

The Integration of Religious Literacy in Enhancing the Pancasila Student Profile

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Abstract

Keywords:
Integration;
Religious Literacy;
Strengthening;
Profile;
Pancasila Students.

The Pancasila Student Profile represents a concrete manifestation of the national education goals, serving as a fundamental reference in shaping educational policies – including the crucial area of religious literacy. In reality, Indonesia continues to face issues such as bullying, child sexual abuse, and other incidents that highlight the urgent need for character reinforcement. This study aims to (i) identify the influence of religious literacy on the reinforcement of the Pancasila Student Profile (P5), (ii) map the dimensions and aspects integrated within religious literacy, and (iii) explore the integration patterns of religious literacy in strengthening P5. A mixed-methods approach was employed, combining both quantitative and qualitative procedures. The findings reveal three key points: First. At the same time, several indicators of religious literacy were statistically insignificant when analyzed individually; the variable significantly influences the reinforcement of P5. Second, the dimensions of the Pancasila Student Profile were further broken down into practical indicators for integration purposes. Third, the integration strategies were implemented through co-curricular, intra-curricular, and extracurricular activities using a multiliteracy approach. This study contributes to the reinforcement of the Pancasila Student Profile, aiming to cultivate students who are faithful, pious, and morally upright while also demonstrating global diversity, collaboration, independence, creativity, and critical thinking.

Abstrak

Kata kunci:
Integrasi;
Religious Literacy;
Penguatan;
Profil;
Pelajar Pancasila

Profil Pelajar Pancasila merupakan wujud konkret dari penerjemahan tujuan pendidikan nasional, yang berfungsi sebagai acuan utama dalam merumuskan kebijakan pendidikan, termasuk literasi keagamaan yang sangat penting. Faktanya, Indonesia masih diperhadapkan pada beberapa kasus seperti bullying, kekerasan seksual pada anak, dan peristiwa lainnya yang mengkonfirmasi perlunya penguatan karakter. Tujuan penelitian ini adalah: (i) mengidentifikasi pengaruh religious literacy dengan upaya Penguatan P5; (ii) memetakan dimensi dan aspek yang diintegrasikan dalam literasi keagamaan; dan (iii) mengeksplorasi pola integrasi religious literacy dengan upaya Penguatan P5. Metode penelitian yang digunakan mix methods dengan menggabungkan prosedur penelitian kuantitatif dan kualitatif. Hasil penelitian menunjukkan; pertama, secara parsial literasi keagamaan terdapat beberapa indikator yang ditolak, akan tetapi secara simultan variabel literasi keagamaan memiliki pengaruh dan dampak terhadap penguatan P5. Kedua, dimensi P5 kemudian di-breakdown dalam indikator praktis untuk diintegrasikan. Ketiga, strategi integrasinya dilakukan dalam kegiatan kokurikuler, intrakurikuler, dan ekstrakurikuler, dengan pendekatan multiliterasi. Penelitian ini memiliki kontribusi terhadap penguatan P5 dalam rangka mewujudkan peserta didik yang beriman, bertaqwa dan berakhlak mulia, berkebinekaan global, gotong royong, mandiri, kreatif, dan kritis.

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INTRODUCTION

This study is significant because character development is inherently linked to the cultivation of behavior and the internalization of noble values, which must be rooted in the principles of *Pancasila* (Rifki et al., 2024; Shakina et al., 2025; Za et al., 2024). Character education is also a strategic effort to address moral decline and the erosion of cultural values (Arizona et al., 2025; Hasbiyallah et al., 2024; Pangastuti et al., 2025). Character can be understood as attitudes that can be shaped through various activities, such as social interaction or communication within the family and the broader community (Sondakh et al., 2022; Susilawati et al., 2022). Character education has become a national priority in Indonesia, as reflected in the *Strengthening Character Education* policy (Nurdi & Ahmad, 2025; Rachman et al., 2024; Sugiono et al., 2024), which encompasses a long-term process of empowerment that includes empowering students' potential, a process of humanizing learners, and a process of civilizing values (Ritonga & Nurmawati, 2025; Rofiudin et al., 2025), all directed toward shaping Indonesian individuals with strong and commendable character (Permana et al., 2021).

A crucial issue regarding character can be seen in the persistent number of cases that reflect the low implementation of character values in society. Cases of bullying among students rose from 119 in 2020 to 241 in 2023 (Karisma et al., 2023), The use of narcotics among senior high school students has been reported (Astuti et al., 2022), along with an increase in student brawls (Haryono et al., 2023). Moreover, various forms of deviant behavior remain a central issue that must be addressed among the millennial youth (Zulela et al., 2022). These deviant behaviors remain central concerns that must be addressed to foster character development aligned with societal moral and ethical standards (Fathoni et al., 2024; Komalasari & Yakubu, 2023; Salamah et al., 2025; Yanto et al., 2025), It includes stages such as instilling knowledge, strengthening emotional understanding, and rationalizing behavior that ultimately forms character (Kustati et al., 2024; Masturin, 2022; Nurdi & Ahmad, 2025).

Various studies have explored the Pancasila Student Profile; however, there has been little to no focus on its integration with religious literacy. This is a significant gap, considering that all the noble values of Pancasila align closely with religious teachings particularly with Islamic values, given that Islam is the majority religion in Indonesia. Exploring this integration is essential to ensure that the implementation of the P5 program truly reflects both national and spiritual values in shaping students' character.

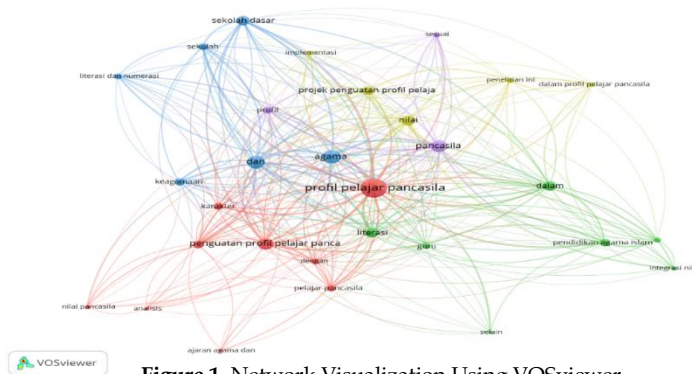


Figure 1. Network Visualization Using VOSviewer

The novelty and research gap are mapped through a bibliometric analysis using VOSviewer. The keywords used in the analysis were *Integration*, *Religious Literacy*, and *Pancasila Student Profile*, with the results shown in Figure 1. Figure 1 illustrates that previous researchers have widely conducted studies on religious literacy and the Pancasila Student Profile. However, based on the bibliographic mapping, no prior research has specifically addressed the integration of religious literacy into the *Pancasila Student Profile*. It indicates that the present study explores a novel area and is supported by a strong theoretical and empirical foundation. The integration of religious literacy is particularly significant in the context of South Sulawesi, where society places high importance on religious values and children's education (Gani & Gani, 2024; Hanafie Das et al., 2021; Ramli, 2023; St Wardah Hanafie Das et al., 2022). Therefore, this study offers theoretical and practical contributions to the existing body of knowledge.

This study is intended to complement previous research findings, particularly those related to the integration of religious literacy with the Pancasila Student Profile (P5) program. The problem-solving approach in this study is grounded in Diane L. Moore's definition of religious literacy, which encompasses a basic understanding of the history, core texts, beliefs, practices, and contemporary manifestations of multiple religious traditions. It also includes the ability to analyze the religious dimensions of political, social, and cultural expressions across time and space (Enstedt, 2022). Although traditionally associated with reading and writing, literacy theories have evolved to challenge these boundaries (von Brömssen et al., 2020). They can even be implemented in schools without formal religious education (Sooniste & Schihalejev, 2022). This study pursues three main objectives: first, to identify the influence of religious literacy on the reinforcement of the Pancasila Student Profile (P5); second, map the dimensions and aspects integrated within religious literacy; lastly, to explore the integration patterns of religious literacy in strengthening P5.

This study aims to examine whether religious literacy has been integrated into the Pancasila Student Profile Strengthening Project (P5), both quantitatively and qualitatively. To ensure a systematic discussion, the research objectives are formulated as follows: first, to identify the influence of religious literacy on the reinforcement of the Pancasila Student Profile (P5); second, map the dimensions and aspects integrated within religious literacy; lastly, to explore the integration patterns of religious literacy in strengthening P5.

RESEARCH METHOD

This study employs a mixed-methods approach by combining qualitative and quantitative research methods within a single research design to obtain more comprehensive, valid, reliable, and objective data (Sugiyono, 2018). The research process begins with qualitative data collection, followed by quantitative data (Creswell & Creswell, 2017). This sequential design is expected to generate more in-depth and integrative findings.

The study was conducted in three South Sulawesi, Indonesia regencies: Palopo, Tana Toraja, and Parepare. These locations were selected based on their diverse socio-

religious composition, which provides a conducive environment for students to develop *Pancasila*-based values. The data collection involved a series of Focus Group Discussions (FGDs) with 3 key informants and 25 participants from each location, totaling 75 participants. Quantitative data were collected from 150 respondents. The sampling technique used was purposive sampling, a type of non-probability sampling that is effective in studying specific cultural domains and ensuring the credibility and expertise of the informants (Tongco, 2007). The criteria for informants included "guru penggerak" (change agent teachers) from the selected regencies, while respondents were junior and senior high school students (or equivalent).

The qualitative data were analyzed using Nvivo 12, a software specifically designed for qualitative data analysis. Meanwhile, the quantitative data were analyzed through several stages: (1) Common Method Variance (CMV) was employed to minimize potential bias during data collection by randomly distributing the questionnaires and ensuring respondent anonymity (Podsakoff et al., 2003). Selanjutnya, To further test for potential bias, this study utilized Harman's single-factor test and/or Exploratory Factor Analysis (EFA), with both CLF and EFA methods serving as comparisons to CMV. If the analysis confirms that the data meet the quality criteria, the next steps include Confirmatory Factor Analysis (CFA) and structural model analysis; and (2) Structural Equation Modeling (SEM), a multivariate analysis method used to describe and test the relationships between variables (Hair et al., 2019). By employing this mixed-methods approach, the study is expected to yield more comprehensive and holistic findings.

Results and Discussion

Quantitative Result

Validity and Reliability Testing of the SEM Model

Variance-Based Structural Equation Modeling (VB-SEM) was employed using SmartPLS 4.0 software to examine the relationships among the variables in this study. Before estimating the hypothesized relationships, it was necessary to evaluate the validity and reliability of the measurement model. Convergent validity was assessed using the factor loading values of each indicator within the constructs. The generally accepted threshold for convergent validity is a loading factor of > 0.50 , although values above 0.70 are considered more desirable. In addition, discriminant validity was evaluated to confirm the convergent validity results. Two standard methods were used to assess discriminant validity: cross-loadings and comparison of the Average Variance Extracted (AVE) square root with the correlation among constructs. The recommended threshold for cross-loadings within the same construct is > 0.70 , while the square root of AVE should ideally be > 0.50 . However, if the AVE does not meet this threshold, the model can still be accepted as long as convergent validity has been established.

In this study, convergent validity was the primary method used to assess the validity of the VB-SEM model. Two criteria were used: outer loading values and AVE scores. The results indicate that all indicators had outer loading values greater than 0.70, thus satisfying the criteria for convergent validity. The validated SEM model is

presented in Figure 1, and the validity and reliability testing results are summarized in Table 1.

Table 1. Validity and Reliability of the VB-SEM Model

Variable	Indicator	Loading factor	Cut off Value	AVE	Validity	Cronbach's Alpha	CR	Reliability
X1	X1.1	0.953	0.7	0.859	valid	0.918	0.948	Reliable
	X1.2	0.947	0.7		valid			
	X1.3	0.879	0.7		valid			
X2	X2.1	0.964	0.7	0.917	valid	0.955	0.971	Reliable
	X2.2	0.935	0.7		valid			
	X2.3	0.972	0.7		valid			
X3	X3.1	0.948	0.7	0.876	valid	0.930	0.955	Reliable
	X3.2	0.950	0.7		valid			
	X3.3	0.909	0.7		valid			
Y1	Y1.1	0.928	0.7	0.848	valid	0.911	0.944	Reliable
	Y1.2	0.877	0.7		valid			
	Y1.3	0.956	0.7		valid			
Y2	Y2.1	0.968	0.7	0.771	valid	0.849	0.909	Reliable
	Y2.2	0.908	0.7		valid			
	Y2.3	0.743	0.7		valid			
Y3	Y3.1	0.939	0.7	0.872	valid	0.927	0.953	Reliable
	Y3.2	0.947	0.7		valid			
	Y3.3	0.915	0.7		valid			
Y4	Y4.1	0.862	0.7	0.764	valid	0.847	0.906	Reliable
	Y4.2	0.906	0.7		valid			
	Y4.3	0.852	0.7		valid			
Y5	Y5.1	0.952	0.7	0.891	valid	0.940	0.961	Reliable
	Y5.2	0.931	0.7		valid			
	Y5.3	0.949	0.7		valid			
Y6	Y6.1	0.962	0.7	0.935	valid	0.965	0.977	Reliable
	Y6.2	0.954	0.7		valid			
	Y6.3	0.985	0.7		valid			

The threshold for assessing convergent validity in SEM models is an Average Variance Extracted (AVE) value greater than 0.50. Based on Table 1, the AVE values for all observed variables in this study exceed 0.50, indicating that all constructs are valid and suitable for use in the SEM analysis. Meanwhile, discriminant validity was evaluated using the Heterotrait-Monotrait Ratio (HTMT), where the acceptable threshold is below 0.90. According to the results presented in Table 2, all HTMT values are below 0.90, confirming that the model meets the criteria for discriminant validity and can be considered valid based on the HTMT approach.

Table 2. HTMT RATIO

Variable	X1	X2	X3	Y1	Y2	Y3	Y4	Y5
X2	0.450							
X3	0.537	0.862						
Y1	0.457	0.206	0.198					
Y2	0.585	0.165	0.095	0.373				
Y3	0.367	0.074	0.125	0.768	0.875			

Variable	X1	X2	X3	Y1	Y2	Y3	Y4	Y5
Y4	0.490	0.073	0.168	0.775	0.844	0.801		
Y5	0.524	0.059	0.054	0.664	0.695	0.638	0.321	
Y6	0.978	0.315	0.410	0.519	0.623	0.484	0.583	0.589

Reliability refers to the consistency of indicators in measuring their respective constructs. Structural Equation Modeling (SEM) assesses reliability using **Composite Reliability (CR)** and Cronbach’s Alpha. These measures evaluate the internal consistency of indicators associated with each variable. The acceptable threshold for Cronbach’s Alpha is > 0.60, while the threshold for Composite Reliability is > 0.70. Based on the values presented in Table 1, all constructs in this study have Cronbach’s Alpha values greater than 0.60, and Composite Reliability values greater than 0.70, indicating that the measurement model demonstrates adequate reliability.

Analysis of Variable Influence and Hypothesis Testing

The purpose of Structural Equation Modeling (SEM) analysis is to examine the magnitude of the influence of independent variables on dependent variables. The SEM model resulting from the analysis of inter-variable influences is presented in Figure 2 below.

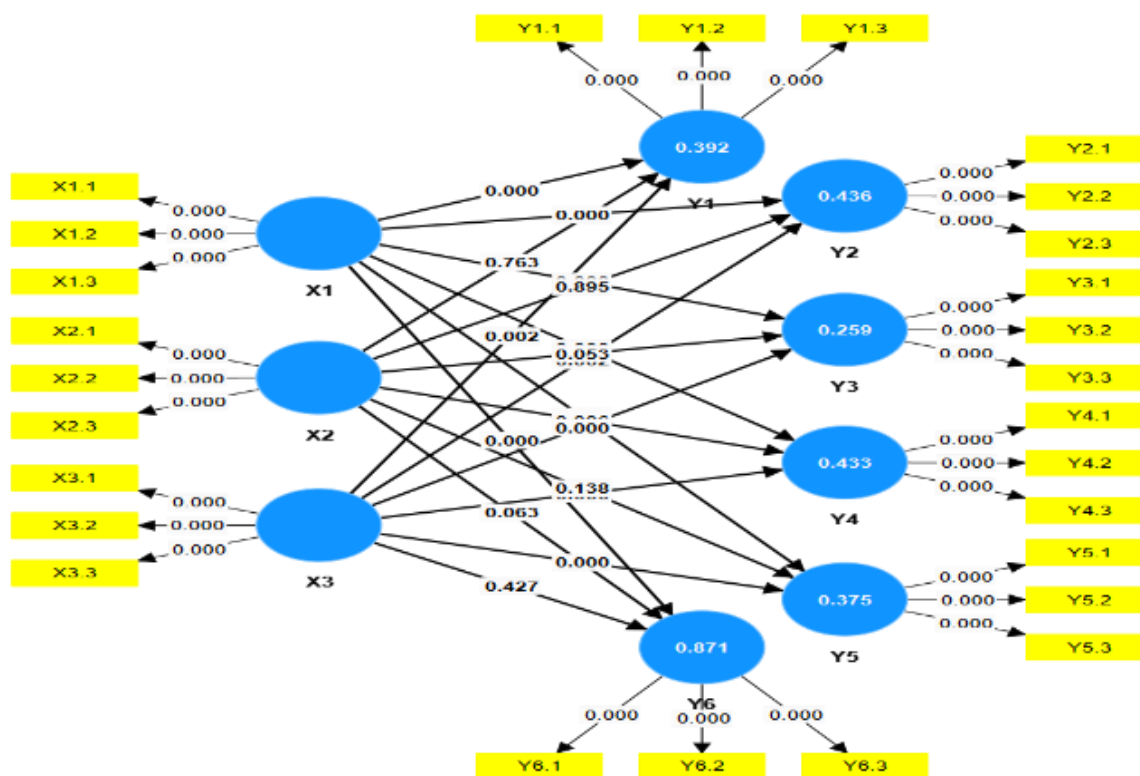


Figure 2. Inter-variable Influence

Figure 2 illustrates the influence of the independent variables –X1: Religious Literacy (Knowledge), X2: Religious Literacy (Attitude), and X3: Religious Literacy (Implementation) – on the dependent variables representing the six dimensions of the

Pancasila Student Profile: Y1 (Faith in God Almighty and Noble Character), Y2 (Global Diversity), Y3 (Mutual Cooperation), Y4 (Independence), Y5 (Critical Thinking), and Y6 (Creativity). This analysis was also used to test the research hypotheses. The path coefficients derived from the SEM analysis indicate the extent to which each dimension of religious literacy contributes to the development of Pancasila student characteristics. The results of these relationships, including their respective coefficient values, significance levels, and overall model fit, are presented in Table 3.

Table 3. The Influence of Variable X on Variable Y

No	Inter-variable Influence	T statistics	T table	P values	Cut off P-value	Hypothesis
1	X1 -> Y1	8.173	1.96	0.000	0.05	Accepted
2	X1 -> Y2	9.656	1.96	0.000	0.05	Accepted
3	X1 -> Y3	6.361	1.96	0.000	0.05	Accepted
4	X1 -> Y4	8.762	1.96	0.000	0.05	Accepted
5	X1 -> Y5	9.033	1.96	0.000	0.05	Accepted
6	X1 -> Y6	9.574	1.96	0.000	0.05	Accepted
7	X2 -> Y1	0.302	1.96	0.763	0.05	Rejected
8	X2 -> Y2	0.131	1.96	0.895	0.05	Rejected
9	X2 -> Y3	1.939	1.96	0.053	0.05	Rejected
10	X2 -> Y4	2.764	1.96	0.006	0.05	Accepted
11	X2 -> Y5	1.483	1.96	0.138	0.05	Rejected
12	X2 -> Y6	1.862	1.96	0.063	0.05	Rejected
13	X3 -> Y1	3.166	1.96	0.002	0.05	Accepted
14	X3 -> Y2	3.072	1.96	0.002	0.05	Accepted
15	X3 -> Y3	4.223	1.96	0.000	0.05	Accepted
16	X3 -> Y4	6.230	1.96	0.000	0.05	Accepted
17	X3 -> Y5	3.788	1.96	0.000	0.05	Accepted
18	X3 -> Y6	0.794	1.96	0.427	0.05	Rejected

Based on Table 3, the quantitative analysis shows that out of the religious literacy variables, 12 indicators were accepted while 6 were rejected. Specifically, all six indicators under the knowledge aspect of religious literacy were accepted for integration into the Pancasila Student Profile (P5). In contrast, only one indicator from the attitude aspect was accepted, with the remaining five rejected. For the implementation aspect, five indicators were accepted and one was rejected. These results indicate that, in general, religious literacy has been integrated into strengthening students' P5, although several indicators still need to be improved. Previous studies also reveal that students do not merely develop literacy skills but also integrate character values (Faizah et al., 2024), although this process is not without its challenges (Liana & Pandiangan, 2024).

The data were then mapped to examine how all independent variables – X1 (religious literacy: knowledge), X2 (religious literacy: attitude), and X3 (religious literacy: implementation) – collectively influence the dependent variables – Y1 (faith in

God Almighty and noble character), Y2 (global diversity), Y3 (mutual cooperation), Y4 (independence), Y5 (critical thinking), and Y6 (creativity) – within the framework of the Pancasila Student Profile (P5). The combined influence of variables X on variables Y is presented in Table 4.

Table 4. Combined Effects

Combined Influence of Variable X on Variable Y	R-square
Y1. Faith in God Almighty and noble character	0.392
Y2. Global diversity	0.436
Y3. Mutual cooperation	0.259
Y4. Independence	0.433
Y5. Critical thinking	0.375
Y6. Crative	0.871

Based on Table 4, the combined effects of religious literacy – namely knowledge, attitude, and implementation – on the six dimensions of the Pancasila Student Profile were as follows: Faith in God Almighty and Noble Character (39.2%), Global Diversity (43.6%), Mutual Cooperation (25.9%), Independence (43.3%), Critical Thinking (37.5%), and Creativity (87.1%). These results indicate that religious literacy contributes significantly to developing each P5 dimension among students when integrated collectively.

Qualitative Result

Integration of Religious Literacy with P5 Dimensions

Indonesia is recognized as the world’s largest multicultural nation due to its diverse ethnicities, races, cultures, and religions. This diversity creates a rich cultural identity but presents challenges – particularly in fostering understanding and appreciation of differences, especially among younger generations. A lack of awareness regarding the importance of diversity may lead to intolerance and discrimination, ultimately threatening national unity. The consequences can include social conflict, violence, bullying, harassment, and the erosion of humanitarian values. These issues often stem from a limited understanding of pluralism, which is reflected in non-inclusive thinking and behavior. Therefore, integrating religious literacy into the Pancasila Student Profile (P5) is essential. Based on documentation and in-depth interviews with teachers, a summary of the P5 dimensions and their corresponding integrated aspects of religious literacy is presented in Table 1.

Table 5. Dimensions of the Pancasila Student Profile and Their Integrated Religious Literacy Aspects

No.	P5 Dimension	Integrated Aspect
1.	Faith in God Almighty and Noble Character	<ul style="list-style-type: none"> - Performing religious practices regularly and independently - Actively participating in religious activities - Expressing gratitude - Exercising rights and fulfilling responsibilities in a balanced manner

No.	P5 Dimension	Integrated Aspect
2.	Global Diversity	<ul style="list-style-type: none"> - Promoting and introducing interconnected cultures and demonstrating them through behavior - Maintaining a balanced perspective on differences - Understanding the challenges and benefits of living in a culturally diverse environment
3.	Mutual Cooperation	<ul style="list-style-type: none"> - Building teams and managing collaboration to achieve shared goals - Striving to contribute what is considered valuable and meaningful to those in need
4.	Independence	<ul style="list-style-type: none"> - Reflecting on feedback from peers, teachers, and other adults - Regulating and adjusting one’s emotions appropriately
5.	Critical Thinking	<ul style="list-style-type: none"> - Clarifying and critically analyzing ideas and information - Analyzing and evaluating the reasoning used in problem-solving - Providing justification to support one’s thoughts and perspectives - Providing justification to support one’s thoughts and perspectives
6.	Creative	<ul style="list-style-type: none"> - Generating diverse ideas to express thoughts and/or feelings - Experimenting creatively with various options to modify ideas

Table 5, outlines the six dimensions of the *Pancasila* Student Profile (P5): Faith in God Almighty and Noble Character, Global Diversity, Mutual Cooperation, Independence, Critical Thinking, and Creativity. These dimensions are further broken down into practical indicators that can be directly implemented in educational activities. Integrating religious literacy within P5 is crucial in enhancing students’ self-confidence in creating work, developing personal potential, and identifying their interests and talents in specific fields. In this process, teachers serve as facilitators who guide students throughout the learning experience. P5 activities also reflect the principles of differentiated instruction, as they provide space for students to develop skills aligned with their interests. Moreover, these activities promote active engagement through collaboration and group discussion in designing and presenting their projects. Overall, the primary goal of P5 is to improve students’ competencies in producing meaningful and relevant work that aligns with the values of the *Pancasila* Student Profile.

Strategies for Integrating Religious Literacy with P5

Based on in-depth interviews with educators across South Sulawesi, the researcher qualitatively mapped how religious literacy is integrated into the *Pancasila* Student Profile (P5) project. This process is crucial for identifying effective strategies to embed noble values that shape students as individuals with religious understanding and as active contributors to society. It enables schools to adapt and incorporate various elements of religious literacy that align with their institutional vision and mission while fostering innovation and creativity in the educational process. This approach is expected to accommodate the specific needs of students and optimize their potential through

high-quality religious literacy content. A summary of the strategies used to integrate religious literacy within P5 is presented as follow:

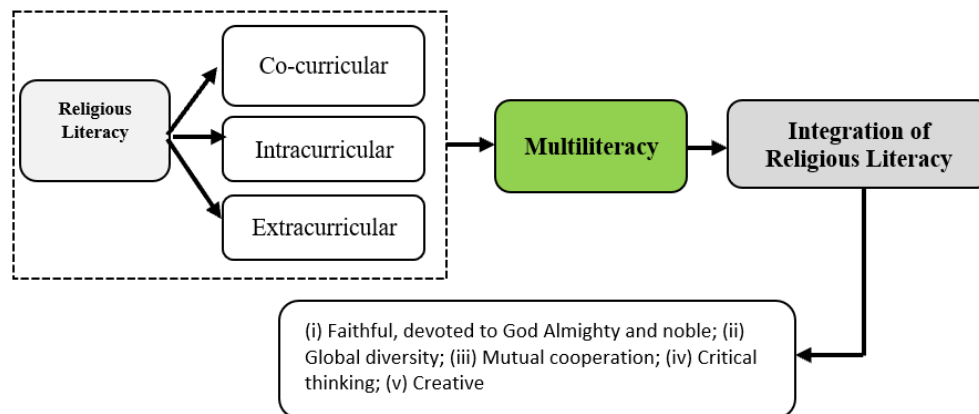


Figure 3. Overview of Strategies for Integrating Religious Literacy into the P5

Figure 3, illustrates the integration of religious literacy into the Pancasila Student Profile (P5). First, religious literacy is incorporated through intracurricular activities and embedded across subject areas, particularly by Muslim teachers. These educators not only deliver academic content but also relate it to religious teachings—such as discussing the role of religious figures in history or exploring the relationship between science and faith. Teachers often include narratives about exemplary figures and insert reflections on religious values such as perseverance, honesty, and dedication (Data sources: Informants 1, 2, 3, 5, 7). Second, religious literacy is integrated through co-curricular activities, which serve to deepen and internalize content delivered during formal instruction. These activities often occur before class sessions, including prayer, reading scriptures, or engaging in religious observances based on each student's faith. Such activities promote inner peace, cultivate moral values, and instill virtuous habits in students (Hidayah, 2019). Co-curricular activities may be conducted individually or in groups (Sources: Informants 2, 3, 5, 6, 8, 10). Third, extracurricular activities reinforce religious values to strengthen P5 competencies. For instance, social service projects often begin with religious affirmations such as the Islamic teaching that “cleanliness is part of faith.” This belief encourages students to practice faith through belief speech and actions—such as active participation in maintaining school cleanliness (Data sources: Informants 5, 7, 8, 9, 11). These extracurricular activities help reinforce cognitive and practical dimensions of religious values (Laraswati, 2023).

The integration of religious literacy within P5 is implemented using a multiliteracy approach. Multiliteracy refers to a multicultural, context-sensitive, and multimedia-based educational concept. This teaching paradigm goes beyond basic language skills (listening, speaking, reading, and writing) and involves more complex, multimodal forms of communication (Rahmasari et al., 2023). In practice, multiliteracy is realized

through texts, images, and videos related to P5 values – such as collaboration, creativity, and critical thinking. This approach addresses the limitations of traditional textbooks, which often lack cultural relevance for students (Sources: Informants 1, 2, 4, 5, 6, 8).

DISCUSSION

As presented in Table 3, the quantitative analysis identified 12 religious literacy indicators that were accepted and 6 that were rejected. Specifically, all six indicators under the knowledge aspect were accepted for integration into the Pancasila Student Profile (P5). Only one indicator was accepted within the attitudinal aspect, while the remaining five were rejected. Meanwhile, five indicators were accepted in the **implementation** aspect, and one was rejected. Religious literacy plays a critical role in developing students' religious character, aligning directly with the P5 dimension of faith in God Almighty and noble character (Sholihah & Khoiriyah, 2024), and is also relevant to global diversity (Kusdiani & Tirtoni, 2025), introducing mutual cooperation values (Mustofa et al., 2022), Through religious literacy, students develop independent learning (Afidah et al., 2024), enhance critical thinking skills (Rahmadani et al., 2023), and cultivate their talents and creativity (Tuflih et al., 2025). Integrating religious literacy into P5 was implemented by translating each dimension into applicable indicators that can be embedded in daily teaching and learning processes such as fostering religious awareness, appreciating diversity, thinking critically about received information, and applying creativity to solve problems in students' environments.

However, other studies have noted challenges in implementing multiliteracy approaches. Teachers encounter difficulties such as limited instructional time, insufficient development of literacy based materials, and the lack of pedagogical models that effectively support multiliteracy instruction (Sugiarti et al., 2024). Despite these challenges, multiliteracy remains critical in integrating religious literacy into P5. As education continues to evolve alongside technological advancements, the Pancasila Student Profile which includes faith, global diversity, collaboration, independence, critical thinking, and creativity requires robust multiliteracy strategies to remain practical and relevant.

Across the reviewed studies, religious literacy refers to one's ability to understand, interpret, and apply religious teachings, values, and practices in everyday life. It includes knowledge of sacred texts, historical and traditional narratives, and religious principles. Religious literacy supports spiritual growth, nurtures tolerance, and strengthens interfaith relations. Implementing P5, when fused with moral and spiritual values, has proven effective in enabling students to internalize core values such as honesty, responsibility, cooperation, and compassion (Ihsan & Maujud, 2025). These findings are essential to ensuring that religious values remain integrated into the educational process while upholding the spirit of nationalism embodied in Pancasila.

Several studies also highlighted the role of cocurricular activities, such as a 15-minute religious literacy session involving the reading of the Qur'an or Bible. These daily practices instill religious values, including adherence to one's faith, tolerance toward other religious practices, and harmonious interfaith coexistence (Masloman et al., 2024),

In addition to co-curricular practices, intracurricular and extracurricular programs have also proven effective in integrating religious literacy into P5 (Susanto & Farmawati, 2024). Therefore, religious literacy can be embedded in student development through these three complementary approaches.

The *Pancasila Student Profile* (commonly abbreviated as P5) is a project-based initiative designed to strengthen competencies and character aligned with the *Pancasila* values, as outlined in the National Graduate Competency Standards (Nurdyansyah et al., 2022). Its core dimensions include faith in the Almighty God and noble character, global diversity, cooperation, independence, critical thinking, and creativity (Marsidin, 2022). South Sulawesi society is known for its religious values and strong cultural traditions, including the local concept of *Siri'na Pacce*, or the "culture of shame," which is regarded as a form of legal awareness and adherence to social norms (Gani & Gani, 2024; Hanafie Das et al., 2021; Ramli, 2023; St Wardah Hanafie Das et al., 2022). Integrating religious literacy into the P5 initiative facilitates collaboration and mutual understanding (Bowling, 2022) particularly in cultivating national character and internalizing *Pancasila* values. Religious literacy through moral and religious education enables a deeper understanding of morality and promotes a more just and compassionate society (von Brömssen et al., 2020). More specifically, religious literacy can help differentiate and analyze the intersections of religion and social issues (Parker, 2020). Increasing religious literacy among youth is a priority, especially as they are the generation expected to collaborate with diverse global communities (Soules & Jafralie, 2021).

Moreover, applying multiliteracy strategies in religious literacy integration supports the formation of positive character traits, critical thinking, and other essential character values. These are foundational components in shaping a competent, responsible generation prepared to face future challenges (Ramadhan et al., 2024). Digital multiliteracy-based instruction has also become a key requirement in meeting the demands of 21st-century education, as it enhances both learning processes and the effective use of technology. Several scholars suggest that multiliteracy models improve students' conceptual understanding and knowledge acquisition, ultimately fostering a more proactive, inspirational, and creative learning environment that aligns with the *Pancasila Student Profile*.

CONCLUSION

This study yields several important findings, notably that religious literacy has been effectively integrated into strengthening the *Pancasila Student Profile* (P5) in schools. Although some indicators were rejected in the quantitative analysis, the overall dimensions of religious literacy significantly contributed significantly to enhancing P5. Each dimension of P5 was further elaborated into detailed, applicable indicators. The integration strategy involved a combination of co-curricular, intracurricular, and extracurricular activities, as well as the implementation of a multiliteracy approach. Religious values and norms strongly align with the principles embedded in P5, which are rooted in the cultural and moral heritage of the Indonesian nation.

These findings reinforce previous studies indicating that religious literacy supports the development of the *Pancasila* Student Profile. The six core dimensions of P5—faith in God Almighty and noble character, global diversity, cooperation, independence, critical thinking, and creativity—are all compatible with religious values, particularly those of Islam, the majority religion in Indonesia.

This study has limitations, especially regarding the sampling, which was restricted to three regions in South Sulawesi. Future studies should involve a broader sampling scope for more generalizable conclusions across different geographical and cultural contexts.

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