

**THE CHALLENGES IN HANDLING ABANDONED CHILDREN
BASED ON PANCASILA STUDENT PROFILES (CASE STUDY AT
PONDOK AL-HAKIM SINAR MELATI 2)****Mahmuda Ma'arif^{1*}, Yasir Marzuqi², Muhammad Zulfikar³, Iqbal Hasyim⁴, Aprilia Setianingsih⁵**¹⁾²⁾³⁾⁴⁾⁵⁾ Program Studi Pendidikan Pancasila dan Kewarganegaraan, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Ahmad Dahlan, Yogyakarta, Indonesia.Email Korespondensi Penulis: * mahmuda.maarif@ppkn.uad.ac.id**ARTICLE INFO****Keywords:***Abandoned Children;
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ABSTRACT

The number of neglected children with social welfare problems in Yogyakarta is still high. This is proven by data for 2021 of 7,902 children and in 2022 of 5,200 abandoned children. The Sinar Melati Sleman Muhammadiyah Islamic Boarding School is one place that accepts abandoned children's social problems. The new independent learning curriculum encourages all educational institutions, including Islamic boarding schools, to be able to implement it. So, this research aims to examine the implementation pattern of the Pancasila Student Profile Program in Pondok Al-Hakim Ray Melati 2. This research was conducted using qualitative methods. The subject of this research is the implementation of the Pancasila Student Profile Program at Pondok al-Hakim Ray Melati 2. This research uses Snowball Sampling to search for research data. The results of this research show that efforts to save the profile of Pancasila students have been made in such a way through entrepreneurial activities, pencak silat, scouts, and other religious development activities, but the important thing is that they are still ongoing. So, the next challenge is the need for facilities and infrastructure to maximize P5 activities through orphanages.

ABSTRAK

Angka penyandang masalah kesejahteraan sosial anak terlantar di Yogyakarta terbilang masih tinggi, hal ini dibuktikan dengan data 2021 jumlah 7.902 anak dan tahun 2022 sebanyak 5.200 anak terlantar. Pondok Pesantren Muhammadiyah Sinar Melati Sleman salah satu tempat yang menerima masalah sosial anak terlantar. Kurikulum baru merdeka belajar mendorong semua tempat pendidikan termasuk pondok pesantren untuk dapat menerapkannya. Sehingga penelitian ini memiliki tujuan untuk mengkaji pola implementasi Program Profil Pelajar Pancasila di Pondok Pesantren Al-Hakim Sinar Melati 2. Penelitian ini dilakukan dengan metode kualitatif. Subjek dari penelitian ini adalah pelaksanaan Program Profil Pelajar Pancasila di Pondok al - hakim sinar melati 2. Penelitian ini menggunakan Snowball Sampling untuk mencari data penelitian. Hasil penelitian ini menunjukkan bahwa upaya perwujudan profil pelajar Pancasila telah diupayakan sedemikian rupa melalui kegiatan entrepreneur, pencak silat, pramuka, dan kegiatan pembinaan keagamaan lainnya namun sifatnya masih yang penting berjalan. Sehingga kedepan tantangan yang dihadapi adalah perlu fasilitas sarana dan prasarana untuk memaksimalkan kegiatan P5 melalui panti asuhan.

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INTRODUCTION

The number of socially vulnerable children classified as neglected in Yogyakarta remains high. Data from 2021 shows 7,902 neglected children, while 2022 records 5,200 neglected children. One of the main causes of the high number of neglected children is poverty. Neglected children are defined as those whose parents are either unable or negligent in fulfilling their obligations, resulting in unmet physical, mental, and social needs (Permana & Wijayanti, 2022). To minimize the number of neglected children who are not properly supported, various humanitarian organizations have stepped in, including Muhammadiyah. Muhammadiyah is one of Indonesia's largest Islamic social organizations, founded in 1912 by KH Ahmad Dahlan in Yogyakarta. The organization promotes education, social welfare, and Islamic religious values in Indonesia. Besides focusing on education, Muhammadiyah is also active in healthcare, economic empowerment of communities, and various other social activities. With a vast network across Indonesia, Muhammadiyah holds significant influence, particularly in the fields of education and social welfare (Syarifuddin, Anggraeni, Khotimah, & Mahfud, 2019).

Muhammadiyah plays an active role in helping to care for neglected children through various Islamic boarding schools, one of which is Pondok Al Hakim Sinar Melati in Yogyakarta. In this boarding school, children receive comprehensive services to fulfill their physical and spiritual rights, as if they were receiving full rights from a family. The children's rights are met through various positive activities such as care, guidance, education, direction, affection, and fulfilling daily needs. The programs conducted at this boarding school are scheduled and structured every day, even every hour, covering meal times, study sessions, school, play, and sleeping at night.

In general, the handling of neglected children has been undertaken by various parties, both governmental and non-governmental organizations. A study by Ardista et al. (2020) focuses on increasing the management capacity of shelters for street children at Yayasan Bina Anak Pertiwi. This research analyzes the problems and needs in handling neglected and street children. The results reveal that Yayasan Bina Anak Pertiwi faces various issues, including ineffective communication among organization members. This communication barrier is caused by several factors, such as members expecting rewards from the foundation's activities, members harboring personal issues, unresolved matters between the members and the foundation, and a lack of mutual trust. This study provides researchers with insights into the challenges of managing a social foundation.

Another study conducted by Husna & Epriadi (2020) Analisis Kinerja Pemerintah Daerah Dalam Penanganan Anak Terlantar Usia Sekolah shows that the Social and Community Empowerment Agency of the Batam City Government has been fulfilling its role by collecting data and providing social services for neglected children. Additionally, the social service programs implemented are divided into two categories: institutional services and community services. Institutional services are carried out by various entities such as social organizations, NGOs, foundations, companies, religious, educational, and social institutions. Meanwhile, community services are provided by NGOs that have developed within the community and various external institutions that support these social services. This study does not explicitly address handling neglected children based on the Pancasila Student Profile. The research conducted by the researchers focuses on handling neglected children in one of the Muhammadiyah institutions, namely Pondok Al-Hakim Sinar Melati Yogyakarta.

Muhammadiyah, through its charitable initiative Pondok Al-Hakim Sinar Melati Yogyakarta, strives to provide comprehensive care. The activity program of Pondok Al-Hakim Sinar Melati 2 Yogyakarta that has been arranged is inseparable from making a curriculum to achieve the goals of the boarding school to foster neglected children. The curriculum made by the boarding school is based on the development of the curriculum in Indonesia, one of which is the independent learning curriculum. Independent learning means allowing educators (caregivers) and students (children) to think independently. The character expected in the independent learning curriculum is Pancasila student profiles, including (1) faith, fear of God Almighty, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical thinking, and (6) creativity. These character values are also directly integrated in the values of Pancasila, which show the value of humanity, nationalism, self-confidence, and ethics (Tanamal & Prasetyo, 2023).

The purpose of this research is to find out (1) the implementation of handling neglected children based on the Pancasila student profiles, (2) the challenges and roles of the Pancasila student profiles in handling neglected children, (3) the evaluation of the implementation of handling neglected children based on the Pancasila student profiles at Al-Hakim Sinar Melati Islamic Boarding School Yogyakarta. This research is urgent in finding out how to handle neglected children in accordance with the Pancasila student profiles carried out by Pondok Al - Hakim Sinar Melati 2 Yogyakarta. By developing the proper implementation of the Pancasila student profiles, it is hoped that students/learners will get handled by the boarding school that is also follows to the independent curriculum which consists of 1) faith, fear of God Almighty, and noble character, 2) independence, 3) mutual cooperation, 4) global diversity, 5) critical thinking, and 6) creative. This is also in line with the Indonesian education system, which uses Pancasila as a guideline to achieve the educational goals of Indonesia based on Article 31 (4) of the 1945 Constitution. The Constitution states that national education aims to develop the abilities and character of the nation's children (Lukitoyo, Sembiring, & Kurniawan, 2023).

This research is basic because this research aims to obtain a generalization related to the challenges and roles of the Pancasila student profiles at Pondok Al - Hakim Sinar Melati 2 Yogyakarta, which is then analyzed in order to obtain new knowledge to be developed concerning handling neglected children following the Pancasila student profiles at Pondok Al - Hakim Sinar Melati 2 Yogyakarta.

METHOD

The research was conducted from January 10 to March 25, 2024, at Pondok Al-Hakim Sinar Melati, Yogyakarta. The research method employed was qualitative with a case study design. Qualitative research serves as a means to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups (Sugiyono, 2017). The theoretical framework in descriptive research is used to guide the study to align with field facts (Ramadhan, 2021). The data presented are depicted to present facts. These facts, in turn, generate information and knowledge. However, not all data collected will be presented in the research findings. There are criteria for data representation in the findings: objective, relevant, representative, and up to date.

In qualitative research, the terms population and sample are not recognized; rather, they pertain to the social situation, which consists of place, actors, and activities (Denzin & Lincoln, 1994). The research site and subjects are Pondok Al Hakim Sinar Melati, Yogyakarta. The activity under study relates to the challenges and roles of Pancasila student profiles at Pondok Al Hakim Sinar Melati, Yogyakarta. Research participants include

students, educators, and caregivers. Data collection methods employed in this study include interviews and documentation. The research design is a case study, with procedures starting with interviews with those involved in the planning, implementing, and evaluating challenges and the role of Pancasila student profiles at Pondok Al Hakim Sinar Melati, Yogyakarta, supported by relevant documents.

RESULTS AND DISCUSSION

1. Background of Pondok Al-Hakim Sinar Melati 2 Yogyakarta

The Pondok Al Hakim Sinar Melati 2 in Sleman, Yogyakarta, is managed under the Sinar Melati 2 Foundation, which has approximately 30 branches spread across various regions. This orphanage accommodates over 100 foster children. All foster children attend public schools at various educational levels, from kindergarten to university, both public and private. At the Pondok Al-Hakim Sinar Melati 2 in Sleman, Yogyakarta, we strive to implement an Islamic boarding school curriculum so that, in addition to attending public schools, the foster children also receive supplementary educational materials while staying at the orphanage.

According to information obtained from the official social media of the Pondok Al-Hakim Sinar Melati 2, the orphanage is funded by generous donors who willingly donate their wealth for the sake of Allah Subhanahu wata'ala. These donors are members of religious study groups or individuals who care about the fate of less fortunate children. The Pondok Al-Hakim Sinar Melati 2 Yogyakarta, was established in late 1999. The establishment of this orphanage was inspired by a visit made by its caretaker to another orphanage. During that visit, he was inspired and intended to establish an orphanage with a caregiving method in accordance with Islamic law. He worked at the Provincial Office of Religious Affairs of DIY, overseeing Hajj, Zakat, and Waqf management. He is Drs. H. Sigit Warsito M.A. His wife, Dra. Hj. Juni Setya Suryawati, became one of the caregivers and serves as the Principal of IT Kindergarten Sinar Melati, which is also under the Sinar Melati Foundation. They have been striving for the sustenance and needs of the children living at the Pondok Al-Hakim.

With the vision "Dare to Live with Morals," the orphanage aims for children to study within the orphanage environment. With Allah's will, we plan to soon open Al-Hakim Junior High School. The boys' dormitory is separate from the girls' dormitory, each with its own facilities. Our experience and efforts in managing the The Pondok Al-Hakim Sinar Melati 2 Yogyakarta, since 1999, have shown significant progress and development compared to its early days. Currently, the The Pondok Al-Hakim Sinar Melati 2 Yogyakarta, has its own permanent building and legal status. As of now, the orphanage houses 60 male and 30 female students.

2. Implementation of Handling Abandoned Children Based on the Pancasila Student Profile

The process of admitting abandoned children at the Pondok Al-Hakim Sinar Melati 2 involves collaboration with various parties such as the Social Services, NGOs, and the local community. According to SW, the caretaker of Al-Hakim Sinar Melati 2, this process begins with screening and identifying children in need, followed by an initial assessment to understand the background and specific needs of each child. This approach ensures that each child receives appropriate and tailored care, which is a crucial step in ensuring their well-being at the boarding school.

Furthermore, A, a 10-year-old child, shared that although he initially felt anxious and nervous when he first arrived at the boarding school, he quickly felt comfortable thanks to the warm welcome from the caregivers and other children. This reflects the success of the boarding school in creating a safe and welcoming atmosphere for new children, which is essential for facilitating their adaptation to the new environment. Daily activities at the boarding school are structured to create a balance between formal education, extracurricular activities, and moral values education. Children start their day with congregational dawn prayers, followed by school lessons. After school, they participate in various extracurricular activities such as sports, arts, and skills training. In the afternoon, there is dedicated time for homework and group study. This schedule not only helps develop the children's academic and physical skills but also shapes their character through social interactions and group activities.

In this context, the atmosphere of the boarding school is a crucial indicator in handling abandoned children. When an abandoned child enters the boarding school, they must adapt to a new environment. This is vital because if the child does not feel comfortable and safe, it can negatively impact their mental condition. Consistent with the research conducted by Ilyas (2022), the boarding school's atmosphere positively influences students' academic achievements, emphasizing the need to create a comfortable and safe environment. Moreover, the implementation of Pancasila values in handling abandoned children is highly emphasized at this boarding school. SW explains that values such as mutual cooperation, tolerance, and a sense of unity are taught through daily activities such as group discussions and communal work. These activities help children internalize Pancasila values, which are essential in shaping their character as good and responsible citizens. The direct implementation of Pancasila values in everyday life, especially within the boarding school, significantly influences the character formation of the children/students. Efendi & Sa'diyah (2020) explain that applying the values contained in the five principles of Pancasila in daily life indirectly develops intellectual abilities as well as attitudes and behaviors. These attitudes and behaviors reflect how the values contained in Pancasila are embodied. The implementation of the Pancasila student profile also fosters a strong bond among students, enhancing their friendships and mutual understanding and care.

Figure 1. Students Working Together to Clean the Boarding School Area



The boarding school also has several special programs aimed at developing the Pancasila Student Profile, such as leadership and entrepreneurship programs, as well as life skills training and counseling. These programs are designed to foster a sense of

responsibility, creativity, and independence in the children. Thus, the boarding school not only provides protection and basic education but also equips the children with the skills and values necessary for their future. These programs often lead the students to win various competitions and significantly enhance their achievements. This demonstrates that the Pondok Al-Hakim Sinar Melati 2 strives to provide equal and quality rights to all abandoned children, similar to other children.

The school's responsibilities also include adapting the educational curriculum to the current standards. The "Freedom to Learn" curriculum supports a project-based approach to develop children's character in line with the Pancasila Student Profile (Suryadien, Dini, & Dewi, 2022). The goal of the Pancasila Student Profile is to showcase the character, abilities, and skills necessary to embody Pancasila's noble values in students and stakeholders (Syafi'i, 2022). The Pancasila Student Profile includes implementing and cultivating Pancasila values in daily life (Safitri, Wulandari, & Herlambang, 2022). Children are provided with the foundation to become members of society who can appreciate diversity, cultural values, and the identity of Indonesian citizens. They are expected to apply their knowledge and internalize character values and noble morals (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020). This is very much in line with the programs carried out by the Pondok Al-Hakim Sinar Melati 2, Yogyakarta.

Furthermore, in terms of fulfilling the clothing and food needs of the boarding school students, support from the government, NGOs, and the community is crucial in implementing the handling of abandoned children based on the Pancasila Student Profile. Emphasizes that the government provides funds and basic facilities, while NGOs assist with training programs and human resources. The community also plays an active role through mutual cooperation activities and donations. This collaboration demonstrates that handling abandoned children requires an integrated approach and synergy between various parties to achieve optimal results. This cooperation illustrates the spirit of mutual cooperation among parties in addressing the needs of abandoned children, particularly those at the Pondok Al-Hakim Sinar Melati 2 Yogyakarta. It shows how Indonesia's distinctive characteristics are well-maintained, as the culture of mutual cooperation is a noble value derived from Pancasila, which serves as the personality of the Indonesian nation (Khairani et al., 2023).

Overall, the handling of abandoned children at the Al-Hakim Sinar Melati 2 Boarding School, based on the Pancasila Student Profile, demonstrates a comprehensive and structured approach. A supportive environment, balanced daily activities, learning of Pancasila values, a coordinated admission process, special programs designed for character development, and support from various parties are key factors in the successful handling of abandoned children at this boarding school. This approach not only meets the basic needs of the children but also equips them with skills and values for a better future.

3. Challenges and Roles of the Pancasila Student Profile in Addressing Abandoned Children

The handling of abandoned children at Pondok Al-Hakim Sinar Melati 2 faces complex challenges, which are addressed through the application of the Pancasila Student Profile as a foundation of values and guidance. Through an interview with, it was explained that there are several major challenges in managing abandoned children at Pondok Al-Hakim Sinar Melati 2. The first challenge is the trauma background experienced by the children. Many come with varied past experiences, including violence, loss, or neglect,

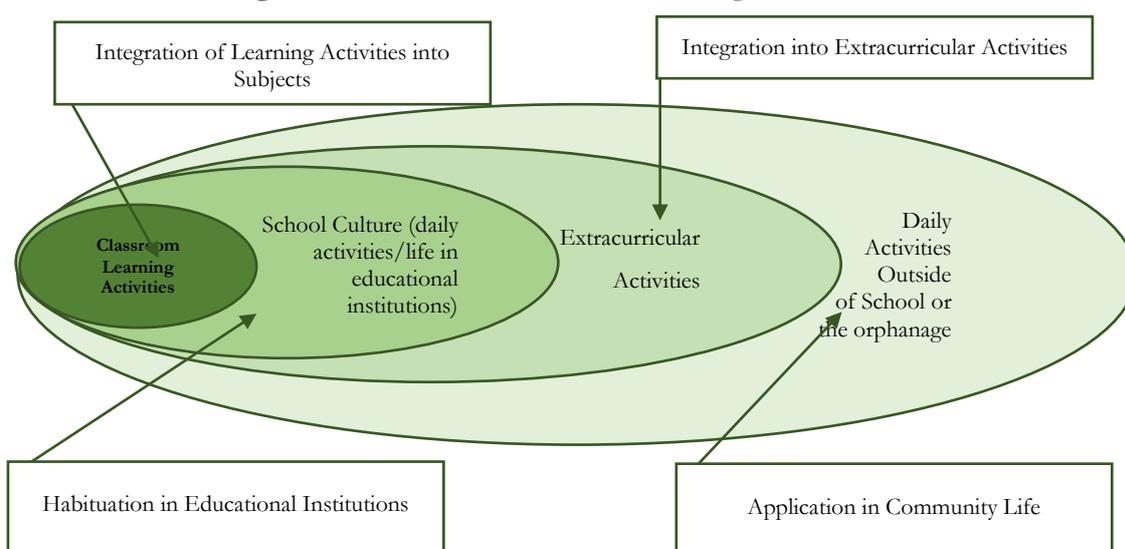
leaving deep emotional scars. This trauma often leads to emotional instability and difficult-to-control behaviors.

The second challenge is the lack of initial emotional support. Children who newly arrive at the orphanage often feel anxious and fearful, requiring special attention to feel accepted and safe. States that overcoming this anxiety and fear necessitates a gentle and compassionate approach from caregivers and fellow children. Difficulties in adjusting to the new environment also pose a significant challenge. The children must learn to adapt to new routines, rules, and cultures in the orphanage. This adaptation process can be very challenging, especially for children accustomed to unstable environments. Additionally, resource limitations are an unavoidable obstacle. The orphanage often experiences shortages in terms of funds, facilities, and trained personnel. This limits their ability to provide comprehensive and sustainable programs needed to support the optimal development of the children.

The Pancasila Student Profile plays an important role in overcoming these challenges. The values contained in Pancasila, such as mutual cooperation, tolerance, and unity, provide a strong moral foundation for the children and caregivers at the orphanage. The value of mutual cooperation, for instance, helps create a culture of mutual support and teamwork. The children are taught to help one another in facing difficulties, whether in daily tasks or personal issues. This helps reduce feelings of loneliness and enhances solidarity among them. Tolerance and unity also play important roles in building harmonious relationships. The children are encouraged to accept differences and appreciate each other, regardless of their backgrounds. This helps create an inclusive and loving environment where every child feels accepted and valued.

This handling model essentially aligns with the character habituation model described by Novan Ardy Wiyani (in Nashihin, 2018), explaining that students not only position themselves as learners but also as managers of all activities in the orphanage. In practice, senior students become responsible for activities and also guide junior students in learning to help manage activities such as mutual cooperation, discussions within the orphanage, and more. This process can be illustrated as follows:

Figure 3. Character Habituation Model Diagram at the School



However, despite the significant potential of Pancasila values to help abandoned children shape their character in the orphanage, implementation does not always run smoothly. Reveals that initial resistance from traumatized children is a major barrier. Children who come with traumatic experiences often find it difficult to trust others and open up, making the internalization of Pancasila values more challenging. Additionally, the lack of understanding and internalization of Pancasila values among some children is also a hindrance. The children require time and a special approach to truly understand and apply these values in their daily lives. This process requires patience and consistent efforts from caregivers and educators at the orphanage.

The limitations of time and resources to provide intensive training and guidance are also a challenge. SW states that despite the orphanage hard efforts to provide comprehensive training programs, resource limitations often hinder these efforts. This makes the internalization of Pancasila values less optimal. Despite facing various challenges, the application of the Pancasila Student Profile at Pondok Al-Hakim Sinar Melati 2 shows positive results. SW states that after the implementation of Pancasila values, the children show significant developments in terms of independence, responsibility, and teamwork. They also show improvements in social and emotional skills, as well as the ability to face challenges with a more positive and constructive attitude.

A 10-year-old child living at the orphanage, also feels the benefits of applying Pancasila values. He states that values such as mutual cooperation, tolerance, and unity are emphasized in every activity at the orphanage. Feels that applying these values helps him become more disciplined, independent, and responsible. Additionally, special programs like leadership training and skill development also help A to develop himself according to the Pancasila Student Profile. To improve the effectiveness of handling abandoned children based on the Pancasila Student Profile, recommends strengthening training and guidance programs focused on the internalization of Pancasila values. Intensive and continuous training programs are crucial to ensure that the children not only understand the values of Pancasila but also can apply them in daily life.

Moreover, it is essential to enhance cooperation with related parties to gain more resource and facility support. Support from the government, NGOs, and the community is necessary to provide adequate resources and support existing programs at the orphanage. Developing creative and innovative programs that meet the children's needs is also vital to help them grow well according to the Pancasila Student Profile. Also suggests increasing practical skill development programs and strengthening counseling and psychological support programs to help children overcome trauma and emotional difficulties they experience. He feels that these programs are crucial to prepare children for the outside world after leaving the orphanage.

Overall, the challenges in handling abandoned children at Pondok Al-Hakim Sinar Melati 2 can be overcome with the application of strong Pancasila values and programs that support the holistic development of the children. With adequate support from various parties and the enhancement of training and guidance programs, the effectiveness of handling abandoned children based on the Pancasila Student Profile can be significantly improved, helping the children to grow into independent, responsible individuals who can contribute positively to society. A comprehensive and sustainable implementation of the Pancasila Student Profile can be an effective solution in addressing the challenges of handling abandoned children, ensuring that they receive the care and support they need to grow and develop optimally. The moral and social support provided through the

application of Pancasila values helps the children overcome past trauma, build harmonious relationships, and develop the skills needed for a better future.

CONCLUSION

The implementation of the Pancasila Student Profile Program in the Islamic boarding school includes religious guidance, extracurricular, economic education, and social activities with the community. However, there are challenges such as the limited number of educators, an unstable curriculum, and limited human resources. To overcome these challenges, the boarding school management has initiated social activities with the community as part of the implementation of the Pancasila student profile program. Despite facing challenges, Al - Hakim Sinar Melati 2 Islamic Boarding School remains committed to providing quality education and forming strong student characters based on Pancasila values and Islamic principles. With the cooperation between administrators, educators, students, and the community, they are confident that these challenges can be overcome and the implementation of the Pancasila Student Profile Program will have a major positive impact on the character building of students in this boarding school. The strategic steps taken will ensure that every student has the opportunity to grow and develop into individuals who are noble, Pancasila-minded, and ready to contribute to the progress of the nation and state.

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