



The Implementation of The Pancasila Student Profile Rahmatan Lil' Alamin Approach on The Religious Character of Elementary School

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ABSTRACT

This study aims to examine teachers' role in implementing the Strengthening of the Pancasila Student Profile with the Rahmatan Lil' Alamin (P5PPRA) approach for elementary school students, particularly at SD Islam Al-Chusaini. Implementing P5PPRA aims to develop students' character values so that positive behaviors can be formed through daily habits and routines. This study uses a qualitative method with a phenomenological approach. Data validity was tested using triangulation by analyzing the data based on the approach developed by Miles and Huberman. The research findings reveal that SD Islam Al-Chusaini has successfully implemented P5PPRA among students through habituation embedded in daily life, such as routine prayers, respectful behavior (adab), and being a good citizen. This success can serve as a best practice model for other educational institutions aiming to develop character education based on Pancasila values in a contextual, sustainable manner rooted in local wisdom and the principles of religious moderation.

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1. INTRODUCTION

Education as an effort to humanise humans is essentially an effort to develop the potential of each individual so that they can live optimally, both as individuals and as part of society, and have moral and social values as guidelines for their lives. Thus, education is viewed as a conscious, purposeful effort to nurture children (Juleha et al., 2025). Law No. 20 of 2003 on the National Education System states that education plays a significant role in shaping the character of the Indonesian nation (Mujib & Ulya, 2025). Education is not merely about transferring knowledge but also plays a crucial role in shaping intelligent and character-driven individuals, thereby creating a nation that excels in academic and non-academic achievements and interacts courteously by the nation's noble values (Malher et al., 2024).

Character education is crucial for developing students' sense of responsibility from an early age (Lestari & Mahrus, 2025). In the Merdeka Curriculum, character education is implemented through the Pancasila Student Profile, which portrays Indonesian students as lifelong learners with global skills and behavior aligned with Pancasila values (Mellyzar et al., 2025). These values encompass six dimensions: faith and devotion, noble character, global diversity, cooperation, independence, critical thinking, and creativity (Anisah et al., 2024). Pancasila-based character education, along with Islamic values of *Rahmatan lil 'Alamin*, forms the foundation of madrasah education, fostering diversity within the framework of *Bhinneka Tunggal Ika*.

The implementation of character education in the Merdeka Curriculum includes four main activities, namely the integration of Pancasila values and *Rahmatan Lil Alamin* (PPRA) into both intraschool and extracurricular learning activities, tailored to students' interests and needs (Habibah & Nurhidin, 2023). The P5PPRA process promotes the development of national character, religious character, critical thinking, and the enhancement of literacy and 21st-century skills (Ariyanti et al., 2024). The character values of *Rahmatan Lil Alamin* serve as the primary reinforcers in shaping the Pancasila student profile at schools. Some factors that strengthen the Pancasila student profile in schools include the values of *Ramatan Lil Alamin*. Schools will be equipped with the values of *Ramatan Lil Alamin*, which consist of, 1) to become a person who possesses good manners, upholds noble character, preserves identity and honor, and practices honesty as the *Khairu Ummah* in humanit; 2) to become a role model means being an inspiration of goodness; 3) to be a good and patriotic citizen who respects the existence of different or religion beliefs with a nationalist attitude and behavior; 4) walking the middle path in understanding and practicing religion following the Qur'an and Hadith; 5) practicing religion in a balanced (*tawazun*) manner; 6) steadfast and firm (*l'tidal*); 7) to be a society that understands and implements equality and non-discriminations; 8) able to use principles as considerations to overcome problems; 9) able to foster tolerance through the respect of differences; and 10) dynamic and innovative for the sake of their healthy being and advancement.

Efforts to advance and develop P5 and P2RA are carried out through all educational and training unit activities (Siregar et al., 2022). This is mainly done through intramural and extracurricular activities. In developing student profiles, extracurricular activities are integrated into the learning process of each subject. However, learning through

extracurricular activities is part of the Project to Strengthen the Pancasila Student Profile in Rahmatan Lil Alamin, commonly known as P5P2RA (Muthoharoh, 2024). Rahmatan Lil Alamin Education is a character education model based on human values, morality, and religiosity, designed to shape individuals with noble character and a positive impact on their environment. This approach emphasises compassion, kindness, and tolerance. P5-PPRA was developed from the official guidelines of the Indonesian Ministry of Education, Culture, Research, and Technology's Agency for Standards, Curriculum, and Assessment (Ramdhani, 2022). Implementing Rahmatan Lil Alamin education in schools aims to develop academic abilities with high moral standards, global insight, and create a harmonious life (Pratopo et al., 2021). Indonesian students are expected to become active democratic citizens who participate in sustainable development and can face various challenges. This research allows madrasahs and teachers to implement the Independent Curriculum. The Rahmatan Lil Alamin Student Profile Curriculum is designed to update the curriculum with more humanistic content to strengthen tolerance and moderation (Arifin & Umar, 2020).

Based on previous literature, several relevant studies were identified. Ishaac et al. (2024) explored Rahmatan Lil Alamin's character education, highlighting the internalization of the Pancasila Student Profile, combining six dimensions from P5 and ten from P2RA, with a strong religious character foundation. (Hakim & Febrianty, 2024) examined religious character education in elementary schools, focusing on tolerance, honesty, and discipline through thematic learning and teacher-led habituation, including implementation challenges. (Munawaroh et al. 2024) emphasized developing students' noble character (akhlaq karimah) and civility via habituation, integration, and good role models, implementing a P5 project through the BETAH waste-free program. These studies focus on Rahmatan Lil Alamin's religious character education and strengthening the Pancasila student profile, aligning with the present research. From the review of relevant research, no study has specifically and comprehensively examined the implementation of strengthening the Pancasila student profile in the context of a model for developing Rahmatan Lil Alamin religious and nationalist character education. This model offers an innovation in religious character education based on the Qur'an and Hadith, but within a dynamic nationalism context. This innovation is crucial because character education in Indonesia generally focuses only on patriotism and high nationalism, thus being less optimal in shaping a generation with Rahmatan Lil Alamin religious character based on Qur'an and Hadith guidance.

The urgency of this research lies in the importance of shaping a young generation with strong moral values and character. Character education plays a vital role in forming students' personalities. Through the Pancasila Rahmatan Lil Alamin Student Profile, students are taught noble values aligned with the culture and norms of society and guided by the Qur'an and Hadith. This research is essential to identify effective methods and strategies for implementing character education for SD Islam Al Chusaini students. It is expected to produce a generation that is not only intelligent but also of good character, under Pancasila values and the values of the Qur'an and Hadith.

2. METHODS

The methodology employed in this study uses a qualitative method with a phenomenological approach. This qualitative research focuses on understanding problems within social life based on real situations and natural facts, employing an inductive approach to building theories and hypotheses through discovering facts. The approach used is a phenomenological research approach, which involves studying the relationships between people and events within specific ongoing situations (Sugiyono, 2022). This study was conducted at SD Islam Al Chusaini, Keloposepuluh, Sukodono. The location was chosen because the school implemented activities relevant to this research, namely the P5PPRA relationship. Furthermore, the school meets the research requirements, allowing for more optimal data collection.

The data collection techniques used to obtain valid and accurate data in this study consisted of Field observation, where the researcher conducted direct visits to the school to observe the implementation of the studied materials. Interviews were conducted to obtain more in-depth information, where the researcher gathered oral and recorded information from stakeholders such as the principal, teachers, and school staff. Documentation, where the researcher collected various supporting documents as evidence for the study, such as photos, student data, syllabi, the school's written vision and mission, and other relevant documents. Qualitative research is a process designed to ensure that data and research results have certain levels of credibility, dependability, transferability, and confirmability, ensuring that the research findings can be verified by others by tracing the research records and collected evidence. Meanwhile, data triangulation involving various sources of data, theories, methods, and researchers is used to test the validity of the data (Sugiyono, 2022).

The triangulation process is conducted through several stages as follows. Method triangulation is performed by using more than one data collection technique, such as interviews with teachers and principals, observation, and documentation, to ensure the consistency of the findings. Data analysis in this study uses the model developed by Miles and Huberman, which emphasizes three main elements: Data reduction, where the researcher selects, simplifies, and groups relevant data. Data display is where the researcher organizes the data into narratives or tables to facilitate understanding. Conclusion drawing and verification, where the researcher begins drawing conclusions based on the analyzed data and validates the research findings. This analytical model helps the researcher understand the data systematically and in an organized manner, thus producing conclusions consistent with the research objectives.

3. RESULTS AND DISCUSSION

Islamic elementary schools are formal educational institutions that are both complex and unique. Their complexity stems from the interrelated elements within the organization, while their uniqueness lies in specific characteristics not found in other institutions. These schools serve as centers of learning and cultural development, requiring a high level of coordination to function effectively (Astuti, 2019). The Pancasila Rahmatan Lil Alamin Student Profile (P5PPRA) is part of implementing the Merdeka Curriculum, which aims to shape Indonesian

students into lifelong learners with strong character and behaviour in line with the values of Pancasila. Through a student-centred learning approach, character development, comprehensive religious education, soft skills development, and involvement in social activities, P5PPRA provides a solid foundation for students to become successful individuals and make positive contributions to society.

In the *first* indicator, *Khairu Ummah* in Humanity, the research shows that 26 students consistently practiced the 5S culture (Smile, Greet, Salute, Politeness, and Courtesy) toward teachers and school members. This is in line with the efforts of teachers and the headmaster, who actively instill values of politeness through classroom rules and daily routines. Supporting documentation, such as interview recordings and class rules, confirms the validity of this value implementation. The 5S culture has become a fundamental aspect of character development, reflecting the noble moral traits expected of *Khairu Ummah* individuals.

Second, Exemplary Role Models as a Source of Inspiration for Goodness. Students regard exemplary figures as a source of motivation, whether it be their teachers or inspirational figures such as R.A. Kartini and the prophets. These values are instilled through storytelling activities led by teachers, especially during reading sessions after the second break. Visual media and the learning atmosphere captured in the documentation illustrate how schools successfully develop student awareness of role models as a motivator for doing good.

Third, Fostering a Sense of Nationalism and Patriotism. A total of 26 students actively and orderly participated in flag ceremonies and other national activities, demonstrating their engagement in cultivating a nationalist spirit. Teachers integrated these values through Civic Education lessons (PPKn), while the school head supported nationalism through activities like the daily playing regional songs. Learning modules and photo documentation reveal the school's success in fostering patriotism and introducing Indonesia's cultural diversity to the students.

Fourth, Routine Religious Practices and Daily Worship Activities. All students are accustomed to performing daily prayers before and after learning sessions and reciting short Surahs. Teachers and school leadership reinforce this routine as part of the school's vision. Documentation, such as displayed daily prayers and BTQ (Quran Literacy) assessment rubrics, indicates that these activities are structured and measurable. This demonstrates integrating religious values into students' daily routines at school.

Fifth, *Tawazun* or Balanced Religious Practice. All students maintain a communication journal documenting their religious and daily activities. Teachers monitor this development, and the headmaster supports it by providing communication booklets. Photos of liaison books and class schedules confirm close supervision of student activities. This reflects the school's commitment to embedding the principle of *tawazun* (balance) in students' overall life practices.

Sixth, *I'tidāl* or Consistency in Fulfilling Obligations. Most students demonstrated consistent prayer habits at school and home, although four admitted to occasionally skipping prayer at home. Teachers and the headmaster continuously guide students to fully understand the importance of fulfilling their religious obligations. Documentation of prayer and ablution

activities indicates that students are already disciplined in practicing religious practices at school.

Seventh, Equality and Anti-Discrimination. The majority of students showed acceptance of differences and maintained equal social relationships. Teachers integrated lessons on gender equality and boundaries into the curriculum. Anti-bullying bulletin boards and documentation of peer interaction illustrate that the value of tolerance has begun to take root. Although four students still require further habituation, the principle of non-discrimination is generally well-developed.

Eighth, Problem-Solving Through Discussion and Collaboration. Most students preferred solving problems through group discussion, while a few preferred to work independently. Teachers employed the Problem-Based Learning (PBL) method using creative media, such as a jellyfish board for questions and answers, to develop students' problem-solving skills. Learning activity photos demonstrate students' active engagement in critical and collaborative thinking, highlighting the school's success in developing students who can manage conflict and resolve issues wisely.

Ninth, Tolerance Through Respect for Differences. All students expressed mutual respect and support for one another, including a classmate with special needs. Teachers emphasized the importance of respecting diverse opinions and perspectives in the classroom. Documentation of students supporting each other during class activities and playing together shows that tolerance is well integrated into the school's daily life. This reflects the school's success in fostering an inclusive environment.

Tenth, Creativity and Innovation for Community Advancement. All students produced various creative works, including bracelets, traditional games (dakon), collages, and anti-bullying bulletin boards. Teachers and the school provided facilities and time to help students express their interests and talents. These works were showcased during the P5 event at the end of the semester, representing tangible forms of innovation and student enthusiasm. The documentation supports the school's role in nurturing students to become dynamic and productive individuals.

Data collection was conducted using interviews, observations, and documentation, while data validity testing was carried out using the triangulation method, which refers to the theory of Miles and Huberman. The implementation of the Pancasila Rahmatan Lil' Alamin student profile is an effort by the school to shape the religious character of students. The findings of the research conducted at SD Islam Al-Chusaini show that the implementation of the Project to Strengthen the Pancasila Rahmatan Lil Alamin Student Profile (P5PPRA) has been carried out consistently and integrated into the learning process as well as in the daily activities of students. Educators and school officials play an active role in internalising character values that align with the P5PPRA indicators. These internalisation efforts are not limited to intraschool activities. However, they are also carried out through daily routines, religious activities, flag ceremonies, parades, performing Hajj rituals, and other routines such as reciting prayers and singing local and national songs. The supporting indicators are as follows:

1. The research findings indicate that religious character education at SD Islam Al-Chusaini has been consistently and integratively implemented. It emphasizes noble behavior,

personal identity, and honesty in alignment with the principle of Khairu Ummah in humanity. Students are taught to uphold good manners through daily routines and classroom rules, which have become the foundation for character building.

2. Teachers play a central role in shaping students into role models. They consistently encourage good deeds, tell stories of exemplary figures, and motivate students to reflect these values in their daily lives. This approach supports the development of students as future leaders and moral exemplars.
3. The study also highlights the school's commitment to fostering nationalism and citizenship values. Students actively participate in national ceremonies, cultural events, and civic education, which help instill patriotism, respect for diversity, and awareness of civic responsibilities.
4. Religious education is implemented not only through theoretical lessons but also through daily practices. Prayers are recited before and after lessons, and short surahs are memorized and recited. This is supported by classroom visual aids and formal assessment rubrics in subjects such as BTQ, Aqidah, Qurdis, and Fiqh, ensuring structured and practical religious learning.
5. Students are also encouraged to practice balance in their religious and daily activities, embodying the principle of tawazun. Each student records their acts of worship in a monitoring book, which is reviewed by teachers and supported by the school administration to ensure continuity and discipline.
6. In line with the value of i'tidāl, students are guided to fulfill their rights and responsibilities appropriately. The research shows that most students consistently observe prayer times at school and home, and are regularly reminded by teachers to uphold their obligations.
7. Equality and non-discrimination are fostered through both curricular and extracurricular activities. Students are observed to interact and play inclusively, regardless of differences. Anti-bullying messages and gender equality are integrated into class discussions, reinforcing respect and acceptance of others.
8. Students are also trained in collaborative problem-solving. Most prefer to solve issues through group discussions, facilitated by teachers using creative and student-centered methods. This approach helps build communication, empathy, and critical thinking skills.
9. Tolerance is further reinforced through the school's vision and daily practices. Students demonstrate respect for differences in opinion, background, and ability, contributing to an inclusive and supportive learning environment.
10. Lastly, students can express their creativity through projects such as handmade crafts, traditional games, and wall magazines promoting anti-bullying messages. These activities support innovation and connect directly to character education, encouraging students to produce meaningful work that reflects the values taught in school.

This study significantly enhances the understanding of implementing *Profil Pelajar Pancasila Rahmatan Lil 'Alamin* (P5PPRA) in Islamic elementary schools, particularly in shaping students' religious, nationalistic, tolerant, social, and creative character. The findings indicate that successful implementation is strongly influenced by the involvement of teachers, principals, and the school environment. For future research, it is recommended that broader studies involving schools from diverse geographical and social backgrounds be conducted, and comparative studies to assess the effectiveness of the strategies used.

The research results reinforce that the habit of practising 5S (Smile, Greet, Say Hello, Be Polite, and Be Courteous) has become one of the main pillars in the character-building process of students at SD Islam Al-Chusaini. Teachers have consistently motivated students through verbal communication during morning activities and exemplary behaviour in daily interactions. This motivation serves as an encouragement and a reminder of the importance of etiquette in daily life, both within and outside the school environment. Teachers have established written class rules for fifth-grade students, emphasising the importance of polite behaviour, good manners, and mutual respect among peers. These rules are not merely administrative documents but are actively used as behavioural guidelines internalised through habit formation.

Observations in the classroom and school environment revealed that 26 students consistently applied the 5S practices. Students were accustomed to greeting teachers with a smile and a greeting, speaking politely, and showing a friendly attitude towards their peers and the entire school community, including cleaning staff and security personnel. Such behaviour does not arise spontaneously but results from habit formation and continuous guidance by teachers. Students understand the value of politeness as something normative and have internalised it as part of their identity as learners. This finding indicates that implementing moral values and etiquette through daily habit-forming approaches, direct interaction, and teacher role modelling is more effective than theoretical approaches alone. This strategy makes a tangible contribution to students' character's successful and sustainable development.

SD Islam Al-Chusaini demonstrates a strong commitment to shaping students into good citizens who are nationalistic, religious, and respectful of diversity. These values are implemented through various school activities, such as daily routines and reinforcement of learning materials, particularly in Pancasila and Civics Education (PPKn). According to research findings, all students regularly participate in the flag-raising ceremony every Monday and actively engage in other national holiday commemorations. Their participation is not merely formal but is accompanied by genuine enthusiasm and nationalism, which aligns with the findings of Mulyani et al. (2024), who emphasize that Civics Education in Islamic elementary schools fosters constitutional awareness and national identity through interactive and contextual learning models.

Student participation is also evident in other cultural and religious activities, such as parades commemorating Kartini Day and implementing the Hajj Pilgrimage Programme. These activities instill values of diversity and nationalistic spirit contextually and practically, as supported by Darojah (2023), who highlights the use of local cultural events and citizenship simulations to strengthen character education in elementary schools.

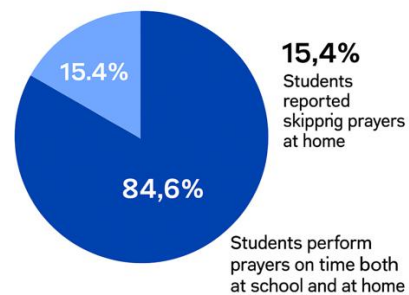


Figure 1. Percentage of students who pray on time.

A total of 84.6% of students perform their prayers on time both at school and at home. Meanwhile, 15.4% of other students reported skipping prayers at home, but did not skip them at school. These findings indicate the effectiveness of teachers' roles as reminders and mentors in encouraging students to perform their religious obligations consistently. Performing prayers in congregation, such as Dhuha, Zuhr, and Asr prayers in the classroom and Friday prayers at the school mosque, further strengthens a sense of unity and discipline in worship. Teachers and school principals consistently instill the importance of worship as an integral part of a student's character. This aligns with Adiyono et al. (2025), who argue that integrating Islamic teachings with Pancasila values through transdisciplinary approaches enhances students' spiritual discipline and collective responsibility.

Students regularly recite daily prayers and memorise short surahs with the support of teachers and the principal. Worship is monitored through communication books and journals. Congregational prayer has become a school culture, with active guidance to ensure students pray on time and are mindful. Learning uses the PBL method with jellyfish media to train critical thinking and cooperation. Teachers also incorporate materials on equality, anti-discrimination, and ethical interaction under religious norms as part of character development. This approach reflects the paradigm shift described by Ma'arif et al. (2020), who emphasize that character education in PPKn must integrate moral values and religious practices to foster responsible and ethical citizens.

SD Islam Al-Chusaini is committed to developing creative, innovative, and environmentally conscious students, which aligns with the spirit of becoming agents of change. In the P5 programme, 26 students actively created meaningful works such as handmade bracelets, traditional games, and anti-bullying wall magazines. These works reflect their skills, imagination, social awareness, spirit of collaboration, and understanding of cultural and moral values. Supporting factors in implementing character education through the *Profil Pelajar Pancasila Rahmatan Lil 'Alamin* include strong collaboration between teachers, parents, and the community. When all parties actively shape students' character, messages of justice, tolerance, and compassion can be consistently applied in various aspects of student life. Adequate resources—such as facilities, teacher training, and support from government and related institutions—also play a key role. This includes relevant learning materials, training on character-building teaching methods, and incentives for schools that successfully implement character education (Munawaroh et al., 2024).

Future research may also explore the long-term impact of P5PPRA implementation on students' behavior outside of school. This study presents a character education model based

on Islamic values integrated with the national curriculum, emphasizing the importance of role modeling, habituation, and active participation of all school members as a reference for developing more contextual and sustainable character education.

4. CONCLUSION

Based on the P5PPRA implementation study results at SD Islam Al-Chusaini, the programme has been consistently and integrally incorporated into educational activities and student life. The values of Pancasila are instilled through practical approaches such as regular worship, etiquette practices, Hajj rituals, creative projects, and anti-discrimination campaigns. Character development strategies based on direct practice, supported by the active role of teachers and transformative leadership, have proven effective. This success is a best practice example for the contextual and sustainable development of character education based on Pancasila.

5. AUTHORS' NOTE

This article is based on research conducted at SD Islam Al-Chusaini, aiming to support advancing educational approaches for fostering religious character in elementary schools. The authors would like to express their sincere appreciation for the valuable guidance and support provided during the observation and interview process. Gratitude is also extended to the students, whose active participation and insightful contributions were invaluable to completing this study on implementing the Pancasila Student Profile Rahmatan Lil' Alamin approach in developing students' religious character. The authors also declare that this article is free from plagiarism.

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