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Transformational Leadership and the Pancasila Student Profile through Hidden Curriculum: A Case Study at Mambaul Ulum Islamic Junior High School

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ABSTRACT
This study aims to analyze the role of the principal as a role model and motivator, as well as the implementation of transformational leadership based on the Pancasila Student Profile through the hidden curriculum at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. This research method employs a qualitative approach using a case study design, which allows the researcher to explore the phenomenon in depth and holistically at the research site. Data collection techniques included in-depth interviews with the principal, teachers, and students; participant observation of school interactions and culture; and a review of school records and policies. The collected data were then analyzed using the Miles and Huberman data analysis model, which includes data reduction, data presentation, and concluding. The research findings reveal that this study demonstrates how the role of the principal is reflected in setting a good example, providing motivation, and instilling character values that support the implementation of the Pancasila Student Profile. These practices can be observed through the instillation of discipline, prayer before class, mutual cooperation, respect for teachers and peers, and encouragement for teachers to foster collaborative learning and respectful discussions. From a transformational leadership perspective, these practices relate to idealized influence and inspirational motivation. These findings indicate that the integration of transformational leadership and the hidden curriculum has the potential to support students' character development through school culture and daily interactions.

Keywords: Transformational Leadership, Pancasila Student Profile, Hidden Curriculum, Student Character.

INTRODUCTION

Social change, advances in digital technology, globalization, and the increasing complexity of students' lives have prompted international education to shift its focus from solely academic achievement to also include character development, social skills, moral values, and students' readiness to adapt to change. In this context, school leadership becomes a crucial factor because the principal serves not only as an administrator but also as a catalyst for cultural and value-based change within the educational environment. International studies indicate that transformational leadership influences school conditions, teacher motivation, organizational culture, and student achievement. A meta-analysis by Leithwood and Sun indicates that transformational leadership practices have a positive impact on various school and teacher conditions and exert a positive, albeit relatively small, influence on student achievement (Leithwood & Jantzi, 1990). Thus, the issue of contemporary educational leadership cannot be separated from the ability of school leaders to build a shared vision, serve as role models, empower teachers, create a positive school culture, and direct all educational activities toward the holistic development of students.

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This issue is all the more important because transformational leadership works not only through formal policies but also through the shaping of organizational culture. Leithwood and Jantzi explain that transformational leaders can help build a more collaborative school culture through the articulation of a vision, the development of organizational members' capacities, individual support, intellectual stimulation, and leading by example (Leithwood & Jantzi, 1990). More recent literature also indicates that research on transformational leadership in schools continues to yield mixed results, and that most previous studies were conducted in Western, English-speaking contexts. Li and Karanxha even emphasize the need for research that is more context-sensitive and for the use of an integrated leadership framework (Li & Karanxha, 2024). This situation indicates that the concept of transformational leadership needs to be reexamined within different social, cultural, religious, and educational policy contexts, including in the context of Islamic schools in Indonesia.

In addition to formal leadership, students' character development also takes place through mechanisms that are not always explicitly outlined in the curriculum documents. The concept of the hidden curriculum explains that students acquire certain values, norms, habits, attitudes, patterns of relationships, discipline, and culture through their daily experiences at school. Thus, the actions of the principal, teachers, and school staff-as well as how the school structures social interactions can serve as educational messages that students learn indirectly. From this perspective, character is not sufficiently shaped solely through instructional materials that explicitly teach values, but also through repeated real-life experiences that become part of the school's culture. Recent research on the hidden curriculum indicates that religious practices, teachers' exemplary behavior, a culture of discipline, social interactions, and extracurricular activities are key channels in shaping students' character (Vitriani & Sukiman, 2026). Therefore, the hidden curriculum can be viewed as a strategic space for linking school leadership with the process of character internalization.

In the Indonesian context, the issue of character development has gained a new foundation through the "Pancasila Student Profile" policy in the implementation of the Merdeka Curriculum. This profile guides education toward shaping students who are faithful, devout to God Almighty, and of noble character; who embrace global diversity; who practice mutual cooperation; who are independent; who think critically; and who are creative. This orientation indicates that character education in Indonesia is not only related to individual morality but also to students' ability to live together in a pluralistic society, possess independence, critical thinking skills, creativity, and social responsibility. A number of national studies indicate that the Pancasila Student Profile can serve as a strategic framework for strengthening character education. Parwati and Suastra, for example, identify the Pancasila Student Profile as a key instrument for linking character education to the development of Indonesia's future generation (Parwati & Suastra, 2024). Meanwhile, research on the characteristics and profile of Pancasila students shows that these dimensions can be incorporated into various teaching practices and school culture (Kurniyanti et al., 2024).

Nevertheless, the implementation of character education based on the Pancasila Student Profile does not occur automatically simply because it has been formulated in curriculum policy. Challenges arise when these values must be translated into habits, culture, interactions, and concrete behaviors in schools. Research on the implementation of the Pancasila Student Profile at the secondary school level indicates that issues such as bullying, indiscipline, a lack of responsibility, social interaction problems, peer pressure, and social media use still persist (Vitriani & Sukiman, 2026). Other studies have also found that the success of strengthening the Pancasila Student Profile is influenced by the principal's leadership, teacher engagement, school culture, educators' understanding, facilities, and parental support (Haryaka et al., 2026). Thus, the successful

implementation of the Pancasila Student Profile requires leadership capable of transforming policy values into vibrant, everyday practices within the school environment.

This phenomenon is particularly interesting when viewed from the perspective of Islamic educational management. Islamic schools have their own distinct characteristics because the development of students is not only focused on academic skills and citizenship, but also on the cultivation of moral character, etiquette, spirituality, social responsibility, and religious culture. In this context, the hidden curriculum can emerge through various practices, such as the exemplary behavior of the principal and teachers, a culture of greeting and respect, the practice of religious worship, discipline, social concern, mutual cooperation, cleanliness, interactions among students, respect for teachers, and decision-making patterns in school life. Research on the hidden curriculum in Islamic educational institutions indicates that school culture plays a significant role in shaping the character of graduates (Nasukah, 2017). In fact, recent research on the hidden curriculum in Islamic religious education shows that educational practices which are not always explicitly stated in the formal curriculum can instill values and foster social piety in students.

Based on previous studies, several research gaps can be identified. First, research on transformational leadership generally emphasizes the relationship between leadership and student achievement, teacher motivation, organizational commitment, organizational change, or school culture. Second, research on the Pancasila Student Profile focuses more on the implementation of P5, curriculum management, instruction, and character building (Karadağ & Sertel, 2026). Third, research on the hidden curriculum more often focuses on school culture, socialization, role modeling, and character development without specifically linking these to transformational leadership. In fact, the most recent systematic review of the hidden curriculum concluded that research has primarily identified the forms of socialization and culture that shape character rather than providing an in-depth explanation of how school leadership constructs and directs the hidden curriculum (Solichin et al., 2026). Therefore, there is scope for research aimed at integrating these three perspectives.

This gap is particularly evident in the context of Islamic junior high schools. Research on transformational leadership and character education in Indonesia has grown, but few studies have specifically examined how school principals construct a values-based "hidden curriculum" rooted in the Pancasila Student Profile through Islamic educational culture and practices. Research on transformational leadership in Islamic educational institutions indicates a relationship between leadership, the quality of learning, the school climate, and students' moral character development; however, more context-specific studies are still needed regarding the mechanisms by which these values operate in everyday school life (Supriatna, 2025). Similarly, studies on school principals' leadership in strengthening the Pancasila Student Profile have highlighted the importance of principals' managerial strategies, but have not specifically identified the hidden curriculum as a mechanism for character development. This gap becomes particularly intriguing when the research focuses on Islamic schools in Pamekasan, which have a distinctive socio-religious environment and educational culture.

Given this gap, this study offers a novel approach by integrating three domains that have traditionally been studied separately: transformational leadership as a driving force, the Pancasila Student Profile as a value orientation, and the hidden curriculum as a mechanism for character internalization.

METHODS

This research uses a descriptive qualitative approach, which seeks to interpret and analyze phenomena, events, community activities, perceptions, and a person's point of view, both personally and generally. This provides new knowledge for researchers to explore and analyze data. This type of research falls under the category of case studies, namely Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. Using a qualitative approach with a case study design to explore leadership strategies, the instillation of values, exemplary behavior, school culture, and social interactions in shaping students' character. Data were collected through in-depth interviews, observations, and documentation, and then analyzed thematically to identify patterns of integration between transformational leadership and the hidden curriculum in strengthening the Pancasila Student Profile (Sukmadinata, 2006).

The data collected in this study consists of two parts: First, primary data, which is the main source of data collected by researchers directly at the research location from the leaders and caregivers of the Islamic boarding school, deputy caregivers, school principals, staff, students, and the local community at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. Second, secondary data, which is all forms of data that support the process of exploring and discovering data for this study, including reference books, journal articles, online media, school policies, posters, and so on related to Pancasila-based transformational leadership in implementing a character-based hidden curriculum at SMP Islam Mambaul Ulum Ponjanan Pamekasan. The uniqueness of selecting Mambaul Ulum Islamic Junior High School as the research site lies in the potential for integrating transformational leadership values with the development of the Pancasila Student Profile through the hidden curriculum within an Islamic educational setting. This school serves as a strategic context for examining how leadership by example, school culture, the instillation of values, and social interactions shape students' character. This uniqueness provides an opportunity to uncover a model of Islamic educational leadership that integrates Islamic values and Pancasila into daily educational practices (Sugiyono, 2015).

Meanwhile, the data sources used by researchers in this study consist of three very important components, namely place, actors, and activities (Margono, 2006). These three components form the main sources of research, because this study aims to describe and understand the concept, implementation, and impact of transformational leadership based on the Pancasila student profile at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. This involves the activities of the principal, teachers, educational staff, and students at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. The location is also very strategic for conducting research because Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, is located in a village community. This school implements local traditions such as ajhung rojhung to create harmony between the educational staff and students.

In order for this study to obtain accurate and scientifically accountable data, it is necessary for researchers to use three data collection techniques. The observations focused on the behavior of the principal, teachers, school staff, and students in their daily activities that reflect the values of transformational leadership and the Pancasila Student Profile through the hidden curriculum. The aspects observed included the principal's exemplary conduct in demonstrating integrity, discipline, responsibility, compassion, and fairness; the principal's interactions with teachers in fostering motivation, trust, collaboration, and a positive work culture; teachers' interactions with students in instilling religious values, tolerance, cooperation, independence, creativity, and critical thinking; as well as school routines, such as the practice of prayer, religious activities, the culture of greeting and etiquette, environmental cleanliness, group work, conflict resolution, and participatory decision-

making. In addition, observations focused on school practices and leadership activities, such as evaluation meetings, award ceremonies, handling disciplinary issues, managing extracurricular activities, character development, and leadership responses to differing opinions. In-depth interviews were conducted with the principal, vice principal, teachers, school staff, and students to uncover the meanings, strategies, experiences, and challenges of internalizing values through the hidden curriculum. The documentation includes school rules and regulations, the school's vision and mission, orientation programs, activity schedules, meeting minutes, disciplinary records, and documentation of school activities as a source for data triangulation (Moleong, 2021).

The data analysis technique employed the interactive model developed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions. During the data condensation stage, the researcher selected, coded, and grouped findings from observations, interviews, and documentation into main themes, namely transformational leadership practices (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration), manifestations of the hidden curriculum, and the formation of the six dimensions of the Pancasila Student Profile. In the data presentation stage, the findings were organized in the form of descriptive narratives, thematic matrices, and a mapping of the relationships between leadership behaviors, social interactions, routines, school practices, and the internalization of character values among students. Subsequently, conclusions were drawn and verified by identifying patterns, interrelationships, and the mechanisms through which the principal's exemplary behavior and policies are translated into a school culture that shapes students' character, including both supporting and inhibiting factors. Data validity was examined through source and technique triangulation, member checking of interview results, and cross-checking of informants' statements against observed actual behavior (Miles et al., 2014). Thus, the analysis not only describes the school's formal curriculum but also reveals the implicit values, social norms, role modeling, and daily habits that serve as mechanisms for character development through the hidden curriculum at Mambaul Ulum Islamic Junior High School.

RESULTS AND DISCUSSION

The Principal's Role is to set an Example and Motivate Teachers and Students in Applying the Values of the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School

This study focuses on analyzing the application of transformational leadership based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan. Based on an analysis of interviews, observations, and documentation of the leadership activities of the principal, Mr. Syafiullah S.Pd.I., as well as statements from boarding school caregivers, teachers, and students, a discussion can be compiled that refers to the theories of transformational leadership proposed by Bass (1999), which involves four main components, namely: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1999). This analysis also links these concepts to the values listed in the Pancasila Student Profile, which prioritizes strengthening student character in accordance with the moral and social principles of Pancasila. The researcher can describe this as follows:

a. Ideal Influence

Transformational leadership begins with the leader's ability to be a role model and example for his followers. In the context of Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, Principal Syafiullah emphasizes the importance of setting a direct example in everyday life (Bass & Riggio, 2006). As a leader, Mr. Syafiullah not only talks about moral and religious values, but also applies them in concrete actions, such as inviting the entire school community to pray together before activities. This demonstrates idealized influence, where

leaders become inspiring and respected role models, and are able to set an example through actions that are in line with the values they wish to convey. Mr. Syafiullah, as stated in an interview:

Leadership here is about guiding and motivating the school community, including teachers, staff, and students, to create an environment that supports character and skill development. Leadership here is not only administrative in nature, but also focuses on building strong character by promoting Islamic values and Pancasila (Bapak Mohammad Syafiullah, 2025).

b. Inspirational Motivation

Transformational leadership also emphasizes inspirational motivation, where leaders are able to motivate followers to achieve higher goals in an inspiring way. In this case, Mr. Syafiullah encourages teachers and students to not only focus on academic achievement, but also on character building. The principal of Mambaul Ulum Islamic Junior High School fosters inspirational motivation by communicating a shared vision during faculty meetings, morning assemblies, and religious activities that emphasize the integration of the values outlined in the Pancasila Student Profile with Islamic ethics. The principal sets an example of discipline, responsibility, tolerance, and mutual cooperation, and shares inspirational stories to boost the morale of teachers and students in developing positive character traits. Communication strategies are implemented through persuasive dialogue, recognition of achievements and commendable behavior, and the reinforcement of shared commitment through daily routines. These practices form part of the hidden curriculum, which instills character values through role modeling, school culture, and social interactions—not merely through formal classroom instruction (Bass & Riggio, 2006). As a leader, he creates a clear vision and provides direction that allows students and teachers to feel a greater sense of meaning in their work. As stated by Mr. Ahmad Mahbub:

For me, Mr. Syafiullah's leadership at Mambaul Ulum Islamic Junior High School is his ability to guide and motivate students in their academic and character development. It is not just a matter of managing school administration, but also about shaping students' characters based on religious and national values (Bapak Mahbub, 2025).

This motivation focuses not only on personal achievement, but also on collective achievement as a supportive community with greater goals, reflecting the essence of the Pancasila Student Profile in creating students who are virtuous, responsible, and able to contribute to society.



Figure 1
Meeting Between the Principal and Teachers at Mambaul Ulum Islamic Junior High School

c. Intellectual Stimulation

One of the key components of transformational leadership is the ability to stimulate followers intellectually by providing intellectual challenges that encourage them to think critically and creatively (Bass & Riggio, 2006). At Mambaul Ulum Islamic Junior High School, Mr. Syafiullah encourages students to think critically through various activities that require them to analyze and solve problems creatively. For example, in group discussions and collaborative projects, students are encouraged to develop solutions to existing challenges. Imroatul Maufiroh, a 9th grade student, explains: Leadership skills depend heavily on these values. For example, critical thinking allows us to analyze problems effectively. Creativity helps us find different solutions, while cooperation enables us to lead teams well. Empirical evidence regarding the dimension of individualized consideration needs to be strengthened by demonstrating how school principals and teachers identify the needs, abilities, learning difficulties, and developmental potential of each student individually. For example, teachers provide specialized support to students experiencing learning difficulties, adapt teaching strategies based on students' abilities, and offer personalized guidance tailored to their academic needs and character development. School principals can also facilitate individual consultations for teachers in addressing students' diverse needs. This evidence needs to be supported by interview excerpts, observation results, and relevant documentation so that claims regarding individualized attention have a strong empirical basis, rather than merely referring to collaborative learning and the development of critical thinking (Imroatul, 2025).

This shows how intellectual stimulation in transformational leadership leads to the development of students' critical and creative thinking skills, which are also one of the main components of the Pancasila Student Profile, such as critical and creative thinking (Asiyah, 2025). Thus, students are not only taught to receive information, but are also encouraged to be active in the learning process and problem solving.

d. Individual Attention

Transformational leadership also focuses on attention to individuals, namely by providing support and guidance tailored to the needs of each team member (Bass, 1999). In the context of school, Mr. Syafiullah pays special attention to the personal development of each student, both academically and in terms of character. He is always present at various activities, providing motivation and listening to students' opinions. Nadia Mahbuba, a student, stated:

> *At our school, every lesson encourages us to think critically and find solutions together. For example, in group discussions, we are asked to think creatively and work together to complete tasks (Nadia, 2025). This shows how leaders pay sufficient attention to individual needs and development, so that students feel valued and encouraged to develop according to their potential. This is also in line with the principles of the Pancasila Student Profile, which emphasizes the importance of holistic character development, including social responsibility, a sense of nationalism, and respect for diversity (Budiman et al., 2022).*

Implementation of Transformational Leadership based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan

Transformational leadership is a leadership model that emphasizes positive change through inspiration and empowerment of organizational members to reach their maximum potential. In the context of education, this transformational leadership is expected to encourage the achievement of higher goals, especially in the development of students' character and skills. At Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, the implementation of transformational

leadership based on the Pancasila Student Profile can be seen from various dimensions that are integrated into the vision, mission, curriculum, learning process, extracurricular activities, and co-curricular activities. Researchers can describe it as follows:

a. School Vision and Mission

The vision and mission of Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, reflect a commitment to shaping students' character based on religious and national values. The principal, Mr. Syafiullah, stated in an interview that leadership at this school focuses on developing student character by promoting Islamic values and Pancasila. This is evident in the school's vision, which emphasizes the development of students who are not only academically intelligent but also have noble character and are capable of acting as good citizens.

Leadership here is about guiding and motivating school members to create an environment that supports character and skill development. Leadership here is not only administrative in nature, but also focuses on building strong character by promoting Islamic values and Pancasila (Bapak Mohammad Syafiullah, 2025a).

The school's vision and mission, which include character development based on Pancasila values, form the main foundation for the implementation of transformational leadership (Abdan, 2025). As a leader, Mr. Syafiullah directs all elements of the school to focus on character building, which is in line with the Pancasila Student Profile, which emphasizes moral, social, and national aspects. This vision provides a clear picture of the school's long-term goal of developing students who not only excel academically but also have integrity, critical thinking, creativity, and responsibility.

b. School Curriculum

The curriculum implemented at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, has been adapted to the needs of shaping students' characters in accordance with the values of Pancasila. Mr. Syafiullah explained that "*the curriculum at this school not only emphasizes academic achievement but also integrates the values of Pancasila, such as social justice, unity, and social responsibility, into every lesson (Bapak Mohammad Syafiullah, 2025)*".

A curriculum that integrates Pancasila values into every aspect of learning strengthens transformational leadership in this school. Teachers are given the freedom to deliver material that not only develops academic skills but also instills moral and social values in students. This is in line with transformational leadership theory, which emphasizes the importance of developing all aspects of an individual, both intellectually and character-wise. Thus, the curriculum based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School enables students to not only be academically intelligent but also mature in terms of character (Bapak Rasyid, 2025).

c. The Teaching and Learning Process at School

The learning process at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, prioritizes active student involvement and encourages them to think critically and creatively. In interviews, several students, such as Imroatul Maufiroh and Ach. Rofiqi Zain, stated that they are always encouraged to think critically in every group discussion and learning activity. At our school, every lesson encourages us to think critically and find solutions together (Nadia, 2025).

The learning process prioritizes critical and creative thinking in accordance with the principles of the Pancasila Student Profile, which emphasizes critical and creative reasoning. Transformational leadership plays an important role here in creating a classroom atmosphere that prioritizes not only memorization, but also analytical skills, problem solving, and creativity (Sugiarto, 2024). This indicates that the leader at Mambaul Ulum Islamic Junior High School, Mr. Syafiullah, reflects his leadership in his efforts to guide teachers in creating learning experiences that encourage students to think more deeply and develop new ideas. These leadership practices are

considered to support the creation of a more reflective, creative, and participatory learning environment. In this context, the guidance provided to teachers was found to contribute to the development of learning experiences oriented toward the formation of students' character and intellectual abilities. However, this contribution must be understood based on empirical evidence obtained through interviews, observations, and documentation during the study.

d. School Extracurricular Activities

Extracurricular activities at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, serve as a platform for developing students' values of mutual cooperation, leadership, and social responsibility. Activities such as the Student Council, Scouts, and sports involve students in activities that foster a spirit of cooperation, mutual respect, and responsibility for the tasks assigned. This is in line with the principles of mutual cooperation and social responsibility in the Pancasila Student Profile (Amiril, 2025). Community service activities really help us learn to work well together, and teachers always emphasize the importance of togetherness.

Extracurricular activities based on mutual cooperation and social character development strongly support the implementation of transformational leadership based on the Pancasila Student Profile. Mr. Syafiullah's leadership ensures that students develop not only academically but also socially, by promoting cooperation and responsibility. These extracurricular activities provide students with the opportunity to develop interpersonal and social skills, which are essential for shaping students with mature characters (Asiyah, 2025).

e. School Co-Curricular Activities

In addition to extracurricular activities, co-curricular activities also provide a space for reinforcing the values of Pancasila. Group discussions, social projects, and religious activities are an integral part of co-curricular activities at Mambaul Ulum Islamic Junior High School. These a ctivities emphasize collaboration between students and teachers, as well as the application of Pancasila values in everyday life, such as cooperation, justice, and respect for differences. In co-curricular activities, we learn how to apply the values of Pancasila in our daily lives. We often carry out social activities that involve the entire school community (Rofiqi, 2025).

Co-curricular activities provide students with opportunities to explore the values of Pancasila in real-life contexts. Mr. Syafiullah's leadership plays a significant role in motivating students to not only learn theory, but also apply the values they learn in various social activities (Ardiansyah & Basuki, 2023). This is an example of transformational leadership that inspires students to become individuals who are not only intelligent, but also sensitive to social needs and responsible to society.

CONCLUSION

Based on the above description and findings, the researcher concludes as follows a) First, This study shows that the role of the principal at Mambaul Ulum Islamic Junior High School in supporting the implementation of the Pancasila Student Profile is reflected through exemplary behavior, motivation, and the instillation of character values in school life. The principal serves as a figure who encourages teachers to demonstrate discipline, responsibility, integrity, and care for others, while also motivating students to apply these values in their daily activities. Specifically, these practices are reflected in the punctuality of teachers and students, the habit of praying before class, collaborative efforts to clean the school grounds, and the habit of respecting teachers and peers. From a transformational leadership perspective, these practices highlight the importance of setting a good example (idealized influence) and providing inspirational motivation in building a school culture that supports students' character development. b) Secondly, The implementation of

transformational leadership based on the Pancasila Student Profile at Mambaul Ulum Islamic Junior High School in Ponjanan, Pamekasan, can be understood through the integration of character values into learning activities, social interactions, and school culture, including through the hidden curriculum. The principal encourages teachers not only to deliver subject matter but also to integrate the values of independence, mutual cooperation, critical thinking, creativity, and noble character into teaching practices. Concrete examples include assigning group projects to foster collaboration, facilitating discussions that encourage students to present arguments politely, and involving students in social activities and school cleanliness initiatives. These findings indicate that transformational leadership has the potential to support the strengthening of the Pancasila Student Profile through exemplary behavior and the cultivation of habits that occur continuously. However, the effectiveness of these practices must be interpreted based on empirical research evidence, not merely assumed based on the existence of school programs or activities.

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