the SRA program is integrated with Pancasila values such as unity, tolerance, and cooperation and taught to students in everyday life. Meanwhile, the impact of strengthening the Pancasila student profile through religious moderation has a positive impact on students, namely creating a child-friendly environment, harmony, tolerance, creating a more inclusive environment, introducing a deeper understanding of various religious teachings to overcome stereotypes and prejudices, so that students do not have the wrong view of other religions and are wise in assessing religious differences.

The limitations of this study focus on school culture or programs implemented by schools such as child-friendly schools, but it does not rule out the possibility of strengthening the profile of Pancasila students can be supported through other education programs. So the researcher's suggestion for further research can examine the implementation of adiwiyata schools in strengthening the profile of Pancasila students.

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