INTEGRATING ISLAMIC CHARACTER EDUCATION AND PANCASILA VALUES: A CASE STUDY OF STIQ AS-SYIFA STUDENTS

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Sections Info	ABSTRAK
	Strengthening Islamic character education through Pancasila values is a strategic priority in Islamic higher education (PTKIS), particularly at the As-Syifa Subang College of Al-Qur'anic Studies (STIQ). This study aims to examine three main aspects. First, the forms of character strengthening through Pancasila values manifested in curriculum integration, instilling values through campus activities such as community service, social service, and volunteer work, and the exemplary behavior of faculty members and leadership. Second, the factors influencing character development, including internal factors such as institutional vision, integrated curriculum, and educator capacity, as well as external factors such as national policies, social dynamics, and globalization trends. Third, the implications of character strengthening, both positive, such as increased religiosity, nationalism, and social tolerance, and negative, such as psychological pressure and the potential for exclusivism. The research used a qualitative approach with a case study method, involving 50 students as the main informants. Data were collected through semi-structured interviews, participatory observation, and documentary studies, then analyzed using the Miles and Huberman interactive model.

ABSTRAK

Penguatan pendidikan karakter keislaman melalui nilai-nilai Pancasila menjadi urgensi strategis dalam pendidikan tinggi keagamaan Islam (PTKIS), khususnya di Sekolah Tinggi Ilmu Al-Qur'an (STIQ) As-Syifa Subang. Penelitian ini bertujuan mengkaji tiga aspek utama. Pertama, bentuk-bentuk penguatan karakter melalui nilai Pancasila yang terwujud dalam integrasi kurikulum, pembiasaan nilai melalui aktivitas kampus seperti kerja bakti, pengabdian masyarakat, dan bakti sosial, serta keteladanan dosen dan pimpinan. Kedua, faktor-faktor yang memengaruhi, meliputi faktor internal seperti visi kelembagaan, kurikulum terintegrasi, dan kapasitas pendidik, serta faktor eksternal berupa kebijakan nasional, dinamika sosial, dan arus globalisasi. Ketiga, implikasi penguatan karakter, baik positif seperti peningkatan religiusitas, nasionalisme, dan toleransi sosial, maupun negatif seperti tekanan psikologis dan potensi eksklusivisme. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus, melibatkan 50 mahasiswa sebagai informan utama. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan studi dokumentasi, lalu dianalisis dengan model interaktif Miles dan Huberman.

Kata kunci: *Pendidikan Karakter, Nilai Pancasila, Nilai Islam, Integrasi Keilmuan, PTKIS*

INTRODUCTION

Strengthening Islamic character education through Pancasila values is a strategic and relevant topic in the context of Indonesia's pluralistic higher education system. The integration of these two value systems creates a space for dialogue between Islamic spirituality and Pancasila-based nationalism. On one hand, Islamic values such as justice, trustworthiness, and brotherhood align substantially with the principles of Pancasila, particularly the second and fifth principles, which emphasize humanity that is just and civilized, as well as social justice (Subaidi 2020). On the other hand, the implementation of this value integration often faces challenges, especially in formulating contextual, moderate forms of learning that are capable of responding to the dynamics of diversity on campus. (Widiastuti et al. 2024). To that end, character education needs to not only emphasize formal aspects in the curriculum, but also develop concrete practices such as community service, community outreach, and collaborative activities that reflect these integrative values. (Agustia and Lubis, n.d.) Therefore, this study focuses not only on the similarity of values, but also on how these values are effectively internalized in the character education process.

Conceptually, the compatibility of Islamic values and Pancasila opens up opportunities for the creation of a holistic character education paradigm that combines spiritual, moral, and social dimensions of nationality. Islamic character education emphasizes Qur'anic morals such as justice, trustworthiness, and brotherhood, while Pancasila emphasizes unity, tolerance, and respect for diversity (Widiastuti et al. 2024). Integration in higher education, especially Islamic campuses, can shape students who are both religious and nationalistic, through the synergy of two values that do not negate each other's identities, but rather enrich them (M. ABDUL ROZIQ A. 2021). This approach is in line with the principles of holistic education that develops cognitive, affective, and psychomotor aspects, as explained in the PAI integrative learning model and social values that effectively enhance the internalization of values into students' attitudes and actions. (Rahmadani and Fadriati 2025)

Historically, Islamic education and Pancasila have been two important pillars in shaping the character of the nation since independence. On the one hand, Islamic education through institutions such as Islamic boarding schools, madrasas, and Islamic universities instills values of faith, obedience in worship, and noble character. On the other hand, Pancasila, as the state philosophy, unites all elements of the nation within the framework of unity and diversity. This synergy of values is reflected in the national education system, which integrates Islamic moral values and Pancasila values into a moderate and inclusive state-based character education approach. (Beck and Irawan 2016). Pesantren and madrasah-based education often serves as a fundamental basis for integrating Pancasila values as an effective deradicalization strategy in the context of Islamic education. (Ihsan and Fatah 2021) However, in the era of globalization, new challenges such as radicalism, extreme secularism, and social fragmentation are increasingly urgent, requiring a more reflective and responsive strategy for integrating values in response to the dynamics of campus diversity.(Walid 2022)

Philosophically, the integration of Islamic values and Pancasila can be analyzed through three main dimensions: ontological, epistemological, and axiological. Ontologically, both share universal moral values such as justice, brotherhood, and humanity, which form the basis of the existence of humans and Indonesian society. (Pristiwiyanto 2021). Epistemologically, the process of learning values should be built through a dialogical and reflective approach that encourages students to consciously internalize values, utilizing scientific methods that integrate revelation and empirical reasoning in Islamic education. (Rahma, Afifah, and Muniron 2024). Meanwhile, from an axiological perspective, this integration is aimed at realizing the welfare of the people and the nation, making students

agents of change who maintain social harmony and practice the values of maslahah in collective life.(Achmad and Fitria 2024). These three dimensions emphasize that the integration of values is not merely normative rhetoric, but rather a strategic necessity in shaping a generation with religious character and a nationalist spirit.

In the context of Islamic higher education, strengthening Islamic character education through Pancasila values requires support from internal and external factors. Internal factors include institutional vision and mission, integrative curriculum design, the role of lecturers as role models, and an academic culture that encourages cross-value dialogue. External factors include national policies, a diverse social environment, and global dynamics that influence students' perceptions of Islamic and national values. Both types of factors interact with each other, thereby determining the success of value integration on campus. (Ito 2016). In addition, character building management through Islamic Religious Education (PAI) also emphasizes integrative strategies that harmonize curricular and extracurricular learning into the three pillars of higher education. (Kasanah 2011). On the other hand, the implementation of character education policies on Islamic campuses requires a synthesis between national policies and inclusive campus culture so that the integration of values can be sustainable and adaptive to global changes. (Alinurdin 2021). This study seeks to identify in detail how these factors interact in shaping the character of students at STIQ As-Syifa.

Previous studies have shown that similar research is often limited to historical approaches that tend to be nostalgic, biographical approaches that focus on personalities, or conceptual approaches that only describe definitions without concrete applications. This study is different because it combines theoretical and practical approaches through a case study at STIQ As-Syifa, involving 50 students as primary informants, and applying qualitative methods with triangulation of sources. This approach enables an in-depth analysis of the forms of value integration, supporting and hindering factors, and implications for the formation of student character. (Kasanah 2011). Utilizing case study models that have been effective in illustrating the internalization of values through the real experiences of students (Kiromah et al. 2024). In addition, the relevance of implementing Pancasila values as a means of character education for students in higher education has also been empirically demonstrated through the Tri Dharma strategy, which involves the entire academic community. (Rahman, Sulianti, and Isyuniandri 2024). Thus, this research method is not only conceptual, but also based on real practice and provides stronger empirical contributions in the context of PTKIS.

Therefore, this study is expected to contribute on two levels. On a theoretical level, this study enriches the literature on the integration of Islamic values and Pancasila in character education, particularly in Islamic higher education institutions. These findings complement the developing conceptual discourse, as discussed in studies on the role of Islamic education in shaping the character of the younger generation in the era of globalization.(Aulia Herawati et al. 2025). At a practical level, the results of this study can be used as a reference for Islamic universities in designing balanced character learning strategies that combine religious and nationalist values with thematic and collaborative learning approaches, as recommended by Rohmaniah et al. (Rohmaniah, Marsino, and Kurniawan 2025) in the Merdeka values-based curriculum (thematic-integrative strategy and project-based learning). This approach is very important in facing the challenges of pluralism, globalization, and moral degradation described in Ihsan's study. (Rohmaniah, Marsino, and Kurniawan 2025) namely Islamic values that serve as a moral filter for the younger generation in the digital age.

RESEARCH METHOD

This study uses a qualitative approach with a case study method, focusing on the phenomenon of integrating Islamic values and Pancasila in strengthening character education at STIQ As-Syifa. The qualitative approach was chosen because it is capable of exploring the meaning, perceptions, and experiences of participants in depth, while the case study method allows for a comprehensive contextual exploration of the practice of value integration in an Islamic higher education environment. The unit of analysis in this study is limited to three main focuses. First, the forms of strengthening Islamic character education through Pancasila values at STIQ As-Syifa, which include models, strategies, and actual practices of value integration in the curriculum and non-academic activities. Second, the factors influencing the emergence of these forms, including internal factors such as the institution's vision and mission, curriculum design, the role of faculty members, and academic culture, as well as external factors such as national policies, social conditions in society, and global dynamics. Third, the implications of strengthening Islamic character education for students, including positive impacts such as the formation of religious-nationalist personalities, as well as potential challenges that need to be anticipated in the context of a pluralistic society.

The data sources consist of primary and secondary data. Primary data was obtained through semi-structured interviews with 50 STIQ As-Syifa students as the main informants, who were selected using purposive sampling based on their active involvement in campus activities related to value integration. Primary data was also obtained through participatory observation of lectures, student organization activities, and religious and national events on campus. Documentation of various official documents such as curricula, academic guidelines, activity reports, and lecture materials on Pancasila Education and Islamic Religious Education also served as important primary sources. Secondary data includes relevant literature, such as books like Character Education from an Islamic Perspective. (Zubaedi, 2011) and Encyclopedia of Islamic Education (Mujib, 2010), as well as national and international scientific articles, including Implementation of Science Integration at PTKI (Suprapto & Sumarni, 2022), The Role of Islamic Education and Pancasila Education in Character Building (Haryanti & Slam, 2024), Character Education in Pancasila Courses (Sofiarini, 2021), and Character Education in Higher Education: A Global Perspective (International Journal of Educational Research).

Data collection techniques were carried out through three main steps: Semi-structured interviews to explore students' views, experiences, and perceptions regarding character education reinforcement. Participatory observation to directly observe academic and non-academic activities that reflect value integration. Documentary studies of official documents and relevant campus archives. Data analysis utilized the interactive model by Miles and Huberman (1994), which includes three stages: (1) data reduction by sorting relevant information from interviews, observations, and documents; (2) presenting data in the form of matrices, charts, and thematic narratives to facilitate interpretation; and (3) drawing conclusions/verification by ensuring the consistency of findings through triangulation of sources and confirmation of research results (member checking) with key informants. This process ensures the validity and reliability of the findings so that the research results can be scientifically accounted for.

RESULTS AND DISCUSSION
Students' Perceptions of Strengthening Islamic Character Education through Pancasila Values

Table 1. Forms/paradigms of value integration

No	Form of Integration	Focus of implementation
1	Curriculum Integration	Integration of Islamic values and Pancasila into courses
2	Habituation of values	Daily practice of values in campus culture
3	Lecturer exemplarity	Lecturers as role models of integrative values

These Table 1 three paradigms illustrate how STIQ As-Syifa integrates Islamic character education and Pancasila values into practice. Student A stated: "In my opinion, courses like Pancasila, Ulumul Qur'an, and Fiqh can be synergized so that we realize that religious and national values can align." Student B shared: "Activities such as community service, serving the community, conducting studies, teaching the local community, and participating in social service reflect the values of Pancasila. We engage in all of these activities regularly, both as part of campus programs and student initiatives." Student C said: "I see that professors not only teach but also set examples, such as performing congregational prayers and actively participating in campus social activities. This reinforces that character development occurs systematically, from academic content, habits, to role models."

The results of the field study show that the forms of strengthening Islamic character education through Pancasila values at STIQ As-Syifa can be seen from the integration of the curriculum, habits, role models, and student activities. As a higher education institution specializing in Qur'anic studies, STIQ As-Syifa has a strong Islamic curriculum, including courses on tafsir (Qur'anic exegesis), hadith, and the life of the Prophet (sirah nabawiyah). The integration of Pancasila values into Islamic studies courses is achieved by linking the principles of Pancasila with Qur'anic teachings. For example, the Tafsir course emphasizes the Oneness of God as the foundation of faith. The concept of shura taught in the History of Islamic Civilization aligns with the fourth principle of consultation, while studies on zakat and the objectives of sharia relate to social justice for all Indonesian citizens. Campus cultural practices, such as mentoring, thematic studies, social service, and community service, support the formation of religious and nationalist character. The exemplary behavior of lecturers and campus leaders, including democratic attitudes and academic ethics, also serve as real models for students. Literature reviews indicate that core Islamic values such as Tawhid, Ethics, and Justice align with the values of Pancasila. This relationship demonstrates that character-building efforts not only teach the concept of goodness (knowing the good) but also emphasize practice (doing the good) and the internalization of values (being the good), as found in research (Karmelia 2020), which confirms that Pancasila education is effective in building tolerance among students, and (Sofiarini 2021), which shows that integrating Pancasila values into national studies courses strengthens students' morals and inclusive attitudes.

The factors influencing character building consist of internal and external factors. Internal factors include the institution's vision and mission, curriculum, faculty role models, academic culture, and student activities that support the values of deliberation, justice, and unity. External factors include national policies such as character education strengthening programs and religious moderation initiatives, social and political dynamics that demand tolerance, and the challenges of the digital age, which have given rise to phenomena such as moral degradation and misinformation. Literature review explains that the success of implementing these values is greatly influenced by internal campus consistency and external support. The relationship between the two indicates that character strengthening must be

ecosystemic, where structural policies are reinforced by a vibrant academic culture.

The implications of integrating Pancasila values into Islamic character education at STIQ As-Syifa include both positive impacts and challenges. The positive impacts include the emergence of graduates with a religious-nationalist profile, who exhibit tolerant and democratic attitudes, and are concerned with social justice. Social cohesion within the campus environment has also improved through practices such as mutual cooperation, deliberation, and social action. However, challenges arise regarding the potential for misperception between Islamic values and Pancasila if they are not comprehensively explained, as well as the need for valid character assessment instruments. Literature reviews reveal that the integration of these two values requires a reflective pedagogical approach that demonstrates the alignment of the values of tauhid, ukhuwah, and justice with the values of Pancasila. This relationship underscores that the success of integration is closely tied to the forms of strengthening and supporting factors outlined in the previous section, thereby fostering a holistic character aligned with the Qur'anic vision of STIQ As-Syifa.

The results of the literature review show that there are two types of factors that influence the emergence of forms of Islamic character education through Pancasila values: internal and external. Internally, these factors include (1) Institutional commitment to Islamic and national values (Hasanah 2022) (2) Availability of an integrated curriculum between Islamic values and Pancasila, (3) Educators' capacity to instill character values holistically (Kaharuddin, Malli, and Lamabawa 2024). Meanwhile, externally, the influencing factors are: (1) National education policies that encourage character education (Syahputra and Maida 2021), (2) Social dynamics of a pluralistic society, (3) The influence of globalization on local and spiritual values (Yani, Wijaya, and Nurhayati 2024).

The data above shows that internal and external factors dynamically influence each other in the emergence of various approaches to strengthening Islamic character education through Pancasila values. Supporting internal factors include a clear institutional vision and mission, a curriculum oriented towards the formation of noble character, and competent and characterful educators. Meanwhile, the inhibiting factors may include a lack of training for educators in integrating Pancasila and Islamic values, resistance to curriculum changes, and a lack of character evaluation based on spirituality (Suraji and Sastrodiharjo 2021). The implementation of Islamic character education will be strengthened if it is complemented by spiritual evaluation and consistent role modeling by educators in practicing values (Studi, Yunita, and Mujib 2021).

External factors such as the flow of information and globalization can also weaken character values if not anticipated with appropriate policies. Endang Rukmiati (2019) states that although technological advances enable quick access to information, without an adaptive curriculum and attention to spiritual values, the morality of the younger generation is at risk of weakening. Meanwhile (Sulaiman 2025) emphasizes that Islamic education acts as a filter for global culture so that local values are not eroded. Hadi Arahman and Pratikno describe a similar concept (Arahman and Pratikno 2022), who says that the influence of foreign cultures on social media requires an innovative character education response. Sari also notes that the threats of promiscuity and digital addiction often affect the character of Muslim teenagers if they are not guided by contextual and practical character education (Sari 2013).

Data shows that external factors such as the changing times and the rapid flow of information can weaken character values if not anticipated with appropriate policies. Setyazi, Subandi, and Abas (2022) in his article Multicultural Education in the Framework of Religious Nationalism, he emphasizes the importance of integrating multicultural values, religious moderation, and national values in Islamic education to protect the younger

generation from the negative effects of globalization. Furthermore, Subandi (2025) the Al-tadzkiyyah journal shows that the internalization of multicultural education and religious moderation is an effective strategy for strengthening the character, tolerance, and national identity of students in the digital age. The relationship between forms of Islamic character education, the factors that influence it, and its implications for educational institutions such as STIQ As-Syifa is synergistic and inseparable. Every form of implementation, such as the integration of Islamic values and Pancasila, does not emerge in a vacuum but is influenced by institutional and broader societal contexts. For example, an integrative approach will not be optimal without the support of a prepared curriculum and a strong value culture. The implications of this relationship include strengthening Islamic and national identity, the formation of religious-nationalist graduate profiles, and the challenge of adapting to social change. An integrative approach accompanied by responsive value policies is crucial to achieving the goals of character education.

The findings in this paper are about the implications of the implementation of Islamic educational values on student character. There are two types of implications, namely positive and negative. Positive implications include: (1) the formation of a more religious and nationalistic student personality (Octavia 2017) (2) increased social awareness and concern for the surrounding environment, and (3) the growth of scientific spirit and noble character. Meanwhile, the negative implications include: (1) student resistance to indoctrinative methods, (2) the emergence of psychological pressure due to certain standards of religiosity, and (3) the formation of social exclusivity between student groups.

The data shows two types of implications of integrating Islamic values and Pancasila in character education at Islamic Higher Education Institutions (PTKI), both public and private. Positive implications include the formation of graduates who are both religious and nationalistic, as well as increased awareness of the importance of integrating religious knowledge and science in the implementation of the three pillars of higher education. Research (Suprapto and Sumarni 2022) shows that the integration of knowledge has been applied in practice at various UINs, but this approach is also relevant and important to be applied in PTKIS environments such as STIQ As-Syifa. The negative implications include resistance to interdisciplinary approaches and concerns about the erosion of the authenticity of Islamic knowledge if it is not accompanied by the readiness of lecturers and a supportive academic culture.

This study shows that the relationship between the implementation of Islamic educational values, the factors that influence them, and their implications is close, dynamic, and mutually reinforcing. Forms of implementation such as the integration of Islamic values and Pancasila into the curriculum, the inculcation of values in campus life, and the exemplary behavior of faculty members do not stand alone but are influenced by institutional context and human resource readiness, both at PTKIN and PTKIS institutions such as STIQ As-Syifa. The impact is reflected in the complex character formation of students: on one hand, it enhances religiosity, nationalism, social concern, and noble ethics; on the other hand, it elicits resistance to teaching methods perceived as overly indoctrinating and the potential for social exclusivism. This demonstrates that every form and approach has pedagogical consequences that cannot be ignored.

The paradigm of strengthening Islamic character through Pancasila values at STIQ As-Syifa is identified in three main forms. First, curriculum integration, which is the alignment of Islamic Religious Education and Pancasila Education teaching materials in a single vision of forming religious-nationalist individuals. Second, value cultivation, which involves internalizing values through routine activities such as communal worship, community

service, social service, and social activities. Third, the exemplary behavior of faculty members and campus leaders, who influence students through their attitudes, behaviors, and work ethic. These three forms together form an educational ecosystem for character development that integrates cognitive, affective, and psychomotor dimensions

Factors influencing the success of value integration are divided into two main categories. Internal factors include institutional vision and mission that emphasize harmony between Islamic and national values, a structured curriculum, and the capacity of lecturers as facilitators of values. External factors include national education policies that prioritize the Pancasila Student Profile, the social conditions of the community surrounding the campus, and the challenges of globalization that influence students' perceptions. Both interact to form unique patterns of value integration in each institution, including STIQ As-Syifa.

Interview data with students provides an authentic picture of these dynamics. The first student emphasized the strong influence of lecturers' role models in terms of discipline and honesty. The second student assessed field activities such as social service and community service as effective media for internalizing values, beyond theoretical learning in the classroom. The third student revealed psychological challenges in the form of social anxiety due to pressure to always project a religious image, which can hinder the natural process of spiritual development. These findings show that the integration of values on campus not only produces positive effects but also requires sensitivity to the diversity of student conditions

Reflection on these findings shows that strengthening Islamic and Pancasila-based character education is not a uniform process, but rather varies according to institutional context. The complexity of internal and external factors indicates the need for a systemic and flexible approach. Positive implications such as increased social tolerance, strengthened national awareness, and the growth of scientific spirit prove the effectiveness of appropriate value integration. However, negative implications such as resistance, the gap between ideal values and social reality, and the potential for exclusivism serve as a warning that value integration must be designed with reflective and contextual pedagogical design, and accompanied by continuous evaluation

Compared to previous studies, these findings have commonalities and updates. In terms of the form of value integration, this study is in line with (Setyazi, Subandi, and Abas 2022) which emphasizes the importance of integrating Islamic and national values. In terms of influencing factors, these findings are in line with Mahmudah et al. (Mahmudah et al. 2023) which highlights the need for contextual internalization of the Pancasila Student Profile in religious universities. In terms of implications, this study expands on the perspectives of Somantri, Handayani, and Febriandi. (Somantri, Handayani, and Febriandi 2023) by adding an analysis of the challenges of the digital era that affect the internalization of values in PTKIS environments such as STIQ As-Syifa.

Based on the results of the research and discussion above, there are three strategic steps that can be taken. First, formulate academic policies that explicitly integrate Islamic values and Pancasila into the curriculum, both in compulsory courses and student activities. Second, conducting faculty training to develop creative, dialogic, and values-based character education methods. Third, developing character assessment tools relevant to the spiritual and social context of students, so that the character-building process can be measured, monitored, and continuously adjusted. With these steps, the integration of values is expected to have a consistent, relevant, and adaptive positive impact on the development of the times.

CONCLUSION

This study found that the strengthening of Islamic character education through Pancasila values at STIQ As-Syifa is manifested in three main forms: curriculum integration, value instillation, and faculty role modeling. These three forms work synergistically to create an educational ecosystem that combines spiritual, moral, and national dimensions. Internal factors such as institutional vision and mission, integrated curriculum design, and faculty capacity play a significant role in the success of implementation. Meanwhile, external factors such as national education policies, social dynamics, and globalization challenges also influence the internalization of values. The implications of this practice are twofold: on one hand, it can enhance students' religiosity, nationalism, tolerance, and social responsibility; on the other hand, it may lead to psychological stress, resistance to teaching methods perceived as indoctrinative, and social exclusivity.

This study has limitations in terms of the limited scope of informants and its focus on only one institution, so generalizing the results to other PTKISs needs to be done with caution. Additionally, this study did not include quantitative measurements to objectively assess the effectiveness of character development. The use of standardized evaluation instruments and longitudinal analysis was also not conducted, so the dynamics of long-term changes in student character have not been comprehensively captured.

Given these limitations, future research is recommended to use mixed methods involving a wider range of informants, including lecturers, educational staff, and alumni, in order to obtain a more diverse perspective. In addition, comparative studies between PTKIS in various regions are needed to examine variations in the integration of Islamic values and Pancasila in accordance with the local context. Future research could also develop measurable character evaluation instruments, utilize digital approaches to monitor student character development, and explore innovative pedagogical strategies that can minimize negative impacts such as social pressure or exclusivity within the campus environment.

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