



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.umri.ac.id/index.php/JES>



Cultivating Pancasila Learner Profiles: Exploring Bung Hatta's Virtues of Courtesy Through Inspirational Stories in Indonesian Primary Schools

Heri Effendi*, Muslim, Wirnita, Siti Aisyah, Ashabul Khiri

^{1,3} PGSD, FKIP, Universitas Bung Hatta, Padang, 25175, Indonesia

² PPKn, FKIP, Universitas Bung Hatta, Padang, 25175, Indonesia

⁴ Pendidikan Dasar, Universitas Adzkaia, Kalumbuk, Padang, 25175, Indonesia

⁵ PTIK, FKIP, Universitas Bung Hatta, Padang, 25175, Indonesia

ARTICLE INFO

Article history:

Received: 25 Nov 2025

Revised: 19 Des 2025

Accepted: 24 Des 2025

Published online: 05 Jan 2026

Keywords:

Pancasila Student Profile,
Courtesy,
Bung Hatta,
Character Education,
Inspirational Stories

* Corresponding author:

E-mail: herieffendi@bunghatta.ac.id

Article Doi:

<https://doi.org/10.31258/jes.10.1.p.1789-1802>

This is an open access article under the CC BY-SA license.



ABSTRACT

This study explores the development of Pancasila student profiles by highlighting Bung Hatta's noble values in terms of manners through inspirational stories in Indonesian elementary schools. As one of the founders of the Indonesian nation, Bung Hatta exemplifies moral values that are in line with the goals of character building embedded in the national education curriculum. This study aims to analyze how his stories can serve as effective pedagogical tools in instilling polite behaviors—an important aspect of the first and second principles of Pancasila among young learners. Qualitative descriptive methods were used to collect and analyze data from classroom observations, teacher interviews, and document reviews in several elementary schools in West Sumatra. The results indicate that integrating Bung Hatta's life story into classroom instruction significantly improved students' understanding and internalization of values related to manners such as respect, humility, and social responsibility. Teachers also reported that the use of local historical figures increased students' engagement and cultural pride. This study concludes that character education based on national role models such as Bung Hatta not only strengthens Pancasila values but also makes moral learning more relevant and impactful for elementary school students.

1. Introduction

The implementation of the Merdeka Curriculum in Indonesia represents a significant transformation in national education policy, particularly in its strong emphasis on character education as a core learning objective. Central to this reform is the Pancasila Student Profile, a comprehensive framework designed to cultivate learners who embody the fundamental values of Indonesia's national ideology,

Pancasila (Ni'mah et al., 2024). This profile encompasses six essential dimensions: faith and piety to God Almighty, global diversity, mutual cooperation, independence, critical thinking, and creativity (Tsai, 2024). These dimensions function not merely as educational targets but as moral and civic imperatives aimed at shaping students into responsible, ethical, and socially conscious citizens within an increasingly complex and multicultural society (Zekina et al., 2023).

At the primary education level, the integration of the Pancasila Student Profile is particularly vital, as this stage coincides with the formative period of children's moral, emotional, and social development (Chaves & Álvarez, 2023). The Merdeka Curriculum promotes contextual and experiential learning approaches that allow character values to be internalized through authentic learning experiences rather than abstract instruction (Opeyemi Ishaaq El-Mubarak & Hassan, 2021). By embedding Pancasila values into daily classroom practices, schools are expected to foster learners who are not only academically competent but also ethically grounded and socially engaged (Makhambetova & Magauova, 2022).

One of the fundamental character values that deserves particular attention in primary education is courtesy. Courtesy plays a crucial role in developing respectful social interaction, emotional intelligence, and moral sensitivity among young learners (Frye et al., 2022). During early childhood, students begin to form habitual behaviors that significantly influence their long-term character development (Penev & Peneva, 2021). Teaching courtesy such as the use of polite language, empathy, active listening, and respect for others contributes to creating an inclusive, safe, and supportive learning environment (Çoban & Göktaş, 2022). Moreover, courtesy fosters mutual respect between students and teachers, reinforcing dignity and positive interpersonal relationships within the school community (Томова, 2021).

In the Indonesian educational context, courtesy aligns closely with the core values of Pancasila and the objectives of the Merdeka Curriculum (Saputri & Ermi, 2024). Instilling courtesy from an early age prepares students to become socially responsible individuals capable of maintaining harmony in diverse social settings (Grever & Adriaansen, 2019). This value has become increasingly important in the digital era, where interactions are often mediated by technology and face-to-face social skills tend to decline (Suparlan, 2019). Therefore, cultivating courtesy in primary education should be viewed not merely as teaching etiquette, but as a strategic investment in strengthening the nation's moral and civic foundation (Tsai, 2024).

National figures can serve as powerful role models in character education, providing concrete examples of values that students can understand and emulate. Bung Hatta, one of Indonesia's founding fathers, is widely recognized not only for his intellectual contributions and leadership in the struggle for independence, but also for his exemplary character marked by politeness, humility, and integrity (Effendi et al., 2021). His courtesy was consistently reflected in his respectful communication style, ethical political conduct, and modest personal life (Casillo et al., 2022). These qualities make Bung Hatta a timeless and relevant role model for character education, particularly in cultivating courtesy among primary school

students (Ni'mah et al., 2024). By introducing the life stories and moral principles of Bung Hatta, educators can help students internalize courtesy not merely as a social norm, but as an integral part of national identity (Borisova, 2024).

In the contemporary era marked by rapid technological advancement and information overload, primary school students face increasingly complex moral and ethical challenges (Toleva-Stoimenova & Rasheva-Yordanova, 2023). Exposure to inappropriate digital content, limited supervision in technology use, and reduced quality of direct social interaction contribute to the emergence of impolite behavior, individualism, and the erosion of moral values (Rusmini & Samsu, 2023). Furthermore, the dominant focus on academic achievement often marginalizes character education, despite its essential role in shaping well-rounded individuals. This situation underscores the urgent need for educational approaches that balance cognitive development with moral growth, enabling students to develop integrity, courtesy, and social responsibility (Gresham et al., 2020).

Although Pancasila values form the foundation of character education in Indonesia, empirical studies that specifically examine the use of inspirational narratives of national figures as pedagogical tools remain limited (Shemshack & Spector, 2020). Narrative-based learning approaches have strong potential to convey moral values in a contextual, personal, and meaningful manner, particularly for young learners. Stories depicting the struggles, life principles, and wisdom of national heroes can facilitate deeper internalization of character values that are easier for students to understand and emulate (Pavlevichina et al., 2023). However, such approaches are still under-researched, especially in relation to the systematic development of the Pancasila Student Profile at the primary school level (Sablić & Miroslavljević, 2024).

More specifically, there is a significant research gap concerning the integration of Bung Hatta's exemplary courtesy into primary school character education aligned with the Pancasila Student Profile (Koumpouros, 2024). While Bung Hatta is widely acknowledged as a moral and ethical role model, few studies have explored how his life stories can be pedagogically utilized to cultivate courtesy as a core character trait in classroom practice. Given the increasing concern over declining courtesy among students, developing contextual and inspiring character education models has become increasingly urgent (Makhambetova & Magauova, 2022). Therefore, this study aims to examine the role of Bung Hatta's inspirational narratives in cultivating the value of courtesy among primary school students as part of strengthening the Pancasila Student Profile within the implementation of the Merdeka Curriculum.

2. Methodology

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the implementation of Bung Hatta's values of courtesy in character education at the primary school level. The data collected consist of both primary and secondary sources. Primary data were obtained through classroom

observations and semi-structured interviews with teachers and students at several elementary schools in Padang City (Nawab & Zainulabidin, 2021). Meanwhile, secondary data were gathered from instructional documents, syllabi, and inspirational storybooks that depict the life of Bung Hatta. Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing, using Miles and Huberman's interactive analysis model (Jakubowska-Mirek, 2021). Data validity was ensured through source and technique triangulation, as well as member checking with the participants. The findings are presented in the form of thematic matrices and narrative quotations that illustrate the relationship between Bung Hatta's stories and the indicators of courtesy within the Pancasila Student Profile. This approach was chosen to explore contextual meanings and to produce credible findings that are relevant to the goals of character education at the primary school level.

3. Results and Discussion

This study was conducted at SD Negeri 42 Baringin, Padang City, a public elementary school that implements the Merdeka Curriculum and actively integrates the Pancasila Student Profile into daily learning practices. The school represents a typical urban public primary school with students from diverse socio-economic and cultural backgrounds, providing a relevant context for examining character education in authentic classroom settings. Preliminary observations indicated that, although character education is formally embedded in the curriculum, teachers still face challenges in making abstract moral values particularly courtesy concrete and meaningful for young learners. Therefore, SD Negeri 42 Baringin was purposively selected as it offers both pedagogical readiness and contextual relevance for implementing Bung Hatta's inspirational stories as a culturally grounded approach to strengthening courtesy and Pancasila values.

During the implementation of the study, learning activities were conducted by integrating Bung Hatta's inspirational stories into thematic learning and Pancasila Education lessons in the classroom. Teachers delivered the stories orally and through simple reading materials, followed by reflective discussions, question-and-answer sessions, and character-strengthening activities such as simulations of courteous behavior and brief written reflections. The researcher acted as a non-participant observer, documenting students' responses, classroom interactions, and teachers' strategies in cultivating the value of courtesy. Interview data were collected through semi-structured interviews with teachers and selected students after the learning activities, aiming to explore their understanding, experiences, and perceptions regarding the implementation of courtesy values through Bung Hatta's stories. The interviews were conducted face-to-face, audio-recorded with participants' consent, and subsequently transcribed for thematic analysis. To obtain an in-depth understanding of the learning implementation and the internalization of courtesy values, this study employed semi-structured interviews focusing on teachers' understanding, instructional strategies, and students' experiences in applying Bung Hatta's inspirational stories. The interview questions are presented in Table 1.

Table 1. Semi-Structured Interview Questions

No.	Respondent	Interview Questions
1	Teacher	How do you understand the value of courtesy within the Pancasila Student Profile framework?
2	Teacher	How do you integrate Bung Hatta's inspirational stories into classroom learning activities?
3	Teacher	What changes in students' behavior have you observed after implementing learning through Bung Hatta's inspirational stories?
4	Teacher	What challenges do you encounter in cultivating the value of courtesy among elementary school students?
5	Student	Which Bung Hatta story do you remember the most, and why?

Exploring Bung Hatta's Courtesy Values in Inspirational Stories

Bung Hatta, one of Indonesia's founding fathers, is widely respected not only for his political contributions but also for his personal virtues, particularly his sense of courtesy (Astiwardhani et al., 2024). His life offers a rich source of moral lessons that can be conveyed through inspirational stories, especially to young learners. From his respectful manner of speaking to his ability to disagree without hostility, Bung Hatta consistently demonstrated civility and humility, even in moments of national tension. These qualities make him an ideal figure for character education, especially in instilling values of politeness and respect in primary school students (Ngotho, 2023).

Inspirational stories about Bung Hatta's life such as his refusal to use state funds for personal needs or his gentle demeanor in public discourse can serve as powerful teaching tools. These narratives not only humanize history but also present courtesy as a lived, everyday value rather than an abstract moral ideal. When students read or hear these stories, they are given relatable and culturally rooted examples of how politeness can be practiced in real-life situations. This contextual approach helps bridge the gap between moral instruction and students' daily experiences (Muspardi et al., 2024). By exploring Bung Hatta's values through storytelling, educators can foster meaningful discussions about empathy, humility, and respectful behavior.

These stories can be integrated into various subjects, from civic education to language arts, encouraging students to reflect on and emulate the behaviors portrayed. Ultimately, this narrative-based exploration promotes deeper moral understanding and supports the broader goals of the Pancasila Student Profile, helping to shape young Indonesians into thoughtful, ethical, and socially responsible individuals (Fauzi & Yulianti, 2021). The analysis of observational and interview data reveals key values exemplified by Bung Hatta that can be integrated into primary school learning. These values are conveyed through inspirational stories and aligned with the dimensions of the Pancasila Student Profile. An overview of the identified values and their pedagogical applications is presented in Table 2.

Table 2. Below Provides a Concise and Detailed Summary of The Findings from Observations and Interviews with Both Teachers And Students

No	Value	Examples of Bung Hatta's Behavior	Inspirational Story (Example)	Relevance to Pancasila Student Profile	Learning Activities for Primary School
1	Honesty	<ul style="list-style-type: none"> Refused to misuse his position for personal gain. Consistently told the truth in speeches. 	<p><i>"Hatta and the Loose Change"</i>: As a child, Hatta returned extra money to a vendor because he felt it was dishonest.</p>	<p>Critical Thinking & Noble Morality: Students learn about integrity and responsibility.</p>	<ul style="list-style-type: none"> Discussion: "What did Hatta do? What happens if someone lies?" Role-play: Simulating daily honest behavior.
2	Humility	<ul style="list-style-type: none"> Declined honorary titles because he felt unworthy. Chose to live modestly even as vice president. 	<p><i>"Hatta and the Torn Shoes"</i>: Hatta continued to wear old shoes even though his friend said it was inappropriate.</p>	<p>Collaboration & Independence: Appreciating simplicity and teamwork.</p>	<ul style="list-style-type: none"> Storytelling: Teacher shows a picture of Hatta's old shoes; students write reflections. Project: Make a poster "Simplicity is Cool."
3	Courtesy	<ul style="list-style-type: none"> Always greeted elders and teachers respectfully. Never interrupted others while speaking. 	<p><i>"Hatta and the Palace Guest"</i>: Hatta respectfully welcomed a farmer guest, treating him equally without status bias.</p>	<p>Global Diversity & Noble Morality: Respecting differences and manners in communication.</p>	<ul style="list-style-type: none"> Practice: Simulate greeting teachers and friends politely. Compare: Watch videos of polite vs. impolite behavior.

The Relevance of Courtesy Values to the Pancasila Student Profile

Courtesy, as a fundamental moral value, holds a central role in shaping the character of Indonesian students in alignment with the Pancasila Student Profile (Noptario et al., 2023). As one of the core principles of social harmony, courtesy fosters mutual respect, tolerance, and empathy all of which are essential components of the six dimensions of the profile (Sunarso et al., 2024). A courteous student naturally embodies values such as respect for diversity, willingness to collaborate, and an attitude of humility, which directly support the development of globally-minded and cooperative learners (Fortuna & Khadir, 2022). In a multicultural society like Indonesia, practicing courtesy helps students navigate differences and build inclusive relationships. Therefore, courtesy is not only about etiquette but also about building a strong foundation for ethical citizenship (Pamuji et al., 2024).

The value of courtesy directly supports the “Gotong Royong” (mutual cooperation) and “Berkebinaan Global” (global diversity) dimensions of the Pancasila Student Profile (Muslimin, 2023). Students who are polite tend to listen to others, avoid offensive speech, and resolve conflicts peacefully skills that are critical for effective teamwork and intercultural communication. Through acts of politeness such as greeting, thanking, or apologizing sincerely, students learn to value others' perspectives and foster a learning environment rooted in dignity and mutual trust (Hia et al., 2021). These behavioral patterns help strengthen their social-emotional competence, which is crucial in preparing them to become responsible citizens in both local and global contexts (Brata et al., 2022).

The value of courtesy directly supports the “Gotong Royong” (mutual cooperation) and “Berkebinaan Global” (global diversity) dimensions of the Pancasila Student Profile (Hilmatunnisa & Sidqi, 2024). Students who are polite tend to listen to others, avoid offensive speech, and resolve conflicts peacefully skills that are critical for effective teamwork and intercultural communication. Through acts of politeness such as greeting, thanking, or apologizing sincerely, students learn to value others' perspectives and foster a learning environment rooted in dignity and mutual trust. (Rusmiati et al., 2024) These behavioral patterns help strengthen their social-emotional competence, which is crucial in preparing them to become responsible citizens in both local and global contexts (Pravitasari et al., 2024). These values are derived from Bung Hatta's exemplary conduct and are integrated into classroom learning through inspirational narratives. Each value supports specific dimensions of the Pancasila Student Profile and is operationalized through contextual learning activities. The summary of these findings is presented in Table 3.

Table 3. The Values of Courtesy Exemplified by Bung Hatta in Relation to the Dimensions of the Pancasila Student Profile

No	Bung Hatta's Character Value	P5 Dimension (Official)	Observable Indicators	Assessment Technique
1	Honesty	Faith in God Almighty and Noble Character (Personal morality)	<ul style="list-style-type: none"> Returns borrowed or excess items without being reminded Admits mistakes honestly. Completes tasks without cheating. 	Teacher observation checklist; daily reflection journal
2	Humility	Mutual Cooperation (Gotong Royong)	<ul style="list-style-type: none"> Listens to peers' opinions during group discussions. Accepts group decisions without dominating. Willingly shares tasks and responsibilities. 	Group activity observation sheet; peer assessment
3	Courtesy	Global Diversity	<ul style="list-style-type: none"> Uses polite language when speaking to teachers and peers. 	Behavior observation

4	Discipline	Independence	<ul style="list-style-type: none"> • Greets others respectfully regardless of background. • Does not interrupt when others are speaking. • Arrives at class on time. • Submits assignments according to deadlines. • Follows classroom rules consistently.
5	Social Concern	Critical Reasoning	<ul style="list-style-type: none"> • Shows empathy toward classmates in difficulty. • Participates in social assistance activities • Expresses ideas to solve social problems discussed in class.

Inspirational Stories as an Educational Method

Inspirational stories have long been recognized as a powerful educational tool for shaping students' character and values (Rusmiati et al., 2024). By presenting real-life examples or meaningful fictional narratives, stories offer relatable situations that evoke emotional engagement and moral reflection. Unlike abstract moral instruction, storytelling allows students to see how values like honesty, kindness, and courtesy are practiced in real-life contexts (Jaca, 2021). This emotional connection enhances their ability to internalize ethical lessons and apply them in daily interactions. In the classroom, inspirational stories also encourage students to express their thoughts, empathize with others, and develop a sense of social responsibility.

Using inspirational stories as an educational method is especially effective in primary education, where imagination and emotion play a key role in learning (Khumukcham & Mayanglambam, 2023). Young children are naturally drawn to storytelling, making it a highly engaging approach for introducing complex moral concepts in a way they can understand. Stories can be used across various subjects from language and civic education to religious and character studies to reinforce core values without being didactic (Octaviani, 2024). When students hear stories about role models, both historical and contemporary, they begin to form aspirations and positive identities. These narratives help anchor their understanding of right and wrong within familiar cultural or moral frameworks.

Furthermore, storytelling promotes both cognitive and emotional development, fostering critical thinking and emotional intelligence simultaneously. When students discuss or reflect on the decisions characters make, they learn to evaluate actions and consequences thoughtfully (Jamilah et al., 2021). This process nurtures

empathy, self-awareness, and moral reasoning skills that are essential for lifelong learning and citizenship. As an educational strategy, inspirational storytelling combines the power of narrative with pedagogical intent, making learning more meaningful and memorable. Thus, integrating stories into the curriculum not only enriches academic content but also supports holistic student development (Siswanti & Daud, 2024). Qualitative interview findings further reveal teachers' and students' perceptions of using Bung Hatta's inspirational stories in classroom learning. These perceptions highlight students' engagement, the relevance of values conveyed, instructional practices, and challenges encountered during implementation. A summary of these themes, along with their pedagogical implications, is presented in Table 4.

Table 4. Teacher & Student Perceptions on Bung Hatta's Inspirational Stories
(Based on Qualitative Interview Findings)

No	Theme	Teacher/Student Quote	Implications for Learning	Challenges Faced
1	Student Interest	“Students enjoy Hatta's short stories that involve action, like returning money...” (Grade 3 Teacher)	<ul style="list-style-type: none"> Utilize short stories with simple plots and concrete actions. Integrate visual media (comics or short videos) to increase engagement. 	Students tend to lose interest when stories are too long or monotonous.
2	Value Relevance	“Hatta's humility is important, but children today find it hard to relate due to generational gaps...” (Grade 5 Teacher)	<ul style="list-style-type: none"> Contextualize values by linking them to contemporary situations (e.g., humility in social media interactions). 	Requires analogies closely aligned with students' real-life experiences.
3	Classroom Use	“I used Hatta's story in Civics class, but had trouble due to limited class time...” (Grade 4 Teacher)	<ul style="list-style-type: none"> Integrate stories across subjects (Indonesian Language, Social Studies) or within Pancasila Projects (P5). Apply serialized storytelling (e.g., 5 minutes before lessons). 	Dense curriculum structure and teachers' administrative workload.
4	Student Response	“I like Hatta's honesty story, but my friend said being honest now can make you lose...” (Grade 4 Student)	<ul style="list-style-type: none"> Facilitate discussions on moral dilemmas (honesty vs. consequences). Use role-play to practice value-based decision-making. 	External social environments may contradict the values presented in stories.
5	Media Needs	“The stories would be more engaging with animation, not just reading aloud...” (Grade 2 Teacher)	<ul style="list-style-type: none"> Develop digital learning media (interactive e-books, animated stories, podcasts). Encourage student participation through dramatization. 	Limited access to technological facilities and insufficient teacher training in digital media use.

Findings from teacher and student interviews indicate that the use of Hatta's stories in classroom settings holds significant potential for fostering moral and character education, yet its effectiveness depends strongly on thematic relevance and

instructional approach. Teachers reported that students were more engaged with short stories featuring simple plots and clear actions, such as honesty or returning lost money. This suggests that contextualized storytelling supported by visual media such as comics or short videos can enhance student engagement, particularly at the elementary level. However, challenges arise when moral values like humility and honesty are perceived as outdated or difficult to apply within contemporary social contexts. To address this issue, teachers need to contextualize such values by linking them to students' lived experiences, for example, by discussing the meaning of humility or honesty in online and social media interactions.

From an instructional perspective, teachers also faced structural challenges, including limited class time, a dense curriculum, and heavy administrative demands. Some educators attempted to integrate Hatta's stories into other subjects such as Indonesian Language, Civic Education, or the Pancasila Student Profile (P5) projector used serialized storytelling for short, reflective sessions before class. Student responses were generally positive, though some expressed moral dilemmas when ideal values conflicted with real-life experiences, such as the belief that being honest might lead to personal loss. This highlights the importance of dialogic and reflective value learning, where students are encouraged not only to understand moral concepts but also to critically discuss their relevance in daily life. Furthermore, the development of digital learning media such as animations, interactive e-books, and story podcasts emerges as a vital strategy for increasing engagement, despite ongoing challenges related to limited technological infrastructure and teachers' digital literacy.

4. Conclusion

This study concludes that integrating Bung Hatta's inspirational stories into primary school learning effectively strengthens the cultivation of courtesy and other moral values aligned with the Pancasila Student Profile. Through qualitative exploration, the findings reveal that stories emphasizing honesty, humility, and respect successfully engage students and encourage them to reflect on ethical behavior in real-life situations. Teachers confirmed that contextualizing these values by linking them to students' social and digital experiences helps bridge generational gaps and enhances moral understanding. Despite challenges such as limited instructional time, curriculum density, and technological barriers, educators demonstrated creative strategies, including cross-subject integration and short storytelling sessions, to sustain value-based learning. Overall, storytelling emerges as a powerful pedagogical tool to foster moral, emotional, and civic growth among young learners. The life and virtues of Bung Hatta provide culturally relevant and inspirational examples that make moral education both meaningful and relatable. Future research should further develop digital storytelling models and teacher training programs to expand implementation across various educational contexts. By rooting character education in national heritage, Indonesia can nurture a generation of students who embody integrity, empathy, and courtesy in both local and global settings.

Acknowledgement

The authors express their gratitude to Universitas Bung Hatta, particularly the Institute for Research and Community Service (LPPM), for funding this study through the LPPM Development Fund under the Research Enhancement Program, Budget Code No. 705.1.001.01.001 and Work Sheet No. 86/LPPP-Penelitian/Hatta/IV/2025. The authors also extend their appreciation to the resource persons, peer colleagues, teachers, and students who contributed to the successful implementation of this research, as well as to all institutions and individuals who provided support, inspiration, and motivation throughout the research and manuscript preparation process.

References

Astiwardhani, W., Santoso, B., & Sobandi, A. (2024). Cultivating Integrity: Exploring the Impact and Implementation of Ethical Leadership Across Industries. *Journal of Business Management Review*, 5(7), 628–650. <https://doi.org/10.47153/jbmr.v5i7.1028>

Borisova, P. (2024). The Steam Approach in Pre-School Education – Investigating teachers' Critical Thinking Skills. *Education and Technologies Journal*, 15(1), 176–182. <https://doi.org/10.26883/2010.241.5965>

Brata, D. P. N., Ningrum, T. A. A., & Ilmah, S. Z. (2022). Character Building Based on Pancasila Student Profile in Private Islamic Education Institutions (MTs). *Edutec Journal of Education and Technology*, 6(1). <https://doi.org/10.29062/edu.v6i1.408>

Casillo, M., Colace, F., Lombardi, M., Lorusso, A., Santaniello, D., & Valentino, C. (2022). An Internet of Things Approach for Cultural Heritage Enhancement. *ReBICTE*, 8, 149–161. <https://doi.org/10.56801/rebict.v8i.143>

Chaves, B., & Álvarez, C. de la P. (2023). Podcasts' Effects on the EFL Classroom: A Socially Relevant Intervention. *Smart Learning Environments*, 10(1). <https://doi.org/10.1186/s40561-023-00241-1>

Çoban, M., & Göktaş, Y. (2022). Which Training Method Is More Effective in Earthquake Training: Digital Game, Drill, or Traditional Training? *Smart Learning Environments*, 9(1). <https://doi.org/10.1186/s40561-022-00202-0>

Effendi, H., SitiAisyah, S., Muspradi, M., Muslim, M., & Rosyidi Lubis, J. (2021). *Learning models of islamic history based on diversity (PSI-BK) an alternative of learning freedom in the 4.0 era of industrial revolution*. 6, 53–59. <https://doi.org/10.32698/icftk399>

Fauzi, W. I., & Yulianti, I. (2021). Bookworm, Religious Nationalists, and Thinker: Bung Hatta's Personality From a Graphological, Geographical, and Historical Analysis. *Iop Conference Series Earth and Environmental Science*, 747(1), 12035. <https://doi.org/10.1088/1755-1315/747/1/012035>

Fortuna, R., & Khadir, A. (2022). The Role of Civic Education in the Integration of the Indonesian Nation. *Jurnal Pendidikan Amarta*, 1(1), 1–5. <https://doi.org/10.57235/jpa.v1i1.1>

Frye, K. E., Boss, D. L., Anthony, C. J., Du, H., & Xing, W. (2022). Content

Analysis of the CASEL Framework Using K–12 State SEL Standards. *School Psychology Review*. <https://doi.org/10.1080/2372966X.2022.2030193>

Gresham, F., Elliott, S., Metallo, S., Byrd, S., Wilson, E., Erickson, M., Cassidy, K., & Altman, R. (2020). Psychometric Fundamentals of the Social Skills Improvement System: Social–Emotional Learning Edition Rating Forms. *Assessment for Effective Intervention*, 45(3), 194–209. <https://doi.org/10.1177/1534508418808598>

Grever, M., & Adriaansen, R. J. (2019). Historical consciousness: the enigma of different paradigms. *Journal of Curriculum Studies*, 51(6), 814–830. <https://doi.org/10.1080/00220272.2019.1652937>

Hia, F. K. E., Tobing, N. E. L., Nofiandari, N. K. A., Mustaqim, T. A., & Pandin, M. G. R. (2021). Analysis National Integration and Disintegration of Millennial Generation in Digital Era. *Jurnal Pendidikan Tambusai*, 5(3), 10383–10393. <https://doi.org/10.31004/jptam.v5i3.2638>

Hilmatunnisa, H., & Sidqi, N. (2024). Development of Global Ethics Through Pancasila Student Profile at RA Perwanida 1 Palangka Raya. *As-Sabiqun*, 6(3), 504–516. <https://doi.org/10.36088/assabiqun.v6i3.4732>

Jaca, C. A. L. (2021). Storytelling in Online Classes as an Oral Communication Strategy During the Pandemic. *Randwick International of Education and Linguistics Science Journal*, 2(1), 1–7. <https://doi.org/10.47175/rielsj.v2i1.193>

Jakubowska-Mirek, M. (2021). Characteristics of Schools for Girls: A Case Study. *Education & Self Development*, 16(3), 52–59. <https://doi.org/10.26907/esd.16.3.06>

Jamilah, J., Suherman, A., Melati, P., Darojat, A., Hermansyah, H., & Rosita, N. (2021). Implementation of Pancasila Student Profile by Citizens Education Teachers as an Effort to Realize Nation Character. *Indonesian Journal of Community Empowerment (Ijce)*, 2(03), 85–96. <https://doi.org/10.35899/ijce.v2i03.441>

Khumukcham, B., & Mayanglambam, B. (2023). Bridging Cultures Through Stories: Enhancing Speaking Skills in Multicultural English Classrooms. *Shodhkosh Journal of Visual and Performing Arts*, 4(1). <https://doi.org/10.29121/shodhkosh.v4.i1.2023.3293>

Koumpouros, Y. (2024). Revealing the True Potential and Prospects of Augmented Reality in Education. *Smart Learning Environments*, 11(1). <https://doi.org/10.1186/s40561-023-00288-0>

Makhambetova, Z. T., & Magauova, A. (2022). Pre-Service Social Educators' Professional Competences: An Inclusive Education Context. *Education & Self Development*, 17(2), 129–143. <https://doi.org/10.26907/esd.17.2.12>

Muslimin, I. (2023). Pengembangan Kurikulum Pendidikan Karakter Di Madrasah Berbasis Kurikulum Merdeka. *Jurnal Manajemen Pendidikan Islam Darussalam*, 5(1), 108–130. <https://doi.org/10.30739/jmpid.v5i1.2093>

Muspardi, M., Yusmanila, Y., Trisno, B., Effendi, H., Ratmiati, R., & Aisyah, S. (2024). In-Depth Study of Bung Hatta's Economic Thought in the Pancasila and Islam Perspective. *Imara Jurnal Riset Ekonomi Islam*, 8(1), 19. <https://doi.org/10.31958/imara.v8i1.12688>

Nawab, A., & Zainulabidin, N. (2021). Satiating Hunger With Water: Perceived

Features of Professional Development for Teachers in Rural Pakistan. *Education & Self Development*, 16(2), 88–104. <https://doi.org/10.26907/esd.16.2.07>

Ngotho, G. E. (2023). Ethical Leadership in Institutions of Higher Education. *Kampala International University Journal of Education*, 3(2), 87–97. <https://doi.org/10.59568/kjed-2023-3-2-10>

Ni'mah, F., Wafa, Z., & Sulistiyaningsih, E. (2024). The Implementation of Merdeka Curriculum in English Language Teaching in High School. *English Education and Literature Journal (E-Jou)*, 4(02), 99–106. <https://doi.org/10.53863/ejou.v4i02.996>

Noptario, N., Irawan, M. F., & Rizki, N. (2023). Cultural Values of Javanese Manners in Javanese Language Subjects in an Effort to Strengthen the Profile of Pancasila Students in Madrasah Ibtidaiyah. *Sunan Kalijaga International Journal on Islamic Educational Research*, 7(1), 1–11. <https://doi.org/10.14421/skijier.2023.71.01>

Octaviani, P. (2024). Penggunaan Metode Story Telling Guru Sekolah Minggu Dalam Pemahaman Alkitab Pada Anak Usia 3-6 Tahun. *Coram Mundo Jurnal Teologi Dan Pendidikan Agama Kristen*, 6(1), 265–277. <https://doi.org/10.55606/corammundo.v6i1.305>

Opeyemi Ishaaq El-Mubarak, A. M., & Hassan, I. (2021). Challenges of Islamic Education in the Era of Globalization: A Proposed Holistic Solution. *International Journal of Academic Research in Progressive Education and Development*, 10(3). <https://doi.org/10.6007/ijarped/v10-i3/10748>

Pamuji, Z., Roqib, M., Basit, A., & Yahya, M. S. (2024). Implementation of Religious Culture to Develop Children's Character in Early Childhood Education. *Jpud - Jurnal Pendidikan Usia Dini*, 18(1), 81–98. <https://doi.org/10.21009/jpud.181.06>

Pavlevichina, N., Pashalieva, T., Tongova, K., & Spirieva, E. (2023). Vasil Levski – 150 Years of Immortality – Interdisciplinary Lesson for Continuity in Third and Fifth Grades. *Education and Technologies Journal*, 14(2), 424–427. <https://doi.org/10.26883/2010.232.5562>

Penev, R., & Peneva, L. (2021). Game-Cognitive Situations to Stimulate Prosocial Behavior. *Education and Technologies Journal*, 12(1), 44–48. <https://doi.org/10.26883/2010.211.3004>

Pravitasari, D., Septikasari, R., Yuliantoro, A. T., & Rahmawati, D. (2024). Implementasi Profil Pelajar Pancasila Pada Mata Pelajaran Seni Budaya Dan Prakarya Di Sekolah Dasar. *Jemari (Jurnal Edukasi Madrasah Ibtidaiyah)*, 6(1), 34–45. <https://doi.org/10.30599/jemari.v6i1.3213>

Rusmiati, M. N., Dewi, D. A., & Furnamasari, Y. F. (2024). Implementasi Proyek Penguatan Profil Pelajar Pancasila Dalam Meningkatkan Sikap Beriman, Bertakwa, Dan Berakhlaq Mulia Siswa Kelas IV Sekolah Dasar. *Indo-Matheedu Intellectuals Journal*, 5(2), 1706–1721. <https://doi.org/10.54373/imeij.v5i2.951>

Rusmini, R., & Samsu, S. (2023). Teacher's Leadership n Developing Character of Early Childhood: Case Study at Harapan Bunda Kindergarten, Jambi City. *Al-Ta Lim Journal*, 30(1), 1–9. <https://doi.org/10.15548/jt.v30i1.813>

Sablić, M., & Miroslavljević, A. (2024). Implementing Flipped Classroom in the Digital Learning Environment. *Education & Self Development*, 19(1), 38–

49. <https://doi.org/10.26907/esd.19.1.04>

Saputri, L. T. A., & Ermi, N. (2024). The Relationship of Early Breastfeeding Initiation and Exclusive ASI on the Incident of Stunting Toddler Ages (6-59 Months) in Ogan Ilir District. *JKM (Jurnal Kebidanan Malahayati)*. <https://doi.org/10.33024/jkm.v10i1.13283>

Shemshack, A., & Spector, J. M. (2020). A Systematic Literature Review of Personalized Learning Terms. *Smart Learning Environments*, 7(1). <https://doi.org/10.1186/s40561-020-00140-9>

Siswanti, D. N., & Daud, M. (2024). Manfaat Metode Bercerita Terhadap Kemampuan Sosial Emosional Anak Usia Dini. *Indo-Mathedu Intellectuals Journal*, 5(6), 6598–6610. <https://doi.org/10.54373/imeij.v5i6.1947>

Sunarso, S., Hidayah, Y., Firmasnyah, A., & Arpannudin, I. (2024). Content Analysis of Pancasila and Civic Education Curriculum at the Junior High School Level in Indonesia: Philosophical Perspectives in Affirming Civic Identity. *Jurnal Civics Media Kajian Kewarganegaraan*, 21(1), 98–106. <https://doi.org/10.21831/jc.v21i1.63161>

Suparlan, S. (2019). Teori Konstruktivisme dalam Pembelajaran. *Islamika*, 1(2), 79–88. <https://doi.org/10.36088/islamika.v1i2.208>

Toleva-Stoimenova, S., & Rasheva-Yordanova, K. (2023). Developing Analytical Thinking Skills in Higher Education. *Education and Technologies Journal*, 14(1), 86–90. <https://doi.org/10.26883/2010.231.4977>

Tsai, Y. (2024). Empowering Students Through Active Learning in Educational Big Data Analytics. *Smart Learning Environments*, 11(1). <https://doi.org/10.1186/s40561-024-00300-1>

Zekina, Z., Siswanto, S., & Andriani, N. (2023). Implementasi Kurikulum Merdeka Belajar Dalam Peningkatan Kualitas Pembelajaran Di Sekolah Dasar Mamba’ul Hisan Tempuran Magelang. *Khazanah Pendidikan*, 17(2), 326. <https://doi.org/10.30595/jkp.v17i2.18249>

ТОМОВА, Е. (2021). Development of Social and Intercultural Competence in Students Through Peer Assessment. *Education & Self Development*, 16(3), 213–229. <https://doi.org/10.26907/esd.16.3.18>

How to cite this article:

Effendi, H., Muslim., Wirnita., Aisyah., & Khiri, A. (2026). Cultivating Pancasila Learner Profiles: Exploring Bung Hatta’s Virtues of Courtesy Through Inspirational Stories in Indonesian Primary Schools. *Journal of Educational Sciences*, 10(1), 1789-1802.