

Living Values in School: The Implementation of Pancasila and Islamic Moderation Profiles in Early Education

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ABSTRACT

This study investigates the implementation of the Pancasila Student Profile (P5) and Rahmatan Lil Alamin Student Profile (PPRA) at MI Ma'arif NU Ciberem, an Islamic primary school in Central Java, Indonesia. Using a qualitative descriptive method, data were collected through semi-structured interviews with school leaders and teachers, supported by observations and documentation. The findings show that the school integrated P5 and PPRA values into project-based learning activities such as gardening, creative recycling, and local culinary projects. These activities promoted collaboration, environmental awareness, creativity, and spiritual growth in students. Despite challenges such as limited infrastructure and low parental involvement, the school successfully internalized national and religious values into its curriculum and culture. The study concludes that integrating P5 and PPRA can foster holistic character development in early education and offers a practical model for Islamic schools implementing value-based learning.

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1. Introduction

In recent years, the Indonesian education system has strongly emphasized character education that integrates national and religious values. The concept of *Profil Pelajar Pancasila* (Pancasila Student Profile) has emerged as a strategic direction for shaping students with competence, character, and a deep sense of nationalism rooted in the foundational ideology of Pancasila (Kemendikbudristek, 2021). Parallel to this, Islamic educational institutions adopt the *Profil Pelajar Rahmatan lil Alamin* (PPRA). This framework promotes universal Islamic values such as tolerance, compassion, peace, and moderation (Kementerian Agama, 2022).

Despite the progressive policies introduced at the national level, the gap between *das Sollen* (what ought to be) and *das Sein* (what is) remains apparent in many primary Islamic schools. Preliminary observations at MI Ma'arif NU Ciberem, a faith-based elementary school in West Java, reveal inconsistencies between the expected student behaviors outlined in both P5 and PPRA frameworks and the realities in classrooms and student interactions. Interviews with three class teachers and the head of curriculum development indicate that while efforts have been made to incorporate values education through thematic learning and extracurricular activities, students still exhibit limited understanding and application of values such as tolerance, collaboration, and empathy in daily situations. Questionnaire

results from 30 students across Grades 4 to 6 further confirm this, with only 47% indicating they could confidently apply values of respect and cooperation both in and outside the classroom (Field Research, 2024).

Scholars such as Suyanto (2020) and Rukiyati & Hidayati (2019) emphasize the role of integrated character education in early childhood as a foundation for future leadership and civic responsibility. However, most recent research focuses on secular (P5) or religious (PPRA) profiles in isolation. For instance, Wahyudi (2018) explores Pancasila-based learning models in state elementary schools, while Nurdin (2021) investigates Islamic moderation among pesantren students. Studies explicitly combining the two approaches in a single educational environment remain scarce, particularly at the primary level. This highlights the need for practical, context-sensitive studies that examine how P5 and PPRA can be implemented synergistically in Islamic elementary schools.

This study explores how MI Ma'arif NU Ciberem integrates the Pancasila Student Profile (P5) and Rahmatan lil Alamin Student Profile (PPRA) within its educational practices, curriculum design, and school culture. The research investigates students' and educators' strategies, challenges, and perceived outcomes. The main research questions include: (1) How are the values of P5 and PPRA implemented in classroom and extracurricular settings? (2) What are the challenges and opportunities in realizing these profiles holistically?

This research contributes to the ongoing discourse on character education in Indonesia by offering a model of integrating national ideology and Islamic moderation in an early education context. Unlike previous research, which treated these two profiles separately, this study investigates their convergence in shaping well-rounded learners in a rural Islamic school setting, thereby presenting a novel approach to value-based education.

2. Methods

This study employs a descriptive qualitative method to explore and analyze the implementation of the Pancasila Student Profile (P5) and Rahmatan lil Alamin Student Profile (PPRA) at MI Ma'arif NU Ciberem. Qualitative research is appropriate for understanding complex phenomena in their natural settings, particularly when the researcher seeks to capture the meaning behind educational practices and experiences from the participants' perspectives (Moleong, 2019).

The qualitative descriptive approach enables researchers to present factual, systematic, and accurate descriptions of actual phenomena. This method is beneficial in educational settings to explore implementation processes, identify challenges, and uncover values embedded in school culture (Sugiyono, 2018).

Data Collection Techniques

Data were collected through semi-structured interviews with three key informants: the school principal, the vice principal for curriculum (waka kurikulum), and two classroom teachers. These informants were selected purposively based on their roles and deep involvement in the planning and

implementation of character education initiatives. Semi-structured interviews were chosen to allow flexibility in exploring key themes while maintaining focus on the research questions (Miles, Huberman, & Saldaña, 2014).

Interviews were conducted face-to-face using an interview guide that covered themes such as curriculum integration, school culture, student behavior, challenges in implementation, and the impact of both P5 and PPRA programs. All interviews were recorded with permission and transcribed for analysis.

Data Analysis Techniques

The data were analyzed using the interactive analysis model developed by Miles and Huberman, which includes three main steps: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). Researchers selected and condensed the most relevant interview data in the first stage. Then, the data were organized into thematic categories for interpretation. Finally, conclusions were drawn and validated through triangulation and member checking with participants.

Trustworthiness of the Data

To ensure the credibility and trustworthiness of the findings, the researcher applied triangulation by comparing information from different sources (school leader and teachers), prolonged engagement in the field, and peer debriefing. Member checking was also used to confirm the accuracy of transcribed data and interpretations.

3. Literature Review

Family resilience is fundamental in understanding how families adapt and thrive amidst challenges and changing social dynamics. Developing students' character through national and religious values is a core element of education in Indonesia. In recent years, two frameworks have emerged to guide this development: the *Pancasila Student Profile* (Profil Pelajar Pancasila/P5) and the *Rahmatan lil Alamin Student Profile* (Profil Pelajar Rahmatan lil Alamin/PPRA). Both seek to cultivate academically competent, socially responsible, tolerant, and spiritually grounded students.

Implementing P5 emphasizes six key dimensions: faith and piety, global diversity, independence, cooperation, critical reasoning, and creativity (Kemendikbudristek, 2021). Research by Pratiwi et al. (2022) found that P5-based project learning significantly improved students' social-emotional skills and teamwork attitudes in elementary schools. Similarly, Sari and Utami (2021) emphasized that embedding Pancasila values into thematic learning encourages students to develop a sense of national identity and civic responsibility early on.

However, challenges remain. Research by Handayani and Surya (2020) indicated that many teachers struggle to integrate the P5 values into everyday learning due to limited training and a lack of contextual learning models. Their findings highlight the need for ongoing teacher development and institutional support to realize P5

effectively in diverse educational settings.

PPRA was introduced to reinforce Islamic values that promote peace, tolerance, and respect for diversity. Based on the principle of Islam as *rahmatan lil alamin* (a blessing for all creation), this profile encourages students to become compassionate, moderate, and ethical individuals (Kementerian Agama, 2022).

A study by Nurdin (2021) revealed that implementing Islamic moderation in pesantren-based schools strengthened students' tolerance and interfaith understanding. Meanwhile, Hasanah and Mubarak (2020) showed that integrating Islamic moderation into the school curriculum reduced radical tendencies and increased student empathy. These findings suggest that the values of PPRA can be effectively embedded in school environments through structured character-building programs and teacher modeling.

Although P5 and PPRA are often applied separately, several studies suggest that their integration can produce a more holistic character education model. A study by Fauziah and Ramadhani (2022) explored the synergy between Pancasila values and Islamic teachings in MI (Islamic elementary schools), concluding that both share core principles such as justice, cooperation, and compassion. Their research recommended integrating these frameworks into daily school life, including classroom instruction, school policies, and extracurricular activities.

Building on that, Hidayat and Lestari (2023) proposed a school culture model where P5 and PPRA values are reinforced through teacher behavior, rituals (e.g., daily prayers, flag ceremonies), and student involvement in social projects. They emphasized the importance of leadership support and community engagement in sustaining these values.

Despite the potential of integration, there is a lack of empirical studies documenting how P5 and PPRA are implemented simultaneously at the primary level, especially in rural Islamic schools. This research addresses that gap by examining how MI Ma'arif NU Ciberem operationalizes both frameworks within its unique educational context.

4. Results and Discussion

Implementation of P5 and PPRA at MI Ma'arif NU Ciberem

The implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) and the *Profil Pelajar Rahmatan Lil Alamin* (PPRA) at MI Ma'arif NU Ciberem reflects a strong commitment to character education through creative and context-based learning activities. The school actively designed projects that integrated Pancasila values and Islamic moderation, using local resources and cultural identity as the basis of learning.

One of the notable implementations was the flower gardening project, where students cultivated decorative plants in the school's green space. This initiative utilized the village's identity as the largest ornamental plant seller in Central Java. It embodied environmental stewardship and aesthetics, values aligned with the P5

dimension of “care for the environment” and the PPRA principle of *ta’addub* (civility). According to the teacher interviews, this activity became a medium for students to express themselves through nature while strengthening their sense of responsibility and belonging to their school environment.

Additionally, the school adopted creative recycling practices by encouraging students to build miniature houses using used materials. This activity reflected the P5 values of creativity and independence while fostering *tatawwur wa ibtikār* (dynamism and innovation) from the PPRA framework. Through this project, students learned how to reuse waste and practiced problem-solving, collaboration, and initiative, which are key elements of both P5 and PPRA.

A third initiative focused on sustainable living, where students planted chili peppers in the school garden. This project combined practical agricultural skills with lessons about self-reliance and environmental responsibility. Observations indicated that students showed enthusiasm and pride in watching their plants grow, an example of experiential learning that supports long-term value internalization.

Thematic Reflection and Character Formation

The themes chosen by MI Ma'arif NU Ciberemsuch as Sustainable Lifestyle, Local Wisdom, and Creative Technology, were strategically aligned with the core dimensions of P5: faith and piety, critical reasoning, creativity, and collaboration. Simultaneously, these themes also mirrored PPRA values like moderation (*i’tidāl*), tolerance (*tasāmuḥ*), and national pride (*muwāṭanah*).

Teacher interviews revealed that while the planning and implementation stages were well executed, the evaluation process relied primarily on qualitative reflection and student participation rather than standardized assessments. However, the school used a P5-PPRA report card (rapor) to track progress, and students were actively involved in evaluating their own learning experiences, which aligns with participatory and formative assessment principles.

Challenges and Opportunities

Despite these creative implementations, the school still faced several challenges. Time allocation was limited, as project-based learning competed with core academic subjects. Teachers expressed the need for more structured training in designing integrated P5-PPRA modules. Moreover, parental involvement was noted as minimal, potentially affecting the continuity of character development outside school hours.

On the other hand, the school's willingness to adapt its program to local potentials demonstrates a model of contextualized character education. By embedding national and religious values in daily school life, MI Ma'arif NU Ciberem showcases a viable path for other Islamic schools seeking to fulfill governmental mandates and spiritual-ethical missions.

Project Planning and Integration Strategy

At MI Ma'arif NU Ciberem, the implementation of the Pancasila Student Profile (P5) and Rahmatan Lil Alamin Student Profile (PPRA) began with the formation of a facilitator team, composed of the school principal, curriculum coordinator, and selected class teachers. The team was responsible for planning annual project themes that would reflect national character values and Islamic moderation principles.

Through semi-structured interviews, the curriculum coordinator explained that the school selected themes based on student interest, local potential, and seasonal opportunities. For example, the theme "Sustainable Lifestyle" was chosen due to Ciberem's local context as a horticultural village renowned for its ornamental plant industry. This aligned with the P5 dimension of environmental awareness and the PPRA value of *i'tidāl* (balance) and *tatawwur wa ibtikār* (innovation).

A project timeline was developed and synchronized with other school activities to avoid overlap with national exams or religious holidays. Each class was assigned specific subthemes. For instance, Grade 4 students focused on recycling innovation, while Grade 5 students explored food planting. Module guides were drafted using Ministry of Religion's PPRA framework and Kemendikbudristek's P5 guidelines.

Project Implementation: Local Wisdom in Action

The implementation stage involved a variety of hands-on and experiential learning activities that were integrated into both formal and non-formal sessions:

1. Gardening and Environmental Awareness Projects

Students engaged in planting ornamental plants and chili peppers around the school yard. This activity encouraged responsibility and cooperation among peers. A teacher described it as "an act of beautifying the school while understanding the role of humans in preserving Allah's creation." This approach integrated P5 dimensions of faith, collaboration, and independence, while also promoting the PPRA value of *akhlak kepada alam* (ethics toward nature).

2. Creative Recycling Projects

Students reused waste materials to build miniature houses and furniture using boxes, bottles, and wrappers. This allowed learners to express creativity and develop problem-solving skills, key aspects of the P5's creative and critical thinking dimensions. According to the PPRA framework, this also cultivated *tatawwur* (innovation) and *musāwah* (equality), as all students were involved regardless of their academic level.

3. Culinary Projects Using Local Ingredients

As part of the "Build the Body and Soul" theme, students participated in cooking traditional foods such as Soto Banyumasan and Mie Ayam, using ingredients they helped grow. This activity blended local wisdom with healthy living education and supported cultural preservation. It fulfilled P5's local wisdom and independence elements,

while reinforcing *muwāṭanah* (citizenship) and *qudwah* (exemplary behavior) within the PPRA framework.

4. Student Showcase and Reflection Sessions

At the end of the project cycles, the school held “Gelar Karya” (student showcase) events where students displayed their works—from batik prints to recycled crafts—and performed dances and speeches. The event also became a platform for character reflection, where students shared what values they learned. Teachers used these events for authentic assessments, as part of the qualitative evaluation promoted in both P5 and PPRA.

Evaluation and Assessment Mechanisms

Evaluation was conducted using multiple formative tools, such as learning journals, teacher observation logs, and student self-assessment forms. A specific instrument called Raport P5-PPRA was used to summarize student development across the six P5 dimensions and ten PPRA values.

The school principal highlighted that evaluation focused on “growth, not grades,” emphasizing a process-based approach. This aligns with the statement by Miles & Huberman (2014) that in qualitative assessment, meaning-making and developmental tracking are more valuable than final products.

Teachers were encouraged to reflect on student behavior in daily routines (e.g., cooperation during group work, initiative in cleaning, expression during storytelling). These reflections were then cross-checked with parents to observe whether behavioral changes continued at home.

Challenges Faced

Despite these achievements, several challenges emerged:

Limited Resources and Infrastructure: Classrooms lacked dedicated project corners or storage for ongoing student work. Teachers had to creatively use existing spaces for activities such as gardening or craft-making.

Time Constraints: P5 and PPRA activities sometimes conflicted with daily lesson plans and national exam preparation. As a result, teachers reported difficulties in balancing cognitive achievement targets with character-building projects.

Lack of Parent Engagement: Although community and parental involvement are key components of both P5 and PPRA, interviews revealed that few parents were actively engaged in project stages. Teachers noted that this limited the sustainability of character development outside school.

Need for Teacher Training: Some teachers were still unfamiliar with designing integrated modules that merge P5 dimensions and PPRA values. The curriculum coordinator recommended ongoing professional development.

Contribution to Student Character Development

Overall, the implementation of P5 and PPRA at MI Ma'arif NU Ciberem contributed significantly to:

Enhancing student empathy and social awareness through direct engagement with nature and community.

Strengthening creativity and self-confidence through public presentations and product creation.

Promoting tolerance and inclusivity by involving students with special needs (ABK) in dance performances and group projects.

These findings affirm the conclusions of Hidayat & Lestari (2023), who argued that school culture built around lived values leads to deeper character transformation than traditional classroom moral instruction.

5. Conclusion

Implementing the *Pancasila Student Profile* (P5) and the *Rahmatan Lil Alamin Student Profile* (PPRA) at MI Ma'arif NU Ciberem demonstrates a practical and context-sensitive model of value-based education in an Islamic primary school setting. Through project-based learning, students were actively engaged in hands-on activities such as environmental gardening, creative recycling, and local culinary exploration. These projects not only facilitated the internalization of Pancasila's core dimensions—such as faith, creativity, collaboration, and independence but also strengthened Islamic moderation values, including civility (*ta'addub*), tolerance (*tasāmuḥ*), innovation (*tatawḥur*), and national identity (*muwāṭanah*).

The school's integration strategy, rooted in local wisdom, cultural heritage, and real-life experiences, successfully aligned curriculum content with moral and spiritual formation. Furthermore, participatory evaluation methods such as student reflections and project showcases fostered a more meaningful character development process beyond academic metrics.

However, challenges such as limited infrastructure, low parental involvement, and a need for further teacher training in module integration were identified. These gaps highlight the importance of continuous support, both institutionally and pedagogically, to ensure the sustainability and scalability of such initiatives.

This research contributes to the broader discourse on character education by offering an empirical case of how national ideological values and religious ethics can be harmoniously implemented at the primary education level. It provides a replicable framework for similar madrasahs across Indonesia seeking to embody the spirit of *merdeka belajar* while nurturing future generations rooted in national identity and universal compassion.

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