

The Significance of Pancasila Values for Character Building from an Islamic Perspective

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ABSTRACT: Pancasila is the foundation of the Indonesian state, derived from various aspects of the nation's founding fathers, including Islamic teachings. This qualitative, literature-based research examines the significance of Pancasila values for character development within Islamic teachings. The data analysis technique used content analysis, selecting elements aligned with the research focus and objectives. This study found that Pancasila values for character development are significant to Islamic teachings: (1) Belief in the One and Only God is significant to Surah Al-Ikhlâs verse 1, Surah An-Nahl verse 22, Surah An-Nahl verse 51, Surah Al-Baqarah verse 163, Surah Al-Isra verse 22, Surah Al-Kahf verses 1-4, and Surah Al-Mu'minun verse 91; (2) Just and civilized humanity is significant with Surah Al-Baqarah 213, Surah An-Nisa verse 135, Surah Al-Maidah verse 8, Surah Al-An'am verse 152, Surah Al-A'raf verse 29, Surah An-Nahl verse 90, Surah Al-Hujurat verse 13, Surah Al-Hadid verse 25, and Surah Al-Mumtahanah verse 8; (3) Indonesia's unity is significant with Surah Ali Imran verse 103, Surah Al-Hujurat verses 10-13, Surah Al-Anfal verse 46, Surah Yunus verse 19, Surah Hud verse 118, Surah An-Nahl verse 93, and Surah As-Shura verse 8; (4) Democracy led by wisdom in deliberation or significant representation with Surah Al-Baqarah verse 233 and Surah Ali Imran verse 159; (5) Social justice for all Indonesian people is significant with Surah Al-Baqarah verse 177, Surah An-Nisa verse 36, Surah Ali Imran verse 58, Surah An-Nahl verse 90, Surah Al-Isra verse 26, and Surah As-Shura verse 15.

Keywords: Pancasila Values, Character Cultivation, Islam.



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INTRODUCTION

Pancasila is the foundation of the state and serves as a guideline for the Indonesian people, a principle that will always be present throughout the life of the Indonesian nation. Furthermore, Pancasila is a system of values and, in its implementation, has fulfilled these requirements. Pancasila is systematic because it consists of several principles, namely five principles, each with its own meaning (Sari & Najhicha, 2022). The first principle of Pancasila states "Belief in the One and

Only God," which means that Indonesia is not a theocracy or a state based solely on a particular religion. However, Indonesia is also not a secular state, meaning a state that separates religion from the state (Penyusun, 2009).

The relationship between religion and Pancasila is a mutually beneficial one, where religion enhances the nation's morale, and the state, with its Pancasila, ensures a safe, peaceful, and secure religious life. Pancasila, with its positive laws, is fundamentally in accordance with Islamic teachings (Yani et al., 2025). Through the development of a civil society, through cultural channels, it is hoped that positive laws inspired by Islam will one day be accepted by both the Muslim community and non-Muslims (Marhaeni, 2017). This is certainly true, as Pancasila is the nation's philosophy and ideology deeply rooted in Indonesian society. Many experts have even commented on and defined Pancasila in relation to its values.

Gesmi & Y (2018) commented on Pancasila as stated by several experts as follows: Pancasila is the philosophical basis and ideology of the state which is expected to be the outlook on life of the Indonesian nation as a unifier, a symbol of unity and oneness as well as the defense of the nation and state (Notonegoro); Pancasila comes from the word "Panca" which means five and "sila" which means principle or basis, which can be interpreted as guidelines or rules about good behavior; Pancasila is the content of the soul of the Indonesian nation which has been buried silent for centuries by western culture, thus Pancasila is not only the philosophy of the state, but the philosophy of the Indonesian nation (Schottmann & Camilleri, 2012).

Several previous studies have discussed character education or the instillation of character education values. Farantika (2023) studied character formation for early childhood in schools and madrasahs. Shofwan (2022b) studied the implementation of character building in schools and madrasahs. Hafni (2023) studied character education to develop students with a balance of IQ, ES, and SQ. Shofwan (2022a) studied character building through Buddhist teachings. Setyowati (2023) discussed strategies for building character in early childhood. Although all of the aforementioned studies have discussed character education, none of them have addressed the significance of Pancasila values for character development from an Islamic perspective (Achadi & Fithriyana, 2020). Therefore, this study will begin by discussing the significance of Pancasila values for character development from an Islamic perspective (Hamdan, 2021).

METHOD

This qualitative paper utilizes library research. Nazir (2011) states that library research is a data collection technique that involves reviewing books, literature, notes, and reports related to the problem being solved. A library study is a study to gather information and data from various sources available in a library, such as books, magazines, and other sources (Mardalis, 2006).

Qualitative research is defined as the research used to examine natural objects, where the researcher is the key instrument. Data collection techniques utilize data triangulation, data analysis is inductive,

and qualitative research results emphasize generalizations (Abdussamad, 2021). Furthermore, data collection is not guided by theory but by facts discovered during fieldwork.

Meanwhile, Muhadjir (2000) stated that library research requires more philosophical and theoretical processing than empirical testing in the field. Because of its philosophical and theoretical nature, library research more often uses a philosophical approach than other approaches. The methods used in this discussion are deduction (thinking from the general to the specific), induction (thinking from the specific to the general), and comparison (thinking to find differences and similarities). (Hadi, 2004).

RESULT AND DISCUSSION

Pancasila, with its constitutional completeness, constitutes the sentence of equality (*kalimah sawa*) or the common platform of this nation. Given that Pancasila is an open ideology, it offers ample opportunity for all social groups to participate positively in its implementation. Therefore, Islamic leaders must also be responsive to this issue (Madjid, 2010).

The Pancasila values that must be applied in the daily lives of students in Indonesia are found in the main section, outlined in several points (Kemuning, 2017). Dahlan & Asyari (2010) explain these points as follows:

First, the divinity of the Almighty. Namely, the values contained in the principles of the Almighty God, include: (1) The Indonesian nation expresses its belief and devotion to the Almighty God; (2) Indonesian people believe and are devoted to God Almighty in accordance with their respective beliefs; (3) Developing an attitude of respect and cooperation between followers of different religions and beliefs; (4) Fostering harmony among fellow religious communities; (5) Religion and belief in God are personal matters; (6) Develop an attitude of mutual respect for the freedom to practice worship in accordance with one's religion; and (7) Not imposing a religion and belief in God Almighty.

Second, just and civilized humanity. Namely, the values contained in the principle of just and civilized humanity, including: (1) Recognizing and treating humans according to their dignity and status as creatures of God Almighty; (2) Recognizing the equality, equality of rights and basic obligations of every human being, without differentiating between ethnicity, customs, race, religion, gender, social status, and skin color; (3) Developing an attitude of mutual love for fellow human beings; (4) Developing an attitude of tolerance and respect; (5) Developing an attitude of non-arbitrariness towards others; (6) Upholding humanitarian values; (7) Enjoying humanitarian activities; (8) Daring to defend truth and justice; (9) The Indonesian nation feels itself to be part of all humanity; and (10) Developing an attitude of respect and cooperation with other nations.

Third, the unity of Indonesia. Namely, the values contained in the principle of Indonesian unity, including: (1) Being able to place unity, unity, and the interests and safety of the nation and state as common interests above personal and group interests; (2) Being able and willing to sacrifice for the

interests of the state and nation when necessary; (3) Developing a sense of love for the homeland and nation; (4) Developing a sense of pride in the Indonesian nation and homeland; (5) Maintaining world order based on independence, eternal peace, and social justice; (6) Developing Indonesian unity based on *Bhinneka Tunggal Ika*; and (7) Advancing social interaction for the sake of national unity and oneness.

Fourth, the people are led by wisdom in representative deliberations. Namely, the values contained in popular principles which are guided by wisdom in representative deliberations, include: (1) As citizens and members of society, every Indonesian human being has the same position, rights and obligations; (2) You must not impose your will on other people; (3) Prioritize deliberation in making decisions for the common good; (4) Respect and uphold every decision reached by deliberation; (5) With good determination and a sense of responsibility to accept and implement the results of deliberation decisions; (6) In deliberations, collective interests are prioritized over group or personal interests; and (7) Decisions taken must be morally accountable to God Almighty.

Fifth, social justice for all Indonesian people. Namely, the values contained in the principle of social justice for all Indonesian people, including: (1) Developing noble deeds that reflect the attitude and atmosphere of family and mutual cooperation; (2) Developing a just attitude towards others; (3) Maintaining a balance between rights and obligations; (4) Respecting the rights of others; (5) Like to provide assistance to others so that they can be independent; (6) Not using property rights for businesses that are exploitative of others; (7) Not using property rights for wasteful things and lifestyles; (8) Not using property rights for things that are contrary to and detrimental to the public interest; (9) Like to work hard; (10) Like to appreciate the useful work of others; and (11) Like to carry out activities in order to realize equitable progress and social justice.

Kemuning (2017) stated that from the Pancasila values mentioned above, students or pupils can apply positive attitudes in daily life as follows. First, a positive attitude towards the principle of belief in the One Almighty God, including: (1) if religious adherents respect and cooperate with each other, harmony will be created; and (2) each individual may not force their religion on others. Second, a positive attitude towards the principle of just and civilized humanity, including: (1) upholding human values; and (2) treating people according to their dignity and worth. Third, a positive attitude towards the unity of Indonesia, including: (1) developing unity based on *Bhinneka Tunggal Ika*; and (2) maintaining harmony between nations. Fourth, a positive attitude towards the principle of democracy led by the wisdom of deliberation and representation, including: (1) upholding one's rights and obligations in a deliberation; and (2) making decisions in accordance with the common interest, not personal interests. Fifth, a positive attitude towards the principle of social justice for all Indonesian people, including: (1) considering that all human beings have the same dignity; and (2) not discriminating against one person's justice.

The Significance of Pancasila in Islam

Fundamentally, the content of Pancasila is closely aligned with Islamic values. All the terms in the language represent the interests of all parties, are flexible, and yet flexible in their application. Words such as faith, humanity, unity, deliberation, and justice are among the many terms used in the Quran and adopted into Indonesian, embodying the vocabulary of Pancasila (Maksum, 2011). Shofwan (2025) explains the significance of Pancasila within Islamic teachings as follows:

First, the divinity of the Almighty. Namely, Islam recommends worshipping the Almighty God. The significance of this is that the verses of the Koran can be explained as follows.

"Say, Allah is One" (QS. Al-Ikhlâs: 1).

"Your God is the One God" (QS. An-Nahl: 22).

"Do not worship two Gods, indeed He is the One God" (QS. An-Nahl: 51).

"And your God is the Almighty God, there is no God but Him, the Most Gracious and the Most Merciful" (QS. Al-Baqarah: 163)

"Do not create another God besides Allah, or you will become disgraced and humiliated" (QS. Al-Isra: 22)

"Praise be to Allah who has sent down the Book (Al-Quran) to His servants and has not made it crooked, as a straight guidance to warn of a very painful punishment from His side and to give good news to the believers who do good deeds that they will be well rewarded. They will abide in it forever. And to warn those who say, "Allah took a child" (QS. Al-Kahf: 1-4)

"Allah has no children, and there are no (other) Gods with Him, (if there were many Gods), then each God would bring what (creatures) he created, and some of those Gods would defeat some of the others" (QS. Al-Mu'minun: 91).

Second, just and civilized humanity. Namely, Islam recommends implementing humanitarian teachings fairly, so as to create balance in society, such as defending the truth, developing a sense of mutual love, acting fairly, and developing an attitude of helping each other in goodness (Rohman & Sari, 2022). This kind of attitude is appreciated in the following verses of the Koran.

"Humans (formerly) were one people, then Allah sent prophets (to) convey glad tidings and warnings. And He sent down with them the Book containing the truth, to give decisions between humans regarding matters they disputed" (QS. Al-Baqarah: 213)

"O you who believe, be upholders of justice, witnesses for Allah, even against yourselves, or against your parents and relatives. If he (the defendant) is rich or poor, Allah knows best his benefits" (QS. An-Nisa: 135)

"O you who believe, you should be people who always uphold the truth for the sake of Allah, be witnesses fairly. And never let your hatred of a people cause you to act unjustly" (QS. Al-Maidah: 8)

"And do not approach the wealth of an orphan except in a more beneficial way, until he reaches adulthood. And perfect the measure and the weight fairly. We do not burden a person except according to his ability" (QS. Al-An'am: 152).

"Say, 'My Lord has commanded me to act justly. Turn your face towards Allah in every prayer, and worship Him by sincerely worshipping Him alone. You will be returned to Him as you were originally created" (QS. Al-A'raf: 29)

"Indeed, Allah commands you to act justly and do good deeds, to provide assistance to your relatives, and He forbids evil deeds, evil and enmity. He teaches you so that you can learn a lesson" (QS. An-Nahl: 90)

"O people, indeed I have created you from a man and a woman, then I made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious" (QS. Al-Hujurat: 13)

"And We created iron, which has great strength and many benefits for humans, and so that Allah knows who helps His religion and His messengers, even though Allah is not seen by Him. Indeed, Allah is Strong, Most Mighty" (QS. Al-Hadid: 25)

"Allah does not forbid you to do good and act fairly towards those who do not fight you because of religion nor do they expel you from your land. Indeed, Allah loves those who act fairly" (QS. Al-Mumtahanah: 8).

Third, Indonesian unity. Islam firmly emphasizes the need for unity and solidarity, while simultaneously forbidding division, because unity and solidarity will create a formidable force. A nation will not progress without unity among its citizens, even those of different tribes, ethnicities, and religions. Strong unity and solidarity will be achieved by adhering to Islamic values. (Faaza, 2022) The significance of the Pancasila values, which emphasize Indonesian unity, and the verses of the Quran can be explained as follows:

"And hold fast to the rope of Allah, and do not become divided, and do not become divided. And remember Allah's favor upon you when you were enemies (in the days of ignorance), then He united your hearts, and by His grace you became brothers, while you were on the brink of the Fire, then He rescued you from it. Thus does Allah explain His signs to you, that you may be guided" (QS. Ali Imran: 103).

"Those who believe are truly brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah so that you may receive mercy. O you who believe, do not let a group of men look down on another group, perhaps the one who is laughed at is better than them. And do not let a group of women look down on another group, perhaps the one who is humiliated is better than they are. And do not like to criticize yourselves, and do not call yourself names that contain ridicule. The worst call is a bad call after faith, and whoever does not repent, then those are the wrongdoers. O you who believe, avoid most suspicions, because some of them are sins. And do not seek evil from others, and do not gossip about each other. Is there anyone among you who likes to eat the flesh of his dead brother? Most Merciful. O people, verily We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing" (QS. Al-Hujurat: 10-13).

"And obey Allah and His Messenger and do not dispute, which causes you to be afraid and your strength to disappear and be patient. Indeed, Allah is with those who are patient" (QS. Al-Anfal: 46)

"And humans were once just one people, then they disagreed. If it were not for a decree that has come from your Lord, a decision would have been given (in the world) between them regarding what they disputed" (QS. Yunus: 19)

"And if your Lord had willed, He would have made humanity one people, but they always disagree" (QS. Hud: 118)

"And if Allah willed, He would have made you one people (only), but He misleads whom He wills and guides whom He wills. But you will certainly be asked about what you have done" (QS. An-Nahl: 93)

"And if Allah had willed, He would have made them one people, but He includes those whom He wills into His mercy. And the wrongdoers have no protector or helper for them" (QS. As-Shura: 8).

Fourth, democracy is guided by the wisdom of deliberation or representation. Namely, Islam emphasizes that deliberation is fundamental to social and state relations. The concept of deliberation encompasses all aspects of life, from family to social life, and is, in fact, a Muslim's philosophy of life when establishing social contracts or transactions. Islam explicitly emphasizes the importance of deliberation in the following verses of the Quran. "And mothers should breastfeed their children for two full years, for those who want to breastfeed perfectly. And it is the father's obligation to provide for them and clothe them in an appropriate way. A person should not be burdened with more than he can bear. Let not a mother suffer because of her child, and neither should a father (suffer) because of his child. Heirs are also (obligated) in the same way. If both want to wean with agreement and consultation between them, then there is no sin on either of them. And if you want to breastfeed your child to others, then there is no sin for you in giving payment in an appropriate way. Fear Allah and know that Allah is All-Seeing of what you do" (QS. Al-Baqarah: 233).

"So, thanks to Allah's grace, you (Muhammad) act gently towards them. If you had been hard and harsh-hearted, they would have distanced themselves from those around you. Therefore, forgive them and ask for forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, surrender to Allah. Indeed, Allah loves those who surrender" (QS. Ali Imran: 159)

"And for those who accept (obey) God's call and perform prayer, while their affairs are (decided) by deliberation between them, and they spend part of the good fortune that We have given them" (QS. As-Shura: 38).

Fifth, social justice for all Indonesian people. Namely, Islam reminds all its followers to act and uphold justice. The significance of the values of justice in several verses of the Koran can be explained as follows.

"Virtue is not turning your face towards the east and west, but virtue is (the virtue of) those who believe in Allah, the Last Day, the angels, the holy books, and the prophets, giving the wealth they love to relatives, orphans, the poor, travelers, beggars, and (freeing) servants, performing prayers, paying zakat, keeping

promises when promised, being patient in poverty, suffering, and in times of war. They are the righteous and they are the pious" (QS. Al-Baqarah: 177)

"And let not those who are miserly with what Allah has given them from His grace think that (miserly) is good for them, even though (miserly) is bad for them. What (treasure) they miserly will have (around their necks) on the Day of Resurrection" (QS. Ali Imran: 180).

"And worship Allah and do not associate anything with Him. And do good to parents, close relatives, orphans, poor people, close and distant neighbors, colleagues, Ibn Sabil, and servants that you have" (QS. An-Nisa: 36).

"Thus, We read to you, O Prophet Muhammad, some verses or proofs of the truth of your message through the stories of previous people, including the stories of the Prophet Isa bin Maryam and the Prophet Zakaria, and warnings full of wisdom, that is the Koran" (QS. Ali Imran: 58).

"O you who believe, indeed many of the pious people and their monks actually consume people's wealth in false ways, and (they) hinder (people) from the path of Allah. And those who store gold and silver, and do not spend it in the path of Allah, then give them good news, (that they will receive) a painful punishment" (QS. At-Taubah: 34).

"Indeed, Allah commands (you) to act justly and do good deeds, to provide assistance to relatives, and He forbids (committing) vile deeds, evil and enmity. He teaches you so that you can learn a lesson" (QS. An-Nahl: 90).

"And give their rights to close relatives, also to the poor and those on a journey, and do not squander (your wealth) wastefully" (QS. Al-Isra: 26).

"Therefore, call (those who believe) and remain (believing and preaching) as you (Muhammad) have commanded you and do not follow their wishes and say, 'I believe in the Book that Allah has revealed and I have been commanded to act justly among you" (QS. As-Shura: 15).

Such is the significance of Pancasila with Islamic teachings. For this reason, Islamic scholars in Indonesia agree with the values of Pancasila because all Pancasila values do not conflict with Islamic teachings guided by the Koran, Al-Hadith, Ijma', and Qiyas.

CONCLUSION

Based on the results and discussion above, this research concludes that the Pancasila values for cultivating character are significant in relation to Islamic teachings as follows. The first principle, Belief in One God is significant with Surah Al-Ikhlâs verse 1 and Surah An-Nahl verse 22 which explains the oneness of Allah SWT, Surah An-Nahl verse 51 and Surah Al-Baqarah verse 163 concerning the prohibition of worshipping two Gods because Allah is one, Most Gracious and Most Merciful, Surah Al-Isra verse 22 concerning the prohibition of having other Gods besides Him, Surah Al-Kahf 1-4 and Surah Al-Mu'minin verse 91 which is also in line with these verses. The

second principle, just and civilized humanity is significant with Surah Al-Baqarah 213 concerning the humanity of one people in the world, Surah An-Nisa verse 135 and Surah Al-Maidah verse 8 concerning the recommendation to be upholders of justice, Surah Al-An'am verse 152 concerning the recommendation to consider fairly, Surah Al-A'raf verse 29 concerning the recommendation to act fairly towards others, Surah An-Nahl verse 90 concerning the recommendation to act fairly and benevolently, to give assistance. To relatives, and the prohibition of committing vile acts, evil and enmity, Surah Al-Hujurat verse 13, Surah Al-Hadid verse 25, and Surah Al-Mumtahanah verse 8 concerning humanity, doing good to others, and acting fairly.

Furthermore, the third principle, the unity of Indonesia is significant with Surah Ali Imran verse 103 about unity and the prohibition of separation, Surah Al-Hujurat verses 10-13 about brothers who should not be demeaned, Surah Al-Anfal verse 46 about obedience to maintain unity following Allah and His messenger, Surah Yunus verse 19 about the prohibition of disputes, Surah Hud verse 118, Surah An-Nahl verse 93, and Surah As-Shura verse 8 about one nation. The fourth principle, democracy led by wisdom in deliberation or representation, is significant with Surah Al-Baqarah verse 233 about the description of parents who lead and support their children and wean their children, must be with the agreement and deliberation between the two, Surah Ali Imran verse 159 about being gentle and consulting with the people. The fifth principle, social justice for all Indonesian people, is significant with Surah Al-Baqarah verse 177 concerning giving the wealth one loves to relatives, orphans, the poor, travelers, beggars, and (freeing) servants, Surah Ali Imran verse 180 concerning the prohibition of miserliness, Surah An-Nisa verse 36 about being kind to parents, close relatives, orphans, poor people, close and distant neighbors, colleagues, Ibn Sabil, and servants, Surah Ali Imran verse 58 about the prohibition of consuming people's wealth in a false way, Surah An-Nahl verse 90 about the recommendation to act fairly and do good deeds, Surah Al-Isra verse 26 about giving their rights to close relatives, the poor and people who are traveling, Surah As-Shura verse 15 regarding the command to act fairly.

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