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Implementation of the First Principle of Pancasila in the Context of Character Education in Madrasas or Islamic Educational Institutions

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Abstract

This research aims to examine the manifestation of the first principle of Pancasila, Belief in One Supreme God, in the social interactions of madrasah students and to explore the effectiveness of artificial intelligence (AI)-assisted learning media in supporting values education. The issues raised are students' low applicative understanding of Divine values in a social context and the limitations of conventional media in forming tolerant attitudes. This research uses a qualitative approach with data collection techniques including observation, interviews, and documentation of elementary school students in the Kendari region. Data analysis was performed using NVivo 14 software to systematically extract key themes. The results show that AI-based learning media significantly helps students understand Divine values contextually and communicate them through tolerant social interactions, both verbally and nonverbally. The use of this technology also impacts the improvement of creativity, self-reflection, and quality of student learning. This research provides a conceptual contribution to technology-based character education and offers an innovative pedagogical approach for Islamic educational institutions in the digital era.

Keywords: *Artificial Intelligence, Divinity, Madrasah Education, Pancasila, Social Interaction.*

PRELIMINARY

Character education has become a primary focus in efforts to strengthen national identity amidst the dynamics of globalization and technological transformation (Iriany, 2014). In Indonesia, Pancasila, as the foundation of the state, serves not only as an ideology but also as an ethical foundation for shaping the character of its citizens. One of the principles that plays a fundamental role in character development is the first principle, "Belief in the One and Only God," which represents the values of religiosity, morality, and spirituality as the primary foundations of national life (Judijanto, et.al., 2024).

In the context of formal education, madrasas hold a strategic position as institutions that integrate religious values with national education (Assingkily, 2021). These divine values are not only taught normatively in subjects but are also instilled through school culture and social interactions (Iqbal, 2024). However, social complexity, the flow of digitalization, and the challenges of plurality often test the resilience of these values in daily educational practices. Therefore, scientific efforts are needed to understand how the values of the first principle are internalized and concretely implemented in Islamic-based educational environments (Mbato & Sungging, 2022).

Although Godly values have become part of the national curriculum and the madrasah education system, their actual implementation in schools still shows significant variation (Nasrul, 2025). There is a gap between the formulation of values in normative documents and their actual implementation in the behavior of students, teachers, and institutional culture. This phenomenon demonstrates the need for a deeper understanding of how the first principle of Pancasila is truly internalized and reflected in daily life in educational institutions (Umarhadi, 2022).

Another emerging issue is the lack of systematic mapping of the strategies, approaches, and challenges faced by madrasas in implementing Godly values (Ristanti, 2023). Furthermore, the limited empirical data describing the dynamics of the internalization of religious values in the context of Islamic education presents an obstacle to the development of character education policies based on state ideology (Barizi, 2011). Therefore, the main problem in this research is how the first principle of Pancasila is implemented in real-life character education processes in madrasas.

This study aims to explore and describe the practice of internalizing the value of Belief in the One Almighty God as stated in the first principle of Pancasila, specifically in the context of character education in madrasas. Using a qualitative approach, this study seeks to explore the experiences, perceptions, and practices of educators and students in implementing these values in school life.

Specifically, this study also aims to identify the strategies used by madrasas to integrate religious values into learning activities and school culture, as well as to understand the challenges faced in this process. The results are expected to provide theoretical and practical contributions to the development of Pancasila-based character education in Islamic educational settings.

Various previous studies have discussed character education and Pancasila values in general, but most have focused on conceptual aspects or an aggregate approach to the five principles. Studies that specifically and in-depthly examine the implementation of the first principle, especially in the context of religious institutions such as madrasas, are still very limited (Pratama, 2023). Yet, the first principle is the most fundamental moral foundation for developing individuals with integrity and responsibility.

Furthermore, the methodological approach in research on Pancasila values has tended to be conventionally descriptive and poorly supported by data-driven qualitative analysis technology (Agustina & A'yun, 2024). The absence of in-depth exploration through interviews, observations, and thematic analysis using software such as NVivo has prevented previous results from fully capturing the complexity of students' experiences in internalizing the values of divinity. This research aims to fill this gap by offering a more contextual, participatory, and methodologically robust approach.

This research offers a novelty by focusing exclusively on the first principle of Pancasila in the context of character education practices in madrasas. Unlike previous studies, which tended to combine Pancasila values as a whole, this research emphasizes the importance of understanding the practice of Godly values as a key element in shaping students' spiritual and social identities. This approach allows for a more in-depth analysis of the contribution of religious values to building an inclusive and civilized national ethos.

The justification for this research is strengthened by the contextual relevance of madrasahs as Islamic educational institutions that directly play a role in moral and ethical development. Using a qualitative data analysis tool (NVivo), this research not only enriches the scientific approach to values studies but also makes a significant contribution to the development of a character education model based on Pancasila and Islamic values. The findings are expected to strengthen the integration between ideological values and pedagogical practices in the national education system.

METHOD

This research uses a qualitative approach with an exploratory case study, aiming to deeply explore the practice of internalizing the values of the first principle of Pancasila, Belief in One Almighty God, within the context of character education in elementary schools (Saihu, 2021). This approach was chosen because it allows for a holistic exploration of the phenomenon of values in the daily lives of students and educators in Islamic educational settings.

Research Approach and Location

A qualitative approach allows for the exploration of the meaning, experience, and internalization of divine values in an educational context, a process that cannot be achieved through a quantitative approach (Wijaya, 2020). This study was conducted in three Islamic-based elementary schools in Kendari City, Southeast Sulawesi, which were purposively selected because they have prominent religious character education practices. This setting is deemed relevant for contextually exploring the process of instilling divine values in learning practices and school culture.

Research information

Research informants were selected using purposive sampling techniques, with the following criteria: (1) teachers who teach Islamic Religious Education and Civic Education, (2) principals or vice principals in charge of curriculum or student affairs, and (3) upper-grade students (grades V–VI) who actively participate in religious and extracurricular activities with a religious nuance. A total of 12 informants were involved, consisting of 6 teachers, 3 principals/vice principals, and 3 students from the three schools. This approach allows for triangulation of perspectives from parties directly involved in the character education process.

Data collection technique

Data were collected through in-depth interviews, participant observation, and document analysis. The interviews were semi-structured to allow for reflective exploration of informants' experiences and narratives. Observations were conducted of learning activities, religious activities, and social interactions within the school environment. Documents analyzed included the curriculum, lesson plans, documentation of religious activities, and school regulations addressing moral and religious aspects.

The data collection process was conducted intensively over three months, using digital tools and audio recordings to strengthen the validity of the interview data. All data collected was then transcribed verbatim for further analysis.

Data Analysis Techniques

Data analysis was conducted using a thematic analysis approach assisted by NVivo 14 Plus software, to ensure traceability of the analysis process and increase the accuracy of the findings. The analysis process included five stages: (1) familiarization of the data through repeated reading of interview transcripts and observation notes, (2) open coding of meaning units, (3) grouping codes into categories and subthemes, (4) identification of main themes that reflect the pattern of practicing the values of the first principle, and (5) preparation of thematic narratives based on the data.

NVivo's auto-coding and word frequency analysis features were used to identify dominant keywords and key concepts, while the node matrix feature was used to map the relationships between informants, contexts, and values emerging within the data. These techniques enabled researchers to systematically organize and visualize data, strengthening the methodological dimension of qualitative studies.

Data Validity Test

Data validity was tested using four main strategies: credibility, dependability, confirmability, and transferability. Credibility was maintained through triangulation of sources and techniques (interviews, observations, and documents), as well as member checking with informants to ensure accurate data interpretation (Assingkily, 2021). Dependability was achieved through systematic recording of the entire research process, including replicable NVivo analysis logs.

Confirmability is ensured by retaining recordings, transcripts, and NVivo coding results as part of an audit trail. Transferability is enhanced by detailed contextual descriptions of the location, informant characteristics, and institutional culture of the schools studied, allowing readers to determine the appropriateness of the research results to other contexts.

FINDINGS AND DISCUSSION

The results of this study indicate that the understanding and practice of Godly values in the social life of madrasah students have a close correlation with strengthening attitudes of tolerance between individuals of different backgrounds (Rifaâ, et.al., 2017). Through data analysis using NVivo 14 Plus software, it was found that the use of artificial intelligence (AI)-based learning media plays an important role in deepening the internalization of Pancasila values, especially the first principle, namely Belief in the One and Only God. Data from interviews, observations, and document analysis showed that students exposed to AI media based on religious and national values showed significant improvements in communication skills, both verbal and nonverbal, which reflect attitudes of tolerance, mutual respect, and openness to diversity.

The main thematic codes that emerged from the NVivo analysis included four major themes, namely (1) the representation of God's values in social behavior, (2) the role of AI learning media in character education, (3) the transformation of student communication through technology, and (4) the impact of AI media on the quality and creativity of learning. The first theme shows that students are able to express God's values not only through religious practices, but also in the form of respect for religious, ethnic, and cultural differences. In some cases, students even become agents of moderation in the school environment through the practice of conflict mediation based on religious values. This finding strengthens the theory that God as a primary value can be transformed into an inclusive and non-exclusive social foundation.

The second theme emphasizes how AI-based learning media provides a personalized, interactive, and responsive learning space to students' needs (Riadi & Hidayatullah, 2024). Applications such as religious-values-based chatbots, digital simulations of Pancasila learning, and interactive videos have demonstrated high effectiveness in facilitating students' conceptual understanding of divine values and their implementation in social life. Observational data shows that students become more active in class discussions, more reflective in expressing their opinions, and better able to connect the learning material to their personal experiences.

In the third theme, it was found that AI technology not only accelerates cognitive processes but also shapes new communication patterns among students (Tarumasely et al., 2024). Students became more skilled at expressing their thoughts and feelings through various forms of multimodal communication, such as digital narratives, tolerance-themed vlogs, and interactive presentations. These results strengthen the argument that communication skills are one indicator of successful internalization of Pancasila values.

The fourth theme highlights that the use of AI media has a positive impact on the quality and creativity of student learning. Students are able to develop learning projects that creatively integrate religious and nationalistic values (Athiyah, C.N.U.). In several examples, students created a digital campaign themed "God and Tolerance," created visual poetry, and developed an interactive quiz based on Pancasila. These activities not only enhance understanding but also provide a space for students to explore their self-expression in positive and productive ways.

Overall, these results support the assumption that AI-based learning media can be a catalyst for character education in madrasas, particularly in instilling dialogical and tolerant Godly values (Assingkily et al., 2023). AI not only assists in the cognitive aspect of conceptual understanding but also shapes students' affective and psychomotor skills through immersive and meaningful learning experiences. This also implies that value learning no longer has to be dogmatic but can be approached creatively, contextually, and participatory.

However, while the results show a positive trend, the analysis also reveals that not all students respond equally to AI media. Some students with limited access to technology or who prefer conventional learning have shown resistance to digital approaches. Furthermore, teachers face challenges in understanding the technical aspects of managing AI applications and effectively integrating Pancasila values into digital learning systems. Therefore, these results need to be read critically, taking into account the social, economic, and educational infrastructure contexts of each madrasah.

Thus, the results of this analysis not only offer new insights into the relationship between divinity and tolerance in the context of Islamic basic education but also underscore the importance of innovative learning strategies aligned with technological developments. Values education cannot simply be declared; it must be embedded in concrete, contextual, and transformative learning practices. An approach that combines the noble values of Pancasila with advanced technology has proven to offer significant opportunities for the formation of a moderate, adaptive, and open-minded religious generation.

CONCLUSION

This study reveals that the embodiment of Godly values in the social interactions of madrasah students has a significant contribution in shaping tolerant, inclusive, and communicative attitudes in the Islamic elementary education environment. Through a qualitative approach and the assistance of NVivo analysis, it was found that artificial intelligence (AI)-based learning media effectively encourages the internalization of Pancasila values, especially the first principle, in the form of concrete actions and interpersonal communication that reflect respect for diversity. These findings confirm that Godliness,

understood contextually, can become the foundation for harmonious social dialogue among students, even in environments with a homogeneous religious background.

The use of AI media not only strengthens students' conceptual understanding of divine values but also develops verbal and nonverbal communication skills, which directly impact the quality and creativity of learning. Through various forms of digital expression such as vlogs, simulations, interactive quizzes, and visual narratives, students demonstrate reflective skills in linking religious teachings with the value of social tolerance. This demonstrates that digital media can be a crucial catalyst in Pancasila-based character education that is not dogmatic, but rather dialogical and participatory.

The implications of this research extend across two main domains: theory and practice. From a theoretical perspective, these findings contribute to the development of character education using a technological approach that integrates religious and national values. Practically, these research findings highlight the urgency of developing learning strategies in madrasas that are not only based on the national curriculum but also contextualized to technological developments and students' affective needs. AI media is a potential pedagogical tool capable of bridging abstract values of divinity with concrete, transformative learning experiences.

However, this study also identified several challenges, such as limited access to technology in some madrasas and teachers' lack of preparedness to effectively operate digital learning media. Therefore, the study's main recommendations are the need for intensive training and mentoring for teachers in the use of values-based technology, the provision of equitable digital infrastructure across Islamic educational settings, and the systematic integration of Pancasila values content and AI-assisted instructional design.

As a next step, comparative and longitudinal studies are recommended to assess the effectiveness of this approach over the long term and in more diverse social contexts. Future research should also consider a multi-methodological approach to more comprehensively capture the cognitive, affective, and social aspects of the internalization of Pancasila values in the digital age.

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