



Analysis of MANTAB Habituation in Strengthening the Profile of Pancasila Students of Elementary School Students

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Abstract: The Profile of Pancasila-based Students is a standard for students' character and skills grounded in Pancasila's values, serving as a framework for achieving national education goals. The purpose of this research is to describe and analyze the implementation of the dimensions of faith, fear of God Almighty, and noble character in habituation activities as part of the implementation of the Pancasila Learner Profile. In addition, this research focuses on identifying the various obstacles that arise and on efforts to resolve them. This research approach refers to the descriptive qualitative method. The data collection process was carried out using interviews, observation, and documentation. The stages of data analysis include information collection, filtering (reduction), data presentation, and final conclusion drawing. To test the validity of the data, source triangulation techniques were used to ensure the credibility of the findings. The results of the Pancasila Student Profile research are implemented through programmed routine habituation activities and exemplary routines. Obstacles to its implementation include a lack of evaluation and monitoring, insufficient student understanding, a negative environment, and insufficient student motivation. Solutions to these obstacles are consistent evaluation and monitoring, teacher training, collaboration of principals, teachers, parents, and students, and student motivation. The results of this study contribute to the development of knowledge regarding habit-forming strategies to strengthen the Pancasila Student Profile, as well as providing a practical overview for educators on implementing habit-forming activities in the school environment.

Keywords: implementation, Pancasila student profile, habituation

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Introduction

Education is an effort to influence the future, where current actions become the foundation for shaping individuals and society (Anastasiadou et al., 2022). In line with Law Number 20 of 2003, Article 3, the aim is to develop spiritual intelligence, ethics, and adaptive skills to face future challenges. Education is often seen as an explorative process that relies on teachers' practical experience in teaching, without overemphasizing formal teaching theory or education management. The main focus is on field practice rather than theoretical or administrative approaches (Hasan & Abdulkarim, 2022). Education serves to identify and standardize individuals. Through this process, education creates and reinforces inequalities, both among individuals and in their self-understanding, making difference acceptable and justified (Godfrey-Faussett & Baird, 2025). According to Hidayat & Abdillah (2019: 24), education is not only about producing smart and creative generations, but also about instilling awareness of cultural preservation and strong character building. Education is an essential process that serves as a means of fostering personality maturity and strengthening human character as a whole (Anderiani & Wilujeng, 2015). Education aims to holistically improve the quality of Indonesian people, including their faith, morals, independence, intelligence, and work ethic (Agustinova 2020). Education in a narrow sense focuses on schools as learning centers with an independent curriculum to produce graduates who are globally competitive, moral, and ready to face the challenges of the times (Hermawan, 2020; Tuerah &

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Tuerah, 2023)(Putri & Arsanti, 2022) The Merdeka Curriculum is designed to build the skills and character of students in formal education, in line with the values of the Pancasila Student Profile. Ki Hajar Dewantara's principles of exemplary, motivation, and support emphasize that education is not only about transmitting knowledge, but also character building and a spirit of lifelong learning (Pristiwanti, D., Badariah, 2022). Family is the first education, where parents shape children's character and morals, laying the foundation for their future personality (Laksana, 2021). Elementary school, as the foundation of formal education, plays a strategic role in shaping students' personalities. Character formation does not occur instantly but is a long process influenced by exposure to information and real examples from the social environment (Rahadini et al., 2024)

The moral crisis is increasingly worrying, especially among students, with bullying behavior as the main problem. Actions such as extortion, exclusion, humiliation, and physical violence damage morale and the school environment. Moral education should be seen as a strategic effort to form individuals who think critically and are ethically responsible in addressing global issues such as the climate crisis, social conflict, and economic inequality (Huo et al., 2023). Instilling positive behavior, Pancasila values should be integrated into character education. Character education should not be seen as a mere innovation in education, but rather as a fundamental reform effort that requires careful planning, proper implementation, and active participation from all elements involved in the education process. Without the serious involvement of all parties, this reform will lose its meaning (Nur, 2017). Character is a unique identity that distinguishes the quality of one individual from another (Haryati, 2016). The moral decline of students motivated the creation of the Pancasila Student Profile to cultivate a generation with strong character by making Pancasila values a reference for mindset, behavior, and daily actions (Basri et al., 2021). This statement is in line with the Decree of the Head of the Education Standards, Curriculum and Assessment Agency Number 009/H/KR/2022 regarding the determination of the dimensions, elements, and sub-elements of the Pancasila Learner Profile in the Merdeka Curriculum, which is the main basis for structured and directed student character building (Rizky et al., 2022) The Pancasila Learner Profile reflects the character and skills formed through daily experiences and internalized through culture in the educational environment (lin, 2022). The Pancasila Learner Profile represents the ideal graduate, with the character and competencies that must be built in line with the strengthening of Pancasila values in students. (Kemendikbud, R.I, 2022:2) The Pancasila Learner Profile is a strategic guide for educators in shaping student character and competence in a directed manner. Through habituation activities in the school environment, students find it easier to understand and implement the values of Pancasila in everyday life, thereby overcoming the low implementation of the Pancasila Learner Profile (Rohana & Ediyono, 2023). Character strengthening can be realized through learning, habituation activities at school, and extracurricular activities. (Rusiadi, 2023) Habituation is the process of forming certain patterns of behavior, while habits are learned responses performed repeatedly in the same situation (Syaroh & Mizani, 2020). The habituation program consists of activities designed to form habits, so that they can be carried out spontaneously without planning or deep thought (Anggraeni et al., 2021). Habituation is a systematic process that instills attitudes and behaviors through continuous repetition until they become automatic responses without conscious awareness.

The results of an interview with the VB class teacher at Kalibanteng Kulon 02 Elementary School indicate that the school has implemented habituation activities from Monday to Friday. Efforts to shape the character of Pancasila Student Profile students are still not optimal, especially in instilling the dimensional values of faith, piety to God Almighty, and noble character. Problems arise, such as late assignment submissions, violations of discipline, and the use of poor language. In addition, students' level of independence is still low, with a reliance on tutors, older siblings, or parents to complete tasks, which can hinder their learning development. This indicates a gap between the habit-forming program implemented and the achievement of the Pancasila Student Profile values, so researchers need to conduct a more in-depth study of its application.

This research is strengthened by previous studies, such as those conducted by Murni et al. (2023), which found that character building based on habituation in elementary schools is quite effective, although it still faces challenges in its implementation. Collaboration among school community members, a reward-and-punishment system, and exemplary teachers and school staff support the program's success.

In addition, a study by Wijayanti et al. (2022) showed that strengthening character through the habituation method at MAN 1 Jepara resulted in a culture of good behavior that persisted without coercion. This proves that habituation can be an effective strategy in building responsible student character.

Another study by Kusrini (2024) at Pendem 2 Elementary School highlighted the implementation of a positive discipline habituation program through daily thematic activities, such as Monday Suplit, Tuesday Jas Syantik, Wednesday Bratawali, Thursday Markisa Saso, Friday Blessing, Saturday Bersemplang, and others. The success of this program is supported by the active roles of the school committee, teachers, and parents. However, it is still constrained by differences in student conditions, limited individual awareness, and environmental factors.

The main objective of this study is to analyze the implementation of habits schools use to strengthen the dimensions of faith, devotion to God Almighty, and noble character among fifth-grade students at Kalibanteng Kulon 02 Elementary School. This study focuses on the extent to which habit formation activities in the dimensions of faith, piety towards God Almighty, and noble character strengthen the Pancasila Student Profile.

Methods

This study applied a qualitative descriptive method as an analytical strategy designed to explore phenomena in depth and within their natural context, allowing a comprehensive understanding of the reality being examined without specific treatment or experimentation (Sugiyono, 2021). This approach was grounded in the postpositivist paradigm, with the researcher serving as the primary instrument in the data collection process by actively observing, recording, and analyzing field data. A triangulation method was employed to collect data, combining interviews, observations, and documentation to obtain a complete and accurate representation of the research focus. Data analysis was conducted inductively, emphasizing the discovery of meaning rather than generalizing findings. This approach was selected to examine the implementation of the dimensions of the Pancasila Student Profile in habituation activities conducted in class VB at Kalibanteng Kulon 02 Elementary School, Semarang City, during the 2025 school year.

The findings were presented in descriptive narrative form to portray the actual conditions in the field rather than numerical or statistical outcomes. The research procedures followed the stages outlined by Sugiyono (2022), which included describing, reducing, and selecting data. In practice, four primary data collection techniques were used: direct observation, in-depth interviews, documentation, and triangulation to integrate data and strengthen validity (Sugiyono, 2020). Throughout the implementation of this study, data were collected systematically through interviews, observations, and documentation. Data sources played an essential role in providing information relevant to the research process (Sugiyono, 2021). Based on their origin, data sources were categorized into primary and secondary sources. The primary data sources consisted of the school principal, the fifth-grade teacher, and three fifth-grade students at Kalibanteng Kulon 02 Elementary School. Credibility was ensured through source triangulation, which involved comparing information derived from different sources, methods, and data-collection times (Sugiyono, 2021).

For data analysis, this study applied the interactive model of qualitative data analysis introduced by Miles and Huberman, comprising three components: data reduction, data display, and conclusion drawing and verification. This analytical process was iterative and continued until the data were considered sufficient and no new information emerged (Sugiyono, 2021).

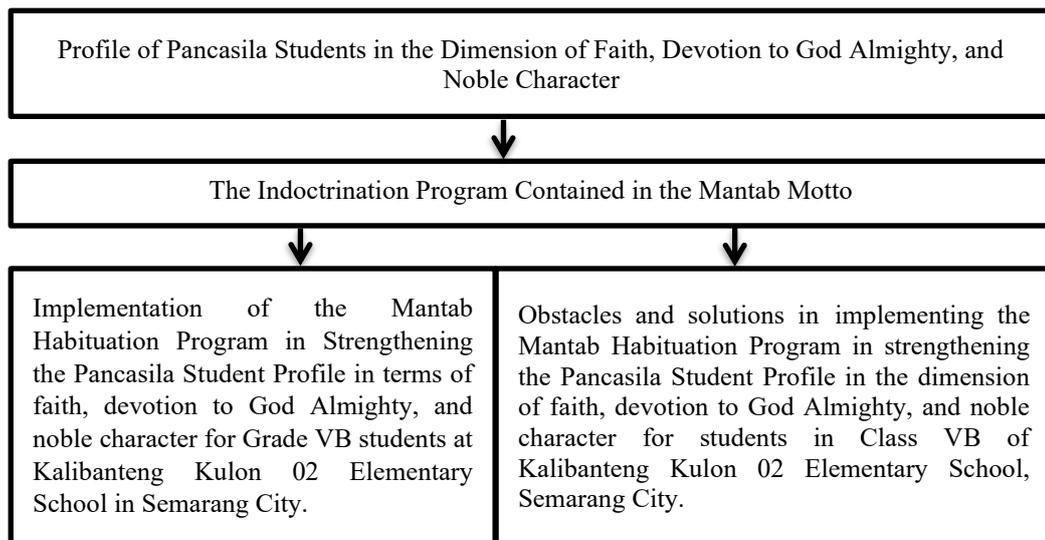


Figure 1. Data Analysis Process

Results and Discussion

Results

Kalibanteng Kulon 02 Elementary School, Semarang City, implemented the Merdeka Curriculum by internalizing the Pancasila Student Profile through the *Mantab* habit formation program. As the school motto, *Mantab* is not just a slogan, but reflects a commitment to the values of Pancasila: Independence, Noble Character, Nationalism, Tolerance, Trustworthiness, and Achievement. This implementation affirms schools' role in shaping students' character in accordance with essential national principles. The motto *Mantab* is based on nine basic student characters and is realized through routine habit-forming activities at Kalibanteng Kulon 02 Elementary School. These activities aim to strengthen students' positive characters in line with the school guidelines contained in the nine basic student characters, namely Love for Allah SWT and all His creations, independence, responsibility, honesty, trustworthiness, wisdom, respect, politeness, generosity, caring, teamwork, self-confidence, creativity, hard work, leadership, fairness, kindness, humility, tolerance, and commitment to peace and unity. Insha'Allah, we will implement this, and Insha'Allah, there will be a change in our students' behavior.



Figure 2. Habituation of Kalibanteng Kulon 02 Elementary School

The routine habit of Kalibanteng Kulon 02 Elementary School, from Monday to Friday, aligns with the principal's statement that Senalis (Nationalist Monday) activities include a flag ceremony every

Monday. This ceremony is structured. The series of ceremonies includes a flag salute, silence, reading the Pancasila text, the student pledge, and the supervisor's mandate. The flag ceremony is a means of instilling students with the character and spirit of nationalism.



Figure 3. Habituation of Senalis

Selisik (Tuesday Literacy Asik) literacy habituation activity. Students read a book for 15 minutes, then summarize and retell its contents. This activity aims to increase students' understanding and interest in reading. Selisik activities are not only reading, as the name implies, Selisik (Tuesday literacy fun) literacy habituation activities are also carried out by fun performing poetry, drama, rhymes, and geguritan.



Figure 4. Habituation of selisik

Religion (Wednesday Religion) is the activity of reading Asma'ul Husna. After reading Asma'ul Husna, continue with prayers and praises. Asma'ul Husna habituation is carried out by Muslims, and non-Muslims practice religious habituation according to their beliefs. Non-Muslim Christian students are gathered separately in the religious room, where they read the Bible and praise.



Figure 5. Habituation of Religi

Kasih (Thursday Kreasi Hebat) is a habituation activity that showcases students' talents. Kasih gives students the freedom to showcase their talents, including traditional dance, modern dance, and singing across various genres. Each performance is given appreciation in the form of speech, applause, or gifts.



Figure 6. Habituation of Kasih

Jusesih (Friday healthy and clean) habituation activities carried out are gymnastics together and community service. Gymnastics is designed to be interesting with the use of various songs, both national and pop. Community service involves all school members in an effort to keep the environment clean in a sustainable manner.



Figure 7. Habituation of Jusesih

Table 1. Daily Programs

Daily Program	Activity Name	Character
	1. Senalis	1. Nationalism
	2. Selisik	2. Discipline
	3. Religion	3. Religious
	4. Kasih	4. Creative, Mutual Cooperation
	5. Jusesih	5. Discipline, Cooperation, Environmentally Conscious
Daily Role Model Program	1. Zuhr prayer in congregation	1. Religious
	2. Nail inspection	2. Responsibility, independence
	3. Uniform inspection	3. Responsibility, independence

The focus of this research is the strengthening of the dimensions of faith, fear of God Almighty, and noble character through habituation with five elements, personal morals, religious morals, social, natural, and state. The element of religious morals at Kalibanteng Kulon 02 Elementary School is applied through religious habituation, praying dhuhur in congregation, and praying when starting learning activities. This habit aims to strengthen spiritual values and a sense of love for God Almighty.



Figure 8. Zuhr Prayer in Congregation

Habituation at school in strengthening religious morals makes students worship regularly, both at school and at home. The personal morals element includes integrity and self-care. Strengthening these values is achieved through the Jusesih program, which aims to maintain students' cleanliness and physical health through joint gymnastics and community service within the school environment.



Figure 9. Student Nail Check

Based on the picture, the teacher has incorporated personal morals about physical self-care. The teacher checks the personal hygiene of nail care. Nail inspection is done once a week, every Monday after the flag ceremony.



Figure 10. Inspection of Students Dressed Neatly

Based on the picture, the teacher checks the students' clothes and completes attributes, such as ties, belts, and hats. Students have also started taking care of themselves, brushing their teeth before and after sleeping, dressing neatly, and going to school on time. Students have demonstrated courageous honesty by speaking the truth, reporting friends who do not carry out picket lines, and refusing to cheat during exams and when finding money. The teacher also provides a direct example of this attitude. Elements of moral treatment of humans include respect for similarities and differences. Habituation carried out, such as selisik, religion, and love. Students learn to respect differences and respect their

friends, as seen in the habit of selisik, where students show appreciation when their friends perform in front of the field.



Figure 11. Students Sit Neatly to Respect Other Students in the Habit of Whispering

The moral element for humans is not only respecting differences but also involving students in working together; joint training before performing the work also contributes to the habituation of love. Working together is not only done during habituation activities; in class, they also work with their classmates according to the teacher's direction.



Figure 12. Students Work Together with Their Classmates

Students show courtesy, sharing, and care for others. Based on observations and interviews revealed that they greeted, shook hands, and held donations for sick friends, reflecting empathy in morals to humans.



Figure 13. Students sharing food

The school also applies morals to nature through the Jusesih program where students and teachers work together to clean the school. Students carry out picket lines, throw garbage in its place, and show a reflection of the values of responsibility, social ethics, and care for the environment. Environmental cleanliness is important.

Elements of state morals, including the exercise of rights as Indonesian citizens accompanied by demands for active responsibility in maintaining integrity to participate in the life of the nation and receive protection, services, and equal opportunities according to the constitution. Habituation of state morals is carried out through the *senalis* program, flag ceremonies to strengthen the spirit of nationalism and loyalty to the homeland. In addition, apples before habituation activities are also carried out to increase student nationalism by honoring the Red and White flag, singing the Indonesia Raya song, and reciting Pancasila as the foundation of the state.



Figure 14. Roll Call Activity before Habituation

Discussion

Kalibanteng Kulon 02 Elementary School Semarang City implements the Pancasila Learner Profile of the dimensions of faith, fear of God Almighty, and noble character using the habituation method. Habituation is the most basic form of learning, which is a very simple learning process and does not require complex thinking (Gershman, 2024). Habituation according to (Arifin & Rusdiana, 2019: 169) can be seen as a systematic strategy in shaping behavior, where an action This activity is carried out routinely and continuously so that it can form patterns of behavior that are inherent in the daily life of individuals. This method is important to be implemented by teachers in an effort to build student character so that students are accustomed to commendable behavior. According to (Andres, 2023: 17) Habituation is a repetitive process to form patterns of thought, attitude, and behavior according to the set goals.

The habituation of Kalibanteng Kulon 02 Elementary School Semarang City applies routine programmed habituation and exemplary routine. (Ropin Sigalingging, 2022: 93) Realizing education that emphasizes sustainable character building to unify the values of the Pancasila Student Profile through the mindset, attitudes, and behavior of students systematically into routine habituation and school culture. (Sri Lestari, 2020: 29) The concept of character development, habituation is carried out through a school culture that is applied in routine activities, spontaneous actions, conditioning, and exemplary. According to (E. Mulyasa 2012; Desita & Avanti: 2023) Routine habituation activities are scheduled and sustainable activities that teachers implement to instill positive habits in students. Exemplary routine habituation, according to (Saputri et al., 2023) is a positive action taken by teachers and educators as an example for students.

Routine, programmed, and exemplary habituation are in line with research (JASMANA, 2021) which instills character through three forms of habituation: routine, spontaneous, and exemplary. (Marlini et al., 2023) highlighted children's moral development through routine, spontaneous, exemplary, and programmed habituation methods, reflecting behaviors such as honesty, helping, politeness, and tolerance. (Maghfiroh et al., 2023) emphasizes the application of the Pancasila Student Profile for character building through programmed, routine, and spontaneous habituation. Meanwhile, (Ismanto & Pratomo, 2024) character education is applied in routine, programmed, spontaneous, exemplary activities, and environmental management.

The implementation of *mantab* habituation in strengthening the Pancasila Student Profile has been running, but it is not optimal, there are still student attitudes that are not appropriate. Obstacles faced in the application of character (Putra & Fathoni, 2022) Limited facilities, differences in student character, and low awareness of learning are challenges. The solution is that teachers supervise students in the

school environment and reprimand rule breakers. Obstacles in the implementation of habituation at Kalibanteng Kulon 02 State Elementary School, Semarang City include 1). Lack of evaluation and monitoring, habituation activities must be evaluated to assess the suitability of implementation with the plan and measure changes in attitude before and after the program. (Uswatun & Mirdat, 2020: 75) Evaluation of a program can run optimally if an evaluation of its implementation is carried out; 2). students' lack of understanding of the importance of habituation hinders the achievement of character education goals. They tend to see it as a routine, not as an effort to shape the character of the Pancasila Student Profile. 3). The influence of the negative environment plays a crucial role in shaping children's attitudes and learning outcomes. A supportive environment strengthens character according to the Pancasila Learner Profile, while an unfavorable environment can have a negative impact on morale and behavior. Unfavorable home conditions can hinder positive character building at school. 4). Student motivation. Motivation is an internal drive to act according to individual desires. Lack of student motivation in habituation activities is a major obstacle in achieving the goals of character building as a result of research students are still lazy, lazy to carry out ceremonies and literacy, joking in habituation

Solutions to overcome these obstacles are 1). Consistent Evaluation and Monitoring, Evaluation and monitoring need to be done consistently. Students' attitudes and behaviors need regular monitoring and evaluation because they can change according to internal motivation and environmental factors; 2). Teacher training, Teacher training plays an important role in improving professionalism and supporting learning objectives, both in cognitive aspects and student character. For example, environmental education training equips teachers to instill awareness of cleanliness through community service in the Jusesih habit, which encourages students to apply personal hygiene. 3). Collaboration between teachers, parents and students Collaboration or cooperation is of course very important. Through cooperation, everything will be easier and faster to achieve. (Nella Agustin, et al, 2021: 3) Teachers have a crucial role in shaping student character based on the norms applied in schools and society. Educating implies the process of internalizing moral values into students, with the aim of forming individuals who uphold civilization and are able to behave in accordance with ethical principles (Sugiyanto et al., 2023) . (Moeins, et al., 2024: 132) Character education in schools requires close collaboration with families and communities to form students with integrity and strong character; 4). Student motivation, Teachers can increase student motivation in habituation with constructive feedback, rewarding, and instilling responsibility through leadership tasks. Motivation can also be increased through advice on the impact of habituation for oneself and others.

Conclusion

Kalibanteng Kulon 02 Elementary School implements programmed routine habituation, and exemplary in linking the Pancasila Student Profile to the dimensions of faith, fear of God Almighty and noble character. Programmed routine habituation, namely: 1) senalis strengthens the elements of state morals; 2) selisik strengthens the elements of morals to humans; 3) religion strengthens the elements of religious morals and morals to humans; 4) love strengthens the elements of morals to humans; and 5) jusesih strengthens the elements of personal morals and morals to nature. Exemplary routine habits that are implemented are: maintaining nail hygiene, habituation to arrive on time, habituation to carry out class pickets, habituation to pray when starting and ending both habituation and learning, habituation to pray dhuhur in congregation, habituation to honesty, being polite, courteous and friendly, and exemplary attitudes of sharing carefully. Exemplary routine habituation strengthens the elements of religious morals, personal morals, morals to humans and morals to nature. The habituation that has been carried out at Kalibanteng Kulon 02 Elementary School has been running but has not been optimal because it has several obstacles. The obstacles that occur are lack of evaluation and monitoring, lack of student understanding, negative environment, and lack of student motivation. The obstacles that occur need solutions, solutions that can be done include consistent evaluation and monitoring, teacher training, collaboration of parents, teachers, students, and student motivation. The results of this study contribute to the development of knowledge regarding habit-forming strategies in strengthening the Pancasila Student Profile, as well as providing a practical overview for educators in implementing habit-forming activities in the school environment.

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