

The Internalization of the Pancasila and *Rahmatan Lil Alamin* Student Profiles Dimensions in the Implementation of the Merdeka Curriculum

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ARTICLE INFO

ABSTRACT

Article History:

Received: October 2, 2024

Revised: October 16, 2024

Accepted: October 29, 2024

Keywords:

merdeka curriculum;

Pancasila and *Rahmatan Lil*

Alamin student profiles;

madrasah ibtidaiyah

Merdeka Curriculum provides great opportunities for schools to develop strategies to strengthen students' competencies, skills, and flexibility. This study explores how the practice of enhancing the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profiles in the Merdeka curriculum at madrasa. The setting of the research was MIS Mambaul Ulum Lamongan. It was one of the schools with good practices in implementing the Merdeka curriculum. The researcher used a qualitative approach in this study to achieve this goal. The results of the study show that the strategy of strengthening the Pancasila and *Rahmatan Lil Alamin* student profile is carried out in an integrated manner through various approaches. All dimensions are integrated into intracurricular, co-curricular learning, madrasah programs, and extracurricular activities. On the other hand, madrasahs also manage the school environment and increase parental involvement to support the achievement of *Profil Pelajar Pancasila dan Rahmatan Lil 'Alamin* (P3RA). These findings can contribute to future madrasahs' educational policies, especially in strengthening the P3RA dimension sustainably.

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How to Cite:

Cahyanto, Bagus, Beti Istanti Suwandayani, Sukri Badaruddin, Mohd Haidhar Kamarzaman, and Ahmad Syafuddin. "The Internalization of the Pancasila and *Rahmatan Lil Alamin* Student Profiles Dimensions in the Implementation of the Merdeka Curriculum." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 22, No. 2 (2024): 225-241.

<https://doi.org/10.21154/cendekia.v22i2.9906>

INTRODUCTION

One of the characteristics of the Merdeka curriculum in madrasas is to produce students with character. Through the Pancasila and *Rahmatan Lil Alamin* student profiles, students are expected to become individuals who excel in cognitive aspects and have strong characters. Educational practices in schools reflect the institution's efforts to shape the next generation under the values of Pancasila. Through the Pancasila and *Rahmatan Lil Alamin* student profiles, students are given space to develop their potential both in terms of intellectual and moral aspects. With the active role of teachers, the school environment, and the educational community in madrasas, it is hoped that they can become the main pillars that shape students into the golden generation.¹

The Merdeka curriculum fundamentally changes education in Indonesia, emphasising the importance of balancing mastery of knowledge and character building. Good educational character-strengthening practices must also support developing student knowledge in schools. This approach is driven by the belief that education is not merely aimed at producing academically intelligent individuals but also plays an essential role in forming a generation with good morals and ethics. Students are expected not only to understand theoretical knowledge but also to be able to apply good values in everyday life.² In addition, they can also behave and act reasonably in the school environment, family, and society at large. In other words, the Merdeka curriculum balances mastery of knowledge and comprehensive character formation.

In the Merdeka curriculum, the Pancasila and *Rahmatan Lil Alamin* student profiles are the main reference frameworks for internalising character values. The Pancasila student profile comprises six dimensions: faith and devotion to God Almighty, global diversity, cooperation, independence, critical thinking, and creativity. Meanwhile, the *Rahmatan Lil Alamin* student profile consists of dimensions of civilisation (*ta'addub*), exemplary behavior (*qudwah*), citizenship and nationality (*muwathanah*), taking the middle path (*tawassuth*), balanced (*tawazun*), straight and firm (*i'tidal*), equality (*musawah*), deliberation (*shura*), tolerance (*tasamuh*), dynamic and innovative (*tathannur wa ibtikar*).³ Each of these dimensions serves as a foundation to form students who are resilient, caring for others, and able to face global challenges. Madrasah is expected to be able to internalise it in all aspects and services. This process involves incorporating all dimensions into students' learning and daily lives.

The implementation of the Pancasila and *Rahmatan Lil Alamin* student profiles in madrasah ibtidaiyah requires the active role of all elements, especially madrasah heads and teachers who have the task of creating a positive culture both related to climate, policies, interaction patterns, and communication of the madrasah environment. A conducive environment can encourage the development and growth of students comprehensively

¹ Hermanto Maman et al., "Analysis of Character Education Values: School-Based Character in Indonesia," *Educational Administration: Theory and Practice* 30, no. 1 (December 18, 2023): 336–49.

² Azizatul Nur Rohmah et al., "Implementation of the 'Merdeka Belajar' Curriculum in the Industrial 4.0 Era," *International Journal of Research and Community Empowerment* 1, no. 1 (January 11, 2023): 22–28.

³ Nurul Hidayah, Tobroni Tobroni, and Nurhakim Nurhakim, "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (May 31, 2023): 35.

including the intellectual, emotional, and social aspects of students.⁴ In addition, the integration of Pancasila values and *Rahmatan Lil Alamin* in the formal curriculum is also an essential strategy in the formation of a superior generation. The madrasa needs to design relevant programs and support the strengthening of *Profil Pelajar Pancasila dan Rahmatan Lil 'Alamin* (P3RA) dimensions by linking elements and subelements in every activity in the madrasa.⁵ Thus, the final orientation focuses on academic mastery and efforts to achieve the dimension of Pancasila and *Rahmatan Lil Alamin* student profiles.

The primary dimension of P3RA is the conceptual framework formulated in the Merdeka curriculum as a guideline to achieve national education goals. The P3RA framework not only refers to the vision of national education but also instils Islamic values in forming student character. It is relevant to the demands of the Merdeka Curriculum, which emphasises strengthening character based on values. This profile serves as a reference in building the character and competence of students based on Pancasila values, as well as Pancasila, which is the basis of the state and moral guide of the Indonesian nation. Integrating values in education is a strategic effort to produce a generation that excels in competence and morality. In other words, the Pancasila and *Rahmatan Lil Alamin* student profiles help ensure that graduates of education, in broad terms, cannot only compete in the world of work but also have social responsibility, have a national perspective, and uphold human values.⁶

This approach is relevant to global needs that require students to adapt to future challenges and continue to uphold the values of Pancasila and the principle of *Rahmatan Lil Alamin*, which prioritises peace for all. Madrasa Ibtidaiyah, as an Islamic primary education, has an essential role in strengthening the dimension of the Pancasila and *Rahmatan Lil Alamin* student profile in implementing the Merdeka curriculum, which is currently a national curriculum.⁷ In its implementation, strengthening the profile of Pancasila and *Rahmatan Lil Alamin* (P3RA) in the Merdeka curriculum often faces challenges in all educational institutions. Not all madrasas have adequate resources to integrate these programs effectively, given the differences in educators' quality, facilities, and competencies or resources. It can lead to gaps in the achievement of expected educational goals. Maximising the Merdeka curriculum's implementation requires a deep understanding of how the curriculum can be adapted effectively in the Islamic educational environment. It underlies the importance of conducting this research. It is to explore the steps and strategies of madrasas in integrating the dimensions of Pancasila and *Rahmatan Lil Alamin*

⁴ Fransiska Jaiman Madu, Mariana Jediut, and Arnoldus Helmon, "Overview of Merdeka Curriculum Implementation in Manggarai Primary Schools," *Jurnal Elementaria Edukasia* 7, no. 2 (June 30, 2024): 2624–36.

⁵ Kiki Fatmawati, "Dynamics of Merdeka Curriculum Change: Challenges and Opportunities in Private Madrasah Ibtidaiyah Management," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 16, no. 1 (June 6, 2024): 49–76.

⁶ Nur Hanifah Wijayanti and Tasman Hamami, "Implementation of Merdeka Curriculum Development for Islamic Religious Education: A Case Study in a Junior High School," *Edunesia: Jurnal Ilmiah Pendidikan* 5, no. 1 (August 11, 2023): 129–42.

⁷ Kristi Liani Purwanti et al., "Analyzing the Merdeka Curriculum Implementation at Pilot Islamic Elementary Schools in Semarang, Indonesia," *Journal of Integrated Elementary Education* 4, no. 1 (March 2, 2024): 26–41.

student profiles relevant to life in madrasas.⁸

Therefore, regarding the importance of information related to implementing the Merdeka Curriculum in the scope of Islamic Education, the researcher conducted research to explore good practices in strengthening the profile of Pancasila students and *Rahmatan Lil Alamin* in madrasas. This research is also essential to understand the impact of implementing the Merdeka Curriculum on strengthening the dimension of Pancasila student profiles and *Rahmatan Lil Alamin*, which are integrated with the program in the madrasa. Taking these urgencies, this research on the implementation of the Merdeka Curriculum in madrasas is relevant in helping to improve the quality of Islamic education in Indonesia, strengthening the integration of moral and national values, and adding knowledge of good practice, especially in strengthening the student profile of Pancasila and *rahmatan lil alamin*.⁹ Many studies on the Merdeka Curriculum focus on public schools, while this study highlights the unique perspective of madrasas that integrate Islamic values with national values. MIS Mambaul Ulum Lamongan is one of the madrasas implementing the Merdeka Curriculum.

Based on the preliminary study results, this institution has good practices in implementing the Merdeka Curriculum. The role of madrasas is further strengthened by emphasising the strengthening of the Pancasila and *Rahmatan Lil Alamin* student profile dimensions integrated into all elements in the madrasa. Although there have been good practices in the implementation of the Merdeka Curriculum in various madrasas, studies that specifically examine strategies for strengthening the Pancasila and *Rahmatan Lil Alamin* student profiles are still limited, especially in the context of integrating these dimensions into learning elements, school culture, and school programs. This study explores in depth the efforts made by madrasas to realise the Pancasila and *Rahmatan Lil Alamin* student profile dimensions. This research is needed to identify effective development strategies in madrasas in implementing the Merdeka Curriculum.

RESEARCH METHOD

This study explores the practice of internalising the dimensions of Pancasila and *Rahmatan Lil Alamin* student profiles in implementing the Merdeka Curriculum at MIS Mambaul Ulum, Lamongan, East Java. To realise the purpose of the research, the researcher employed a qualitative approach where the researcher conducted in-depth data mining of several vital informants with data or information related to the focus of this research.¹⁰ This qualitative approach best suits the purpose and focus of the study, which is to collect in-depth data that allows participants to express their thoughts and feelings freely.¹¹ Researchers used data collection techniques like in-depth interviews, observations,

⁸ Hidayah, Tobroni, and Nurhakim, "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development."

⁹ Sri Minarti, Firda Sibtur Rohimiya, and Moh. Wardi, "The Distinctive Character in the Modernization of Islamic Education Through Curriculum and Learning Management," *PEDAGOGIK: Jurnal Pendidikan* 9, no. 2 (December 21, 2022): 156–73.

¹⁰ John W. Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, News.Ge, Third Edit (London, New Delhi: SAGE Publications, Inc., 2013).

¹¹ Howard Lune and Bruce Lawrence Berg, *Qualitative Research Methods for the Sosial Sciences* (Malaysia: Pearson Education Limited, 2017).

and documentation. Researchers conducted in-depth interviews with key informants such as the head of the madrasa, the deputy head of the madrasa for curriculum, four class teachers, and five students. Then, the interview was conducted to explore their views on the experiences and practices applied in internalising the dimensions of the Pancasila student profile and *Rahmatan Lil Alamin* in the madrasa environment. Through this in-depth interview, the informants provided much information and perspectives freely to get comprehensive information.¹² Interviews in qualitative research are flexible and semi-structured, allowing researchers to explore any relevant information further.¹³

Researchers are also involved in daily school activities to observe and understand phenomena directly to supplement data that cannot be disclosed through interviews.¹⁴ In addition, we also collect relevant documents as supporting data and a secondary source of data to validate the findings from interviews and observations.¹⁵ The selection of informants in this study uses a purposive sampling technique based on their role and involvement in the process of internalising the dimensions of Pancasila and *Rahmatan Lil Alamin* student profiles in the madrasa environment. Data analysis techniques are done through data reduction, presentation, verification, and conclusion.¹⁶ To increase the validity and reliability of the data, researchers use technical and source triangulation to obtain comprehensive information and perspectives.

RESULT AND DISCUSSION

Based on research at MIS Mambaul Ulum, the researcher found that internalising the dimensions of Pancasila and *Rahmatan Lil Alamin* student profiles is carried out through a diverse and integrated approach in daily life at school. The internalization strategy is carried out in all aspects of schools. In this study, we found that the internalization of the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profiles was carried out in various ways.

Intracurricular Learning

Learning at school is an essential part of the development of the dimension of the Pancasila Student Profile and *Rahmatan Lil Alamin* (P3RA), both through the content of the lesson and the formation of attitudes and behaviors. This section describes internalising the dimensions of the Pancasila Student Profile and *Rahmatan Lil Alamin* (P3RA) at MIS Mambaul Ulum, especially those carried out in intracurricular learning. While in school, students spend most of their time in intracurricular learning. It means that the teacher's role is vital in guiding and facilitating the development of students' competencies, skills, and character. On the other hand, the intracurricular learning process provides an excellent opportunity to internalise the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profiles, both through learning related to general materials or content and daily interactions

¹² Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research, Synthese*, Five Editi, vol. 195 (SAGE Publications, Inc, 2018).

¹³ Robert E. Stake, *Qualitative Research: Studying How Things Work*, The Guilford Press (New York, 2010).

¹⁴ Lune and Berg, *Qualitative Research Methods for the Sosial Sciences*.

¹⁵ Robert K. Yin, *Qualitative Research from Start to Finish*, The Guilford Press, Second Edi (New York, London, 2016).

¹⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, Three Edit (London, New Delhi: SAGE Publications, Inc, 2014).

in learning itself.¹⁷

As with MIS Mambaul Ulum, teachers continually strive to internalise the P3RA dimension into classroom learning activities. The learning climate in schools can strengthen the dimension of the Pancasila and *Rahmatan Lil Alamin* student profiles through learning activities and experiences designed by teachers and implemented in the classroom.¹⁸ In addition, the documentation results also show that in the learning tool, teachers consistently include the P3RA dimension under the subject matter that students will learn.¹⁹ One of the main characteristics of learning at MIS Mambaul Ulum is the differentiation approach, where each student is facilitated to learn according to their needs, potential, and level of development. It aligns with the learning concept in the Merdeka Curriculum, which provides a vast space for teachers to accommodate individual differences by providing a variety of more flexible learning strategies. For example, as teachers do when teaching, they not only focus on the content but also emphasise activities that can strengthen the internalization of the P3RA dimension, such as the use of diverse models, methods, media, and assignments and relate good values that are relevant to the material that students are learning with daily life.

Several dimensions are internalised in practice, including religiosity and global diversity, which are strengthened through various learning models. It aligns with the value of *rahmatan lil alamin*, where students are encouraged to appreciate diversity.²⁰ In addition, cooperation and independence are strengthened through cooperative methods that encourage students to cooperate in completing tasks. Meanwhile, teachers strengthen the critical and creative dimension by using learning strategies that require students to be active in the learning process, such as discussions, experiments, or projects that develop creativity.²¹ This approach encourages students to think comprehensively, find innovative solutions, and develop critical and creative thinking skills in various learning contexts. On the other hand, learning practices like this strengthen social skills and teach students to share responsibilities and solve problems together. This process reflects the application of learning that aligns with the goals of the Merdeka Curriculum in developing 21st-century competencies, as seen in the learning process carried out by the following teachers.

¹⁷ Nurhayati, Jamaris, and Sufyarma Marsidin, "Strengthening Pancasila Student Profiles In Independent Learning Curriculum In Elementary School," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 1, no. 6 (June 22, 2022).

¹⁸ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

¹⁹ Miles, Huberman, and Saldana.

²⁰ Fafa Nurdyansyah et al., "Indonesian Character Building Strategy: Planning the Pancasila Student Profile Strengthening Project in Kurikulum Merdeka," *KnE Social Sciences*, December 21, 2022.

²¹ Hidayah, Tobroni, and Nurhakim, "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development."



Figure 1. Intracurricular Learning at MIS Mambaul Ulum

In addition, teachers always try to convey moral messages that are under the subject matter learned by students so that it is hoped that students can relate the knowledge they have learned to real life. The P3RA dimension is always associated with the material that students are learning. For example, fiqh learning is associated with students' daily experiences, such as complying with prayer times and commitment to school assignments.²² Based on the observation results, students always say greetings and pray together before and after learning. These activities also directly strengthen religious dimensions such as piety, gratitude, and discipline as part of the Pancasila student profile dimension and *Rahmatan Lil Alamin* into students.²³ It is reinforced by the results of interviews with classroom teachers that teachers also consistently provide positive examples to students in their daily lives.²⁴ It is a hidden curriculum that also supports the achievement of P3RA in schools.

Based on this, it can be seen that MIS Mambaul Ulum can create a learning process that connects learning with the P3RA dimension in students' daily lives. Integrating these dimensions will build a learning environment that supports strengthening the Pancasila and *Rahmatan Lil Alamin* student profiles.²⁵ These values are taught and implemented in daily behaviour so students can feel their relevance. In intracurricular learning, students' cognitive, affective, and psychomotor development runs balanced. Thus, the learning process at MIS Mambaul Ulum can provide a strong foundation for students to develop according to their intellectual, emotional, and spiritual potential.²⁶

Co-curricular Activities

Co-curricular activities in the Merdeka Curriculum are essential in supporting the development of the Pancasila and *Rahmatan Lil Alamin* student profile dimensions. This co-curricular activity is integrated with the Pancasila Student Profile Strengthening Project (P5). Through this activity, students are invited to practice good values in real life, as

²² Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

²³ Hana Naqiyya Nada, Rhina Uchyani Fajarningsih, and Okid Parama Astirin, "Environmental Education to Build School Members' Character," *JPBI (Jurnal Pendidikan Biologi Indonesia)* 7, no. 1 (2021): 43–52.

²⁴ The results of the interview with Ahmad Syaifuddin (Classroom Teacher at MIS Mambaul Ulum Lamongan) on August 5, 2024

²⁵ Sri Wulandari, "Integration of Pancasila and Rahmatan Lil 'Alamin Profiles in Madrasah Aliyah Al Iman Ponorogo Curriculum," *Edusia: Jurnal Ilmiah Pendidikan Asia* 2, no. 2 (November 27, 2023): 66–86.

²⁶ Ida Fitri Anggarini and Fanesya Eka Amalia, "Identifying Merdeka Curriculum: An Islamic Teacher's Perspective in MA Al-Ittihad," *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman* 11, no. 2 (January 11, 2024): 206–18.

information from class teachers shows that P5 is carried out outside of intracurricular learning and often involves socio-religious activities where students can be involved in understanding the social reality around them.²⁷ Students also learn to see problems in the surrounding environment and develop problem-solving solutions. Furthermore, P5 activities in schools also provide space for project-making. Students are invited to be actively involved in projects relevant to daily life that can encourage collaboration, problem-solving skills, and an attitude of responsibility.²⁸ For example, projects related to local wisdom, the environment, and preserving local products.²⁹ It can be seen from one of the P5 activities related to batik preservation, as seen in Figure 2 below.



Figure 2. Strengthening the Student Profile of Pancasila and *Rahmatan lil Alamin*

Based on the researcher's observations, during the activity process, students were seen to be actively involved in projects that were relevant to their daily lives. In the Merdeka Curriculum, co-curricular activities function as a filler for free time and have a strategic role in the overall development of students. This activity provides a space for students to interact with the community outside of school and get to know and understand the social reality around them firsthand. The results of this study also show that P5 activities encourage the development of student independence and responsibility. In these projects, students can design and execute their projects. However, one of the main challenges is time management, given the need to adjust to the intracurricular learning schedule at school.³⁰

School Programs

Every program designed by the school has a goal for achieving the school's vision. These programs also serve to internalise the dimensions of the Pancasila student profile and *Rahmatan Lil Alamin* as the ultimate goal of national education. In practice, MIS Mambaul Ulum has several excellent programs, including daily habituation programs.³¹ The study's findings show that the habituation program at school includes students who are required to follow the morning apple and start learning by praying together every morning.

²⁷ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

²⁸ Nurhayati, Jamaris, and Sufyarma Marsidin, "Strengthening Pancasila Student Profiles In Independent Learning Curriculum In Elementary School," *International Journal Of Humanities Education and Social Sciences (IJHES)* 1, no. 6 (June 22, 2022).

²⁹ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

³⁰ Nurdyansyah et al., "Indonesian Character Building Strategy: Planning the Pancasila Student Profile Strengthening Project in Kurikulum Merdeka."

³¹ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

After the morning apple, the activity continued with a handshake between teachers and students. It reflects the respect between teachers and students while building a harmonious and affectionate relationship in the madrasa environment.³²



Figure 3. MIS Mambaul Ulum Habituation Program

The school also has the habit of praying dhuha every morning. Students on the sidelines of learning activities carry out this sunnah prayer. Students are allowed to balance learning and worship activities. Through regular dhuha prayers, students are trained in discipline and strengthen their belief in asking for blessings early in the morning to start their daily lives.³³ Reading short letters from the Quran before learning begins is also a tradition at MIS Mambaul Ulum. Every afternoon, students carry out congregational dzuhur prayers at school. This congregational prayer is expected to be a moment to feel togetherness in worship and strengthen the bond between students and teachers while fostering social responsibility.³⁴ In addition, the school also has various weekly programs to support the development of Pancasila and *Rahmatan Lil Alamin* student profiles. Every Monday night, a jamiyyah muhadhoroh program focuses on training public speaking skills so that students learn to dare to express opinions and hone communication skills.³⁵

In addition, the jamiyyah *tablil*, *yasin*, and *dhiba'* programs held regularly every week make students accustomed to constantly improving worship together and understanding the importance of dhikr and prayer in Islamic religious traditions. On Thursday mornings, *istighotsab* is held there. This activity is a joint prayer to teach to always ask for protection and blessings from Allah, strengthening their spiritual bonds as individuals and part of the madrasa community. The Healthy Friday and Clean Friday programs are also essential to habituation in madrasas. On Fridays, students are invited to exercise to maintain physical health. After students are involved in cleaning the madrasa environment, they are taught about the importance of maintaining cleanliness and being responsible for the surrounding environment.

The commemorations of Islamic holidays are also part of the ceremonial annual agendas and are a means of education for all school elements. This program is also

³² Miles, Huberman, and Saldana.

³³ Syarnubi Syarnubi et al., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 77–94.

³⁴ Minarti, Rohimiya, and Wardi, "The Distinctive Character in the Modernization of Islamic Education Through Curriculum and Learning Management."

³⁵ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

designed to instil religious values in each student so that they can emulate the morals and behaviour of the Prophet in their daily lives. This program also enriches students' understanding of the figure of the Prophet Muhammad, one of which is a recitation involving scholars or community leaders. Students are invited to delve into the Prophet's sirah, including his life journey, struggles, and morals. This activity is a valuable part of schools to internalise the religious values left by the Prophet Muhammad and implement them in daily life.³⁶

From the perspective of the Pancasila student profile dimension, the findings of this study show that schools actively strive to form students who are not only academically superior but also have a character that reflects Pancasila values, especially religiosity and cooperation.³⁷ The commemoration of Islamic holidays is essential in internalising spiritual values that support the development of the dimension of faith, fear of God Almighty, and noble character.³⁸ In addition, through the development of habituation programs, the school applies the concept of *Rahmatan Lil Alamin*, which focuses on the values of compassion, justice, and peace both in individual life and in social contexts. The school can develop the dimension of *Rahmatan Lil Alamin* that is inclusive and in line with the principles of Pancasila, which respects diversity and contributes positively to society.³⁹

Extracurricular Activities

Extracurricular activities in schools, especially in madrasa educational environments such as MIS Mambaul Ulum, are essential in developing the Pancasila and *Rahmatan Lil Alamin* student profile dimensions. In addition to being a forum to channel students' talents and interests, this activity also provides space for strengthening spiritual, social, and moral values. MIS Mambaul Ulum has compulsory extracurriculars, sports, arts, and specialisations. There are several options in compulsory extracurriculars, such as computers, scouts, healthy Fridays, and *jamiyyah*. There are futsal, chess, badminton, volleyball, handball, and table tennis for extracurricular sports. As for art extracurriculars, there are recitations, *banjari*, extracurricular specialisations, Olympic classes, and English clubs. Extracurricular activities at school play an important role in developing the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profile because it provides space for students to hone non-academic skills while strengthening spiritual and moral values.⁴⁰

In addition, through scouting activities at school, students are also trained to develop an attitude of cooperation, leadership, and cooperation that reflects the values of

³⁶ Salami Mahmud et al., "Building Students' Character Based on Maqasid al-Shari'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (November 30, 2023): 1803.

³⁷ Didik Efendi, "The Teacher's Paradigm to Learning in The Independent Curriculum at Elementary School: A Study in Jayapura City," *JIP Jurnal Ilmiah PGMI* 9, no. 2 (December 31, 2023): 106–18.

³⁸ Purwanti et al., "Analyzing the Merdeka Curriculum Implementation at Pilot Islamic Elementary Schools in Semarang, Indonesia."

³⁹ Haris Fakhriza, Darul Qutni, and Salamah, "Analysis of Human Rights, Democracy and Anti-Corruption Values in Islamic Religious Education," *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (April 17, 2024): 61–70.

⁴⁰ Ramedlon Ramedlon et al., "Internalization of Religion-Based Character Values Through School Culture at Madrasah Aliyah Negeri of South Bengkulu," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (December 21, 2023).

Pancasila.⁴¹ Religious-based extracurricular activities in madrasas also have an essential role in internalising the values of *Rahmatan Lil Alamin* and the spirit of Pancasila. Through activities such as scouting and religious activities, students not only learn specific technical skills but also develop more profound principles, such as social care. It aligns with Islamic teachings that emphasise compassion, respect for diversity, and the spirit of cooperation, which is the core of Pancasila values. Through interaction and collaboration in these activities, students learn to apply the principles of tolerance and mutual respect, which align with the spirit of the Pancasila student profile.⁴²

Implementing scouting in schools is also a comprehensive character development space, covering physical, emotional, and spiritual aspects. Scouting activities involve a variety of exercises that require students to be responsible, independent, and cooperate in real situations.⁴³ Through physical, emotional, and spiritual engagement, scouting becomes an effective way to train students to manage emotions and develop a strong spiritual foundation.⁴⁴ The implementation of scouting activities in madrasas also varies, ranging from inside and outside the classroom to activities based outside the school or the natural environment. Based on this, it can be concluded that extracurricular activities develop specific skills and strengthen the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profiles.



Figure 4. MIS Mambaul Ulum Extracurricular Activities

The findings of this study confirm that extracurricular activities at MIS Mambaul Ulum function as a forum for the development of talents and interests and as an essential means to strengthen the dimension of Pancasila and *Rahmatan Lil Alamin* student profiles. Student involvement in activities outside the classroom supports a more in-depth internalization process of values, as in the Pancasila student profile.⁴⁵ Extracurricular activities are an essential medium in creating an environment that promotes the growth of

⁴¹ Atika Susanti et al., "The Implementation of Project for Strengthening the Profile of Pancasila Students in the Independent Curriculum for Elementary School Students," *IJECA (International Journal of Education and Curriculum Application)* 6, no. 2 (July 20, 2023): 113.

⁴² Bagus Cahyanto et al., "Penguatan Pendidikan Karakter Di Sekolah Dasar: Studi Implementasi Di SD Brawijaya Smart School," *Jurnal Pemikiran Dan Pengembangan Sekolah Dasar (JP2SD)* 10, no. 2 (2022): 202–13.

⁴³ M. Fahim Tharaba, "Mencari Model Pendidikan Karakter Di Sekolah," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 5, no. 1 (2020): 66.

⁴⁴ Syarnubi et al., "Implementing Character Education in Madrasah."

⁴⁵ Bagus Cahyanto, "School Culture-Based Character Education: Implementation of Strengthening Religious Character in Islamic Primary Schools," *MODELING: Jurnal Program Studi PGMI* 10 (2023): 832–43.

the noble values of Pancasila and the teachings of *Rahmatan Lil Alamin*, such as independence, discipline, and responsibility.⁴⁶ In addition, through involvement in these various activities, students develop leadership skills, collaboration, and social care. With a combination of skill development and instilling good values, schools can create a comfortable, educational environment for students so that the dimensions of the Pancasila and *Rahmatan Lil Alamin* student profiles are built not only through formal learning in the classroom but also through activities outside the classroom.

School Environment Management

The internalization of the Pancasila and *Rahmatan Lil Alamin* student profile dimensions in madrasas is also supported by good management of the school environment. The environment in question is an environment that promotes positive values both physically and socially. It also plays an essential role in shaping a school climate that supports students' academic and non-academic development. Madrasa has created an environment that inspires, motivates, and fosters the spirit of developing the dimension of the Pancasila student profile and *Rahmatan Lil Alamin* among students.⁴⁷ It is part of a continuous learning process, and indirectly, what students read, see, and symbols in school will encourage students to practice in their daily lives.

The management of the physical environment is carried out through the arrangement of visualisations, such as posters and displays that contain good messages. Posters containing verses of the Qur'an, hadith, or inspirational quotes from Islamic figures can be placed on school walls, hallways, and classrooms. In addition to being decorative, they can be a reminder for madrasa residents. The findings of the study also show that in the madrasa environment, there are many posters about honesty, the importance of the five-time prayer, and motivational words that are part of the educational media and internalization of the dimension of the Pancasila and *Rahmatan Lil Alamin* student profiles.



Figure 5. Installation of Displays in MIS Mambaul Ulum Environment

In addition, displays in the form of student works depicting religious values are also displayed in strategic places in schools.⁴⁸ The display of these students' works was installed

⁴⁶ Bagus Cahyanto et al., "Exploring School Core Values and Their Impact on Student Achievement Culture: Transformational Evidence from a Suburban School," *SCI ARCH* 36, no. 3 (2024): 354–69.

⁴⁷ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

⁴⁸ Cahyanto et al., "Exploring School Core Values and Their Impact on Student Achievement Culture: Transformational Evidence from a Suburban School."

to give appreciation to students and motivate other students to work. The school environment is where the dimension of Pancasila students and *Rahmatan Lil Alamin* is promoted.⁴⁹ The madrasa is also equipped to develop facilities supporting religious activities, such as comfortable and clean prayer rooms and mini gardens. The existence of these facilities supports students' habituation programs to carry out daily worship, such as congregational prayers and reading the Qur'an. The management of the social environment in madrasas is also crucial. The social climate is interactions between students, teachers, and other school residents.⁵⁰ These findings show that the management of the physical and social environment in madrasas has successfully created an educational ecosystem that supports the development of the Pancasila and *Rahmatan Lil Alamin* student dimensions.

Involvement of Students' Parents

MIS Mambaul Ulum has a strategy for involving parents in various activities in the madrasa, with multiple efforts such as developing parenting activities, socialising the program at the beginning of the semester, and regular meetings. These activities are carried out to support the cultivation of values in schools so that they can be continued in the family environment.⁵¹ Parenting activities aim to provide parents with an understanding of the importance of the Pancasila and *Rahmatan Lil Alamin* student dimensions and how to implement them in the home environment. With this program, parents are expected to be more aware of their role in educating their children and can synergise with schools to instil positive values.⁵² In addition, the madrasa also routinely holds socialisation regarding character education programs that will and are being carried out in the madrasa. This socialisation is carried out so that parents can understand madrasa activities, especially in implementing the Merdeka Curriculum, which requires cooperation and collaboration with parents.⁵³

The socialisation activity also provides information and a space for parents to ask questions and discuss their role in supporting the formation of children's character. The results of interviews with teachers reinforce it. They said that schools often hold meetings with parents and guardians of students, such as at the beginning of the semester, for initial socialisation of learning and madrasa programs.⁵⁴ In addition, the school also invites guardians of students to other activities such as P5, religious activities, and several incidental activities. This regular meeting also serves as a means of communication that strengthens the relationship between the school and the student's parents.⁵⁵ Through intense communication, the madrasa hopes to harmonise steps in student development

⁴⁹ Nada, Fajarningsih, and Astirin, "Environmental Education to Build School Members' Character."

⁵⁰ Ramedlon et al., "Internalization of Religion-Based Character Values Through School Culture at Madrasah Aliyah Negeri of South Bengkulu."

⁵¹ Purwati Anggraini and Tuti Kusniarti, "The Implementation of Character Education Model Based on Empowerment Theatre for Primary School Students," *Journal of Education and Practice* 7, no. 1 (2016): 26–29.

⁵² Atila Abdulkadiroglu et al., "Do Parents Value School Effectiveness?," *American Economic Review* 110, no. 5 (May 1, 2020): 1502–39.

⁵³ Shirley Anne S. Paul et al., "Parents' Perspectives on Home-Based Character Education Activities," *Journal of Family Studies* 0, no. 0 (2020): 1–23.

⁵⁴ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

⁵⁵ Umit Kalkan et al., "The Relationship Between School Administrators' Leadership Styles, School Culture, and Organizational Image," *SAGE Open* 10, no. 1 (January 24, 2020): 215824402090208.

efforts and become a strategy to strengthen collaboration to strengthen the dimension of Pancasila and *Rahmatan Lil Alamin* students.⁵⁶ The involvement of parents in various religious activities at school has been maximized, such as in the Prophet's Birthday event, the commemoration of Isra Mi'raj, or religious activities in madrassas where parents and guardians of students have a strong religious background.



Figure 6. Involvement of Parents in School Activities

The involvement of parents in activities at MIS Mambaul Ulum shows a strong commitment to strengthening students' character. This collaboration plays a strategic role in ensuring that the values instilled in the madrasa, such as religiosity, cooperation, and integrity, can be sustainable in the home environment. Parents, as the first role models for children, are also involved in strengthening positive habits such as congregational prayers, reading the Qur'an, and appreciating the diversity built in the madrasa. It aligns with the dimensions of the Pancasila student profile to encourage community involvement in the formation of values under P3RA. This collaboration is the key to realising the madrasa's goals. With strong support from parents, the madrasa hopes that the positive habituation program in the madrasa can be continued at home.

CONCLUSION

Based on the results of the study, it was concluded that the strengthening of the dimension of the Pancasila and *Rahmatan Lil Alamin* (P3RA) student profile at MIS Mambaul Ulum Lamongan in the Merdeka Curriculum was carried out through a holistic and integrated approach in various aspects of madrasa activities. This strengthening is reflected in intracurricular, co-curricular, and extracurricular learning, where all dimensions of P3RA—including religiosity, cooperation, independence, global diversity, and critical thinking—are internalised consistently. Intracurricular activities combine Pancasila values and Islamic teachings in subject matter and daily classroom interactions. Co-curricular activities, primarily through the Pancasila Student Profile Strengthening Project (P5), encourage students to be directly involved in projects that are relevant to real life and develop problem-solving skills, collaboration, and social responsibility. On the other hand, extracurricular activities in madrasas, such as scouting and recitation, strengthen students' moral, spiritual, and leadership skills.

⁵⁶ Faramarz Asanjarani, Humoud F Alqashan, and Amin Keshavarz, "Factors Affecting School Choice Decision Among Iranian Parents: A Qualitative Study," *The Educational Journal*, no. February (2021): 11.

In addition to integration into various programs, madrasas also take an active role in creating an environment that supports the achievement of P3RA by involving all stakeholders, including parents. Managing a school environment conducive to character formation and family involvement in the educational process is crucial in strengthening the P3RA dimension. These findings confirm that an integrated and comprehensive strategy, which involves all elements of schools and society, can boost students' character, competencies, and skills per the goals of the Merdeka Curriculum. The results of this study guide the development of education policies in madrasas that focus on strengthening the profile of students in a sustainable manner through monitoring, evaluation, and cross-sector collaboration efforts to maximise the results of character education in the madrasa environment.

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