

Profile of Pancasila Students According to the Films Adit and Sopo Jarwo

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Abstract

This research is motivated by the phenomenon of non-moral actions in children. Providing character education using the Pancasila student profile, which contains six elements, is crucial for children aged 7–12 years or elementary school-age children. At this age, it is the initial foundation for providing character education to children. Elementary school-age children are easily influenced by what they see and hear, so they are easy to imitate. This research aims to describe the relevance of the profile values of Pancasila students according to the films Adit and Sopo Jarwo. The film is packaged for children and provides a positive message. This research use a qualitative method with a content analysis research design. The data collection technique uses non-participatory observation, which is carried out by observing audiovisuals and translating them into narratives. The primary data source was obtained directly from original sources from the first party, namely through the films Adit and Sopo Jarwo on YouTube. The secondary data sources are notes and journals. In this research, data analysis uses semiotic analysis with the Charles Sander Pierce approach, namely sign (a sign that refers to a person), object (something referred to by the sign), and interpretant (the meaning of the sign) introduced by Charles Sander Pierce.

Introduction

Through the progress of science and technology, individuals now have the ability to develop intricate instruments that cater to the demands of everyday life. The advancement of science and technology offers convenience and efficiency in various endeavors. The advancement and evolution of science and technology are inherently intertwined with the experience of joy, as they facilitate swift access to needed information without necessitating exorbitant expenses. The advancement of science and technology has undoubtedly sparked concerns among individuals who see the ease of accessing detrimental information that may contain a substantial amount of unsuitable content (Syifa et al., 2019). Consistent with the viewpoint expressed by (Zidniyati, 2019), it is effortless for individuals to obtain knowledge that remains undisclosed. The improper utilization of technology and communication abilities has a profound influence on children or students, leading them to emulate conduct that may transgress the standards and principles of social media. The industrial revolution in the 20th century witnessed significant technological advancements, leading to the emergence of different information technologies. In the current era, there is a wide array of social media platforms that may be readily downloaded, irrespective of one's age. The significance of overseeing youngsters while providing them with smartphones or when they are engaged in television viewing.

In the present day, numerous animated programs are broadcast on television that are highly favored by children. However, not all animated films are suitable for youngsters. Several animated films depict instances of violence or pornography that are inappropriate for children to view (Sutiyani et al., 2021). Undeniably, the swift advancement of technology and the availability of violent content on social media can undeniably influence youngsters who are exposed to it, regardless of their age-appropriateness. Children between the ages of 7 and 12 are highly susceptible to imitating behaviors and language they observe. Children in the elementary school age group exhibit high levels of physical activity, possess a strong capacity for imitation, and demonstrate the ability to engage in critical thinking. Every primary school student currently has a social media profile. According to the viewpoint expressed by (Akhwani & Wulansari, 2021), character education is considered the primary focus of fundamental education. Children in elementary school are at a susceptible stage of development and are highly susceptible to both positive and negative influences. Character education is essential for the self-development of school children.

Conducting this research is crucial not just for educators but also for parents, who play a significant role in imparting character education. Parents have the ability to cultivate moral qualities in their children while they are at home. According to the education triad, which asserts that families, schools, and communities are engaged and accountable for children's

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education (Muning O, 2019), parental supervision is imperative in the contemporary era of rapid advancement in technology, information, and communication, to ensure the proper growth and development of children. Given the widespread adoption of smartphones and the abundance of available space and time, parents and teachers can utilize smartphones to impart character education and cultivate a student profile aligned with Pancasila principles. This can be achieved through the consumption of specially designed films, such as *Adit and Sopo Jarwo*, targeted at youngsters. One effective method to enhance positive behavior among pupils is by augmenting the incorporation of Pancasila values in character education. In Indonesia, the current curriculum employs the autonomous learning curriculum, which incorporates Pancasila student profiles to enhance character education. The Ministry of Education and Culture's vision and mission.

Center around cultivating students who embody the principles of Pancasila. As such, there are specific learning Objectives for each topic at the primary school level. The Minister of Education and Culture Regulation Number 22 of 2020 outlines the Strategic Plan of the Ministry of Education and Culture for 2020–2024. According to this regulation, Pancasila students, along with Indonesian students, are expected to be lifelong learners who possess global competence and exhibit behavior that aligns with Pancasila values. These values consist of six elements: belief in and fear of God Almighty, possessing noble character, embracing global diversity, collaborating with others, being independent, employing critical reasoning, and demonstrating creativity. The provision of a Pancasila student profile can be achieved through a project aimed at enhancing the development of Pancasila students. This project is a novel initiative in Indonesian education and is implemented based on the specific requirements of the students (Nurasiah et al., 2022). It is crucial to impart character education, as there are currently a significant number of occurrences illustrating moral dilemmas among children, teenagers, and parents, both within and outside of educational settings (Hermanto et al., 2019). Character education can be utilized to cultivate individuals of high caliber, thereby attaining the educational aspirations of the nation. Character education is implemented during early childhood to facilitate children in comprehending and embodying moral principles, exhibiting exemplary conduct, and cultivating a virtuous character. The implementation of character education is expected to instill character values in individuals' lives (Winata & Anizar, 2022). Implementing the Pancasila student profile for children can effectively mitigate instances of negative or deviant conduct exhibited by children in both educational institutions and society (Nurasiah et al., 2022). Character education shapes and develops students' potential to think well, be sensible and behave in accordance with the Pancasila philosophy (Santika, 2020). Applying the Pancasila student profile principles is crucial for establishing a child's character foundation. This Pancasila student profile is one of the efforts to build student character is to strengthen student academic competence (Susilawati et al., 2021).

In the present epoch, the inclusion of character education is necessary in the field of education to ensure the comprehensive development of children's cognitive, socio-emotional, creative, spiritual, and physical faculties. Exceptional children possess not only advanced cognitive talents but also exhibit exemplary moral character. Character education instills cognitive and behavioral patterns in individuals, equipping them with the necessary skills to collaborate effectively in future professional endeavors (Ghojaji et al., 2022). The application of advances in science and technology to foster character development through Pancasila student profiles can be done by providing television programs with moral nuances for students. One of these films, specifically *Adit and Sopo Jarwo*, can serve as a tool for teachers and parents to enhance character education, specifically focusing on the development of Pancasila student profiles. Education enables individuals to cultivate knowledge, perception, principles, and personal qualities, despite the influence of cultural inheritance. Animated shows on social media serve not only as a means of marketing but also as a source of amusement with educational value for youngsters.

Animated films are used as an appropriate medium for instilling character values (Muning O, 2019). Animated films can serve as a medium for imparting character education due to their easily comprehensible and lighthearted nature. It is undeniable that animated films incorporate courteous language and feature interactive elements that are enjoyable. The films *Adit and Sopo Jarwo* can serve as a platform for imparting character education with a Pancasila student profile, encompassing several characteristics within the profile. In order to capitalize on favorable advancements in digital technology, it is advisable to familiarize youngsters with age-appropriate shows that convey a positive message. This film depicts the exploits and everyday experiences of a child named *Adit* and his companions. This film showcases many societies, encompassing variations in locations, languages, and countries. The film *Adit and Sopo Jarwo* was produced domestically, serving as a source of national pride for Indonesians due to its independent creation without any outside intervention. The film *Adit and Sopo Jarwo* depicts the narrative of two individuals who consistently seek financial gain in every predicament that arises. All issues will be effectively resolved with guidance from the Hamlet chairman, specifically Mr Haji Udin (Nurazizah et al., 2023). The video portrays the prevailing societal realities and the recurring issues that commonly arise in society. The issue addressed in this research is the extent of relevance between the Pancasila student profile and the animated flicks *Adit and Sopo Jarwo*. Animation films serve not only as a source of amusement but also as a medium for teaching, imparting positive messages, and fostering character development.

The animated picture *Adit and Sopo Jarwo* is a highly anticipated children's show. Movies that showcase animated content with imaginative and visually stunning elements cater particularly to young viewers who are drawn to imaginative and fantastical elements in films. Children in elementary school are still interested in movies that have imaginative elements. Therefore, it is important to offer them opportunities to see films that promote character education. Animated films possess inherent positive qualities, hence exerting a significant impact on the behavioral and attitudinal growth of children. The impact of the television programs that children watch significantly shapes their behavior. Modifications in

behavior, manner of speech, and personality will have an impact on what is replicated. Young children in elementary school are highly susceptible to imitating their surroundings, making it crucial to ensure adequate supervision for them. The animated video Adit and Sopo Jarwo presents educational content that emphasizes the importance of character in daily life, ensuring it is suitable for elementary school children. Animated films enhance a child's education by offering insights into life situations that may not be covered in the academic curriculum or provided by parents owing to limited resources or guidance (Ginanjar et al., 2020).

The study completed by Adinda Erwina and Syafei in 2022 offers empirical evidence that the films Adit and Sopo Jarwo possess values that can effectively influence the development of one's character. (Rai et al., 2016) found that watching cartoons can exert a substantial impact on children's behavior, which can be either detrimental or beneficial. According to (Muh. Haris Zubaidillah et al., 2022), animated films promote the development of psychological foundations like piety, respect for others' rights, good manners, and compassion. Consistent with the study conducted by (Attard & Cremona, 2022), which examines the relationship between children's interactions with cartoon characters, their understanding of these characters as real creatures, and the influence of animation.

According to multiple pertinent studies The primary purpose this research is to explore the potential of the films Adit and Sopo Jarwo as a means to cultivate character education. This study examines the relevance of the films Adit and Sopo Jarwo to the characteristics of Pancasila pupils. This research explores the characteristics of Pancasila pupils by analyzing the animated films Adit and Sopo Jarwo. It is evident that current research continues to examine the importance of enhancing character education, either as a whole or by focusing on specific aspects of character education. This research offers current updates aligned with the prevailing learning curriculum for character education, featuring a Pancasila student profile with six distinct characteristics. The existing research lacks focus on the utilization of animated films for elementary school-age children, as it mostly focuses on their usage for early childhood children. Children between the ages of 7 and 12 have a strong affinity for viewing films. Therefore, it is crucial to offer shows that embody moral principles.

This article aims to elucidate the pertinence of the films Adit and Sopo Jarwo in shaping the character of children between the ages of 7 and 12, particularly in relation to the profile of Pancasila pupils. This article provides valuable insights for educators and parents on the impact of advanced technology, information, communication, and rapidly evolving social media. It suggests utilizing social media as a constructive platform for elementary school children, ensuring that the content they access is suitable for their age and convey an optimistic message inside it.

Research Method

Qualitative research is employed to ascertain the methodologies for conducting, gathering, manipulating, and scrutinizing research data. (Rifa & Kunci, 2023) argue that selecting a suitable data collection approach is crucial for acquiring pertinent and comprehensive data to comprehend the phenomenon under investigation. A qualitative study was conducted to comprehend the social phenomena encountered by researchers. The research methodology employed is content analysis, a comprehensive examination of the information content in mass media. Content analysis focuses specifically on the subject matter of mass media. A content analysis study was conducted to provide a description of the content found in the films Adit and Sopo Jarwo. In order to assess the character education of Pancasila, we require multiple indicators. The data acquired from this study demonstrates the significance of the Pancasila student profile in enhancing character values within the films Adit and Sopo Jarwo. The major data source was acquired firsthand from the original sources provided by the first party through the films Adit and Sopo Jarwo on YouTube. The primary sources of secondary data are written records such as notes and journals.

The data collection method included non-participatory observation, where in audiovisual narratives were observed to extract character education themes delivered in the films Adit and Sopo Jarwo. Signs that would be utilized were provided for this purpose. Researchers collected data in the form of narrations of film scenes from multiple episodes, which were subsequently utilized as the outcomes of the indicators. The methodology employed for data analysis is semiotic analysis, which utilizes a sign-based approach. This technique involves the examination of signs that represent individuals, objects that are referred to by these signs, and the interpretant, which represents the meaning conveyed by the signs. This framework was originally introduced by Charles Sander Peirce. According to Charles Sander Peirce, analysis encompasses not only the examination of meaning but also relies on the interpretant, which refers to the interpreter themselves. Consequently, interpreters must use sensitivity when interpreting signs. Semiotic analysis is employed to examine signs within various contexts, such as scenarios, images, narratives, and film scenes (Ratih Puspitasari, 2021).

Result and Discussion

The Pancasila lesson profile consists of six elements: devotion to God Almighty, critical reasoning, global diversity, mutual cooperation, independence and creativity. The episodes in the films Adit and Sopo Jarwo that were used in the research were episodes of noble character, diversity episodes, mutual cooperation episodes, independent episodes, critical reasoning episodes, and episodes of tired waterwheels ending.

The Character Of Faith, Devotion To God Almighty And Noble Character

Table 1. Noble Character Episodes

Sign	Object	Interpretant
Sopo, Jarwo, Denis, and Adit are cleaning up rubbish in the river. After that, they found a cat with an injured leg.	The individuals in the scene are Jarwo, Sopo, Adit, and Denis clearing the river of debris so that it can flow freely. Nia assisted in providing care for the injured cat while they worked to help it recover and be able to walk.	The meaning contained in this scene reflects faith, devotion to God Almighty, and noble character by showing concern for the environment and animals.

The scene above illustrate faith and loyalty to God Almighty. There are fundamental parts, including morality in religion, morals towards humanity, morals towards nature, personal morals, and morals in life in the country. So that includes values towards nature, which take care of all creatures created by God, humans, animals, and the environment. The tiny things in the video can be an example for children who have noble morals not just among humans but also towards animals and the environment.

Diversity Character

Table 2. Diversity Episodes

Sign	Object	Interpretant
The residents couldn't cook together because Mr. Sanip had an accident, which made the table a mess. Finally, residents brought their own food from their area.	This scene means that residents also help by bringing their own food from home, even though the food they bring varies from different regions and countries.	The meaning contained in this scene reflects global diversity, where residents bring their own food from their own regions, and there is a typical Chinese food, namely fried rice noodles brought by Baba Chang. They can communicate well, even though they are from different regions and countries.

In the scene of the diversity episode, which is characterized by communication in interaction and responsibility for experiencing diversity and respecting culture. That's why you bring your own food, and each of them has different food characteristics; some are from Indonesia, and there is also food from China that Baba Chang brought, namely fried kwetiau. Global diversity is not only in language or culture but also in terms of food; it is part of global diversity, and people can interact even though they are from different countries.

Mutual Cooperation Character

Table 3. Mutual Cooperation Episodes

Sign	Object	Interpretant
Jarwo fainted due to his fraudulent idea to get his own prize from cleaning the village, causing him to become exhausted.	The meaning in this scene is that having a cheating attitude will not make the job easier, so there is a need for mutual cooperation to make the job easier.	The meaning contained in this scene is that if work is done together, it will be easier and faster. So you don't feel burdened by yourself.

In this scene there is a value an element of mutual collaboration by caring for the environment. But because of Jarwo's selfishness, the locals who were going to clean the environment didn't do it since Jarwo wanted the award for himself. That's why working together needs to be done collaboratively to make work easier so that people like Jarwo don't grow exhausted and faint because they force themselves to accomplish work that must be done collectively. Students can have empathy for others through the value of mutual collaboration (Kahfi, 2022). This film highlights how vital unity is, specifically mutual cooperation, to make activities easier if done jointly. Teaching children that we should not be greedy people like Jarwo in this mutual cooperation tale.

Independent Character

Table 4. Independent Episodes

Sign	Object	Interpretant
Mrs. Li Mey gives an example of independent character like what Mrs. Li Mey does, namely sweeping the yard and looking	This scene means that Mrs. Li Mey and Adit always do their work responsibly and independently.	The meaning contained in this scene is to become an independent child by helping his parents selflessly.

after the shop. Apart from that, Adit helps his mother take care of the house and look after his younger sister.

This scene teaches the importance of being independent. As an Indonesian student, you must have an independent attitude in your daily life. Apart from that, being independent can make a child strong. Being independent can make us useful to other people. Through this broadcast, it teaches children to be independent, as an achievement of the Pancasila student profile.

Critical Reasoning Character

Table 5. Critical Reasoning Episodes

Sign	Object	Interpretant
Adit and Ucup had the idea to help deliver Baba Chang's orders by bicycle. Because the car carrying the order was breaking down.	This scene means that Adit is someone who can analyze the problems that are happening and can provide ideas.	In the meaning contained in this scene, Adit reasoned critically by giving his idea to help Baba Chang deliver orders using his bicycle with Ucup.

The scene above show that there is an element of critical reasoning where Adit is able to think and analyze what must be done so that there is a solution to deliver Baba Chang's order. This episode teaches children to be able to think critically and be good at analyzing problems, so they can come up with ideas that can overcome existing problems. It is important for children to be able to think critically by providing ideas to overcome the problems they experience.

Creative Character

Table 6. Episodes Of Tired Waterwheels Ending

Sign	Object	Interpretant
It can be seen that Adit is thinking about the idea of making a water wheel with the residents. Because the river water is starting to overflow, it must be immediately channeled to the ground, which can later be used to water Mr. Haji's fields. Before Adit arrived, Mr. Haji asked Jarwo and Sopo for help. They carried water in buckets and felt exhausted. Adit came and had the idea to make a waterwheel with the residents.	In this scene, it means that Adit has a creative idea to overcome the problems that occur by creating a work.	The meaning contained in this scene is creativity by providing creative ideas for making waterwheels, which are used to make work easier.

The scene exemplifies the artistic components in the episode "There the waterwheel is tired of ending" of the film Adit and Sopo Jarwo. Creativity entails generating work that possesses utility for a wide range of individuals. This episode instills positive values in children, specifically emphasizing the importance of consistently generating new ideas to facilitate problem-solving. Creativity can be fostered through the outcomes of children's cognitive processes, wherein each youngster possesses unique ideas for problem-solving. The aim of character education is to improve the implementation and results of learning in such a way that noble values are developed in a comprehensive, harmonious and uniform manner (Zhayoga et al., 2020). Indonesian students cultivate their creativity to express themselves and enhance their personal growth in order to confront the unpredictable and swiftly evolving challenges of global transformation. Creativity encompasses various components, specifically the capacity to generate novel creations and generate distinctive breakthroughs (Zuriah & Sunaryo, 2022).

Creating a Pancasila student profile can be achieved through simple measures, specifically by offering media content that embodies positive values and conveys beneficial ideas, as exemplified by films like Adit and Sopo Jarwo. Lickona proposes that character development occurs through the process of imparting character ideals throughout three distinct stages: moral knowing, moral emotion, and moral action. There are multiple developmental phases that impact children's emotional well-being and can serve as a roadmap for fostering beneficial behaviors in their life (Zidniyati, 2019). By forming positive habits, children will gain a clear understanding of moral principles and act based on their beliefs. This reflection can manifest itself through social media broadcasts that are ingested by children. Shows with positive value have a significant impact on children, as they tend to imitate and learn from the positive scenes and lessons portrayed in the show. The films Adit and Sopo Jarwo can serve as an effective means to familiarize children with smartphone usage. Adit

and Sopo Jarwo are animated films designed to provide educational content and convey meaningful messages to the viewers.

Character formation is not a direct process; it involves habituation and the use of examples. Consistent repetition of an action can lead to its transformation into a habitual behaviour, which can eventually shape the whole culture (Warsono, 2022). Consistently engaging in this activity will cultivate one's character. Teachers and parents have a crucial role in providing character education to children aged 7–12, which is essential for their character development. Character education is essential for students aged 7–12, as it aims to provide guidance in comprehending the principles of national character, exhibiting excellent conduct, and cultivating a positive demeanour. Character education imparts knowledge about an individual's cognitive and behavioural patterns, enabling them to effectively coexist and collaborate within a familial, communal, and national context, ultimately facilitating responsible decision-making in the future. Character education aims to equip the next generation with the cognitive skills necessary to effectively solve new challenges. Additionally, it fosters their capacity to engage with other nations while preserving their own cultural identity and individuality (Ghojaji et al., 2022). The objective is to implement character values in daily life, which is the outcome of endeavours in character education (Winata & Anizar, 2022). The development of a child's character can be influenced by familial patterns of behaviour. The findings of this study are directly applicable to the significance of the Pancasila student profile in the films Adit and Sopo Jarwo. Every episode of the show promotes the good aspects of character values, which include strong faith and devotion to God, noble character, diversity, mutual cooperation, independence, critical thinking, and creativity. The flicks Adit and Sopo Jarwo can be utilised to cultivate character education through the process of habituation. According to (Muning O, 2019), films can serve as a platform for indirectly shaping desirable character traits. This is because films communicate messages that have the potential to affect thinking processes and attitudes and impart knowledge to viewers. Movies serve as a means of communication with the audience, through which messages are conveyed. According to the viewpoint of (Sutiyani et al., 2021), the media plays a very influential role in society due to its potent audiovisual capabilities.

Conclusion

Referring to the results of research and discussion, the films Adit and Sopo Jarwo have relevance to the profile of Pancasila students. The episodes of noble character, mutual cooperation, diversity, independence, critical reasoning, and the episode with the water wheel have ended. This episode describes the elements of the Pancasila student profile, namely faith and devotion to God Almighty, having noble character, critical reasoning, global diversity, mutual cooperation, independence, and creativity. Films can be used indirectly as a forum for forming positive characters because they convey messages that can influence thought patterns and attitudes and provide knowledge to the audience. Animated films can be a choice for parents and teachers in providing viewing to children aged 7–12 years. Children aged 7–12 are at a critical age where they respond quickly to what they see and hear. Therefore, it is important to provide entertainment that is age-appropriate and also has knowledge and character values. Small habits can shape a child's character to have positive values. It can be seen in the screenings of the films Adit and Sopo Jarwo that in the data analysis there is a value of the character profile of Pancasila students in it, which means it is not only for entertainment but is also used to provide character education to the audience. A character can be formed if consistent practice is carried out, and children will get used to it so that it becomes a culture to watch shows that have character values in them, and children can differentiate between good and bad things from watching films.

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