
Strengthening *Pancasila* and *Rahmatan lil Alamin* student profiles: An inquiry of two Islamic vocational high schools

NURHAYATI SAHIBE^{1*}, ABRARI ILHAM², MUTIARA NURMANITA³, MARIA DANIATY⁴, AND MUH. AFIF SUGIHARTO⁵

Abstract

This research used a qualitative approach with a multi-site research design, which aimed to explore best practices and strategies implemented in each madrasa and identify factors that support and hinder the optimization of P5RA. Through this multi-site analysis, a more comprehensive understanding can be obtained regarding implementing these two profiles. The results of the research show that both the Madrasah Aliyah Kejuruan Madani Manado and the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow have demonstrated a strong commitment to instilling the values of *Pancasila* and *Rahmatan lil Alamin* in students. Although both have the same goal, the approaches they use are different. Madrasah Aliyah Kejuruan Madani Manado, with vocational characteristics of nursing, places more emphasis on character development through project-based learning and collaboration with the world of health work. On the other hand, the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, with its focus on agriculture, emphasizes the relevance of *Pancasila* values in the context of agricultural practices.

Keywords

Merdeka curriculum, P5RA, vocational school

Article History

Received 01 June 2025

Accepted 20 September 2025

How to Cite

Sahibe, N., Ilham, A., Nurmanita, M., Daniaty, M., & Sugiharto, M. A. (2025). Strengthening *Pancasila* and *Rahmatan lil Alamin* student profiles: An inquiry of two Islamic vocational high schools. *Indonesian Research Journal in Education | IRJE |*, 9(2), 1202 - 1212.
<https://doi.org/10.22437/irje.v9i02.47536>

¹ Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia, Corresponding author: nurhayati.sahibe@iain-manado.ac.id

^{2,3,4,5}Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia

Introduction

In the *Merdeka* Curriculum, schools can develop curricula that suit local contexts and needs. However, the *Merdeka* Curriculum can be an option for schools that are ready to implement it. For schools that are not ready, there are other options, namely continuing to use the 2013 Curriculum or the Emergency Curriculum until an evaluation of the *Merdeka* Curriculum is carried out in 2024. This curriculum change presents opportunities and challenges for schools, teachers, and students, because all three have an important role in the learning process. Opportunities in implementing the *Merdeka* Curriculum include support from school principals and teachers, and the active participation of teachers and teaching staff in designing creative and innovative programs. The *Merdeka* Curriculum provides flexibility and fun and reduces pressure for students so they can focus more on their talents and interests. However, behind these opportunities, there are also challenges in implementation. Before exploring opportunities and challenges further, it is important to assess the strengths and weaknesses of the *Merdeka* Curriculum. Understanding these strengths and weaknesses is crucial because the school curriculum significantly impacts classroom activities and the teaching and learning process, ultimately contributing to student character formation (Firdaus & Permana, 2024).

The implementation of the *Merdeka* curriculum in Madrasas is basically like schools under the supervision of the Ministry of Education and Culture. The main difference lies in adding the *Rahmatan lil Alamin* student profile as a special element in character education that differentiates Madrasas from other schools. In this case, the *Pancasila* Student Profile and the *Rahmatan lil Alamin* Student Profile are crucial guidelines for developing character and national values among students. These two profiles are designed to form individuals with knowledge, attitudes, behavior, and commitment to noble values expected to be applied in everyday life. The birth of the *Pancasila* Student Profile was driven by rapid technological advances, changes in social and cultural aspects, different environmental conditions, and the demands of the future world of work in various educational fields (Dewi et al., 2024).

This profile describes Indonesian students as individuals who continue to learn, have global competence, and act based on *Pancasila* values. There are six main characteristics in the *Pancasila* Student Profile: having faith and being devoted to God Almighty, having a noble character, having global understanding, working together, being independent, and reasoning critically and creatively. In simple terms, the *Pancasila* Student Profile functions to encourage change towards better things through education. The spirit behind the *Pancasila* Student Profile reflects the concept of *Merdeka Belajar*, which is inspired by the philosophy of progressivism that encourages innovation in education (Faiz & Faridah, 2022).

The *Pancasila* Student Profile can be implemented through school culture, intracurricular learning, co-curricular and extracurricular activities, with an emphasis on developing the character and abilities of everyone. The school atmosphere, policies, patterns of interaction and communication, and conventions are examples of school culture. Learning activities or experiences that fall into the extracurricular category. "Project" refers to project-based learning and engagement, linked to real-world contexts. Extracurricular activities function to help students develop their interests and talents (Siregar et al., 2022).

Meanwhile, the student profile of *Rahmatan lil Alamin* in the modern Islamic education, especially considering the challenges faced by today's young generation. Amid globalization and changing social norms, there is an urgent need to educate a generation that relies on academic intelligence and is equipped with strong character and high ethics. Therefore, the Islamic education approach should focus on academic achievement and integrate character formation that reflects the values of grace for all people. The *Rahmatan lil Alamin* student profile concept aims to create individuals who balance intellectual, emotional and social intelligence. This statement aligns with Islamic education's goals, which view education as producing spiritually and socially balanced people by emphasizing social and ethical values such as empathy, justice, and positive contributions in everyday life (Sayekti et al., 2024).

Implementing the *Merdeka* Curriculum is designed to ensure that education continues to develop and can respond to the challenges of the times. Implementing this curriculum will overcome the problem of learning loss, especially in Madrasas. Implementing the *Merdeka* Curriculum in madrasas is carried out in stages, starting from the RA, MI, MTs, and MA levels. Madrasah has two options for implementing the curriculum: first, implement the 2013 curriculum by referring to the principles of the *Merdeka* Curriculum, or second, fully implement the *Merdeka* Curriculum. Madrasah Aliyah Kejuruan Madani Manado and Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow are two educational institutions that have implemented this approach differently. With unique environmental characteristics, cultures, and challenges, these two schools provide an opportunity to analyze and compare the program's effectiveness in forming the *Pancasila* Student Profile and the *Rahmatan lil Alamin* Student Profile. This research aims to explore best practices and strategies implemented in each madrasah and identify factors that support and hinder the optimization of student profiles. Through this multi-site analysis, it is hoped that a more comprehensive understanding can be obtained regarding the implementation of these two profiles, as well as recommendations that other madrasas can adopt to create the next generation with character, quality, and ready to face future challenges (Alami, 2023).

Literature Review

The Merdeka curriculum and the urgency of character building through P5RA

Curriculum changes in Indonesia are not only technical but also philosophical. The *Merdeka* Curriculum, introduced in 2021, emphasises flexibility, learning differentiation, and strengthening students' character. Within this framework, schools can adapt learning to local contexts, regional potential, and student needs (Gao et al., 2023). This shift stems from the realisation that education aims not only to produce graduates with academic competence but also individuals who can adapt to global developments without losing their national identity.

One important innovation in this curriculum is introducing the *Pancasila* Student Profile (P5) and, specifically for madrasas, the *Rahmatan lil Alamin* Student Profile (PPRA). Both serve as guidelines for more contextual and comprehensive character building. The *Pancasila* Student Profile emphasises six key dimensions: faith and devotion to God Almighty and noble character, global diversity, cooperation, independence, and critical and creative reasoning (Afwadzi, 2024). The design of these dimensions equips the younger generation to confront technological change, sociocultural dynamics, and future workplace challenges.

The concept of Freedom to Learn, deeply rooted in educational progressivism, closely aligns with the philosophy behind P5. In this perspective, students are no longer passive objects, but active subjects involved in critically and creatively learning (Sgambi et al., 2019). P5 is implemented not only through intracurricular activities but also through school culture, co-curricular activities, and project-based extracurricular activities. This approach enables the concrete realisation of *Pancasila's* values in the daily lives of students. Furthermore, madrasas have an additional mandate to instill universal Islamic values. Therefore, the *Rahmatan lil Alamin* Student Profile (PPRA) was created to differentiate it from public schools. This concept refers to the Islamic perspective that teaches a balance between intellectual, emotional, spiritual, and social intelligence (Burhanuddin & Imron, 2023). The values embodied in *Rahmatan lil Alamin* include empathy, justice, religious moderation, tolerance, and positive contributions to community life. Thus, PPRA aims to produce knowledgeable individuals with good morals so that they can face global challenges without being uprooted from humanistic Islamic values.

The presence of P5 and PPRA in the *Merdeka* Curriculum addresses two needs simultaneously: developing a generation with a strong national identity and moderate religious values. Numerous studies confirm that integrating these two profiles is a crucial strategy for preventing moral degradation among the younger generation and strengthening the nation's competitiveness (Susanti et al., 2025). Therefore, optimising P5RA in madrasas is relevant in the context of national education and strategically important for developing national character in the era of globalisation.

Implementation of the Pancasila student profile and Rahmatan lil 'Alamin in vocational and madrasah education

Vocational education is unique in its learning orientation, namely, preparing students to enter the workforce in their chosen field. In this context, implementing the *Pancasila* Student Profile (P5) and *Rahmatan lil Alamin* Student Profile (PPRA) values must be adapted to the characteristics of the vocational programme. Suminar et al. (2024) showed that P5 can be integrated into vocational education through work-based project activities, field practice, and a teamwork culture that emphasises cooperation, honesty, and responsibility. In vocational madrasahs majoring in health, for example, *Pancasila* values are translated into developing empathy, providing non-discriminatory service, and respecting patient diversity. This aligns with the principles of justice and civilised humanity enshrined in *Pancasila*. Similarly, in agriculture, P5 can be realised through sustainable agricultural practices, collaboration among farmer groups, and strengthening environmental awareness rooted in the principles of social justice and responsibility for nature. In other words, integrating P5 into vocational education is not merely normative but directly linked to practical skills needed in the workplace.

The *Rahmatan lil Alamin* Student Profile (PPRA) provides a distinctive Islamic nuance in the character development of madrasah students. Principles such as *tamassut* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance) are taught through practical practices in learning and social activities (Ainissyifa et al., 2024). In vocational education in the health sector, PPRA is reflected in empathy, honesty, and a commitment to providing fair services to all patients, regardless of religious background, culture, or social status. Meanwhile, the agricultural sector manifests the *Rahmatan lil Alamin* value through environmental concern,

environmentally friendly agricultural practices, and fair distribution of agricultural products. [Pranajaya et al. \(2022\)](#) emphasised that implementing the Merdeka Curriculum in madrasahs will only be successful if the integration of P5 and PPRA is consistently implemented through the formal curriculum, extracurricular activities, and school culture. [Purwanti et al. \(2025\)](#) added that strengthening P5RA in project-based learning is more effective than conventional methods because students are directly involved in activities relevant to real life. For example, community health projects, social activities, or agricultural practices can be a way to internalise the values of cooperation, empathy, and justice.

Thus, the integration of P5 and PPRA in madrasah vocational education prepares students for work competency and shapes individuals with noble character, religious beliefs, and a concern for the community. This emphasises that vocational education should produce skilled workers and whole individuals who benefit the social environment.

Methodology

This research used a qualitative approach with a multi-site research design. This approach was chosen because it allows researchers to compare the implementation of P5RA in two different locations (Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow and Madrasah Aliyah Kejuruan Madani Manado) and identify factors that support or hinder the success of strengthening student profiles in the two madrasahs. The instruments used in this research include interviews with Madrasah heads, teachers, and students to explore their understanding, experiences, and views regarding implementing P5RA. Observations were carried out to observe learning and co-curricular activities that focused on strengthening the profile of *Pancasila* and *Rahmatan lil Alamin* students in both madrasahs. Documentation shows the collection of documents related to the curriculum, learning programs, and evaluation results related to P5RA. To ensure the validity and reliability of the data, researchers used data triangulation techniques that combined various data sources (interviews, observations, and documentation). In addition, member checking was carried out by asking for confirmation from informants to ensure the accuracy of the interpretation of the data obtained ([Webber et al., 2014](#)).

Results and Discussion

The strengthening of the *Pancasila* Student Profile at the Madrasah Aliyah Manado, which emphasizes nursing characteristics, is evident in the integration of *Pancasila* values within the learning context and madrasah activities, as well as their relevance to the traits required in the nursing profession. In nursing, attitudes of devotion, empathy, and compassion towards patients are closely related to the religious and moral values contained in the first and second principles of *Pancasila*. Through character development and noble moral education, students are taught to carry out their professional duties with complete integrity, sincerity, and compassion, which are important aspects of health services based on human values. Learning about nursing professional ethics and religious attitudes is also included in the curriculum to deepen students' understanding of how to behave well in everyday life, especially when interacting with patients. Education about nursing professional ethics and religious attitudes

can be part of the curriculum to deepen students' understanding of how to behave appropriately in everyday life, especially when caring for patients.

Nursing education at the Madrasah Aliyah Kejuruan Madani Manado also teaches students to respect the diversity of patients' cultures, religions, and social backgrounds. This is crucial in nursing, where nurses must provide professional services without distinguishing the patient's background. Students can be introduced to the principles of health care that are inclusive and sensitive to differences, such as through learning how to communicate effectively with patients of different cultures, religions, or social statuses. Nursing is a profession that prioritizes teamwork, where a nurse must be able to work together with doctors, patient families, and other health workers. At Madrasah Aliyah Vocational Civil Service, the value of cooperation can be strengthened through simulations of cooperative situations in health teams, where students collaborate in handling cases or patients. In addition, in daily life at the madrasah, students are empowered to organize social activities, such as social service or health campaigns, which involve active participation from all elements of the madrasah community. In essence, the curriculum at Vocational Madrasah Aliyah can integrate *Pancasila* values in everyday subjects, emphasizing the five principles of *Pancasila*. This can be implemented through direct teaching, discussion activities, and case studies that link *Pancasila* values to the nursing profession. Material related to humanity, social justice, and equality in the context of *Pancasila* can be delivered in the form of in-depth lessons regarding the ethics of the nursing profession and health services based on these values.

The value of *Rahmatan lil Alamin* at Madrasah Aliyah Kejuruan Madani Manado. Madrasah Aliyah Kejuruan Madani Manado is also integrated into every Islamic religious lesson and nursing education. Students are taught about the importance of providing fair health services, without distinction between religion, ethnicity, and race, and compassion and empathy are the central values in the nursing profession. Emphasizing ethical values in providing medical services, such as honesty, trustworthiness, and not harming others, is rooted in Islamic teachings, such as training in empathetic communication with patients, respecting privacy, and caring compassionately. Madrasahs teach a holistic health concept from an Islamic perspective, combining physical, mental, social, and spiritual aspects to care for patients. Madrasahs are increasing their collaboration with local hospitals or health facilities to provide adequate practicum experience, allowing students to directly participate in health services while upholding the values of *Rahmatan lil Alamin* (Arofah et al., 2024).

Learning moderation in religion in the context of education, or *tawassut*, means teaching students to understand religion in moderation, not excessively, and following teachings that follow the guidance of the *Al-Qur'an* and *Hadith*. In this case, students are guided to avoid extreme religious attitudes that could lead to intolerance or violence. In nursing practice, the value of *tawassut* is applied by maintaining a professional attitude that is not excessive in providing care. For example, students are taught to always maintain equality in serving patients, regardless of social status, religion, or background, and to provide proportional attention to patients without excessive attitudes that could be detrimental (Kementerian Agama RI, 2019).

Madrasah emphasizes to students the importance of balance between obligations as religious people (worship) and professionalism in nursing. Teach them to maintain good worship (prayer, fasting, and driving) without neglecting their academic and nursing practicum obligations. Students teach the value of *tawazun* in nursing, such as providing care with full

attention and compassion while maintaining professional boundaries. Students are trained to provide proportional attention to patients without being trapped in an overprotective or inverted attitude, namely being too rigid and unempathetic. Students are also taught to be straight and firm individuals who state their fundamental principles in religion and profession. For example, in nursing practice, they are firm in upholding medical ethical standards, even in stressful situations, such as when having to choose between the interests of the patient and the medical procedure that must be carried out (Susanti et al., 2024).

In nursing education and practice, *i'tidal* is translated as teaching students to carry out their obligations according to their portion. Students demonstrate this by providing fair and proportional health services to patients without discrimination. It includes the skills to differentiate what a patient should receive and what is not, according to medical and ethical standards, thereby teaching students to appreciate and respect differences in religion, culture, or social background. In addition, tolerance is essential because nurses will serve patients from various backgrounds. Teaching about *tasamuh* at Madrasah Aliyah Kejuruan Madani Manado includes simulations or learning to address patients from various religions and cultures openly and empathetically (Fauziah et al., 2024).

Tasamuh, in the context of nursing, means respecting patients' choices, for example, in terms of treatment or the way of life they choose, if it does not violate medical principles. Here, students are trained to remain professional and not judge patients based on their differences in religion or beliefs. Thereby, by integrating the values of *Tawassut*, *Tawazun*, *I'tidal*, and *Tasamuh* in learning at Madrasah Aliyah Kejuruan Madani Manado, it is hoped that students will become skilled medical personnel and individuals who are balanced, tolerant, fair, and able to face challenges in society with a moderate attitude in accordance with the principles of *Rahmatan lil Alamin* (Imran et al., 2023).

Strengthening the *Pancasila* profile of students at the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, which is characterized by agriculture, gives a different color to its application. Every subject taught at the madrasah is adjusted to the values of *Pancasila*. For example, in learning about agriculture, teachers link *Pancasila* concepts, such as a) teaching the importance of protecting nature as a gift from God and being responsible for its preservation. b) Develop a caring attitude towards the welfare of farmers, as well as human rights and dignity in agriculture. c) Instill a sense of unity when facing agricultural problems that require cooperation between farmers, government, and society. d) Encourage students to think critically and make wise decisions in agricultural contexts, both on a small and large scale. e) Teaches the importance of equitable development in the agricultural sector and the welfare of farmers and rural communities.

Concern for the environment is also important to preserve nature as part of our responsibility to God and future generations. Education about the importance of environmentally friendly agriculture, organic fertilizers, and efficient irrigation techniques can help students understand the relationship between agriculture and nature conservation. Apart from that, at Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, students are involved in greening, waste management, and water conservation movements, which can be carried out around the madrasah. This is the right way to instill unity and cooperation in maintaining environmental sustainability.

Madrasahs also hold outreach programs for local communities regarding modern and environmentally friendly agricultural technology. In this activity, students participate as facilitators or instructors. Apart from teaching about agriculture, this activity also allows students to apply *Pancasila* values in real life. Madrasahs hold exhibitions displaying the work or agricultural products developed by students. This motivates students to innovate in agriculture and introduces the public to the importance of agriculture based on shared values and social justice. Madrasahs collaborate with local agricultural agencies, agricultural companies, or other institutions to improve the quality of agricultural education. This will open opportunities for students to gain hands-on experience in the agricultural industry.

Strengthening the profile of *Pancasila* at Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, especially those with agricultural characteristics, requires a holistic and integrated approach. Through a curriculum that prioritizes *Pancasila* values, character development through practical activities, and collaboration with various parties, this madrasah produces a generation skilled in agriculture with a national spirit that cares about social justice and environmental sustainability. Strengthening the profile of *Pancasila* at the Madrasah Aliyah Kejuruan Negeri (MAKN) with agricultural characteristics is a significant effort to form a young generation with *Pancasila* characteristics, as well as to optimize the potential of the agricultural sector in the area. Things done include Thematic learning, combining agricultural material with *Pancasila* values. For example, students can plant crops together when learning about group cooperation. Case studies involve students analyzing agricultural cases related to applying *Pancasila* values, such as justice in distributing harvests or cooperation in building agricultural infrastructure. The agricultural project provides assignments requiring students to apply *Pancasila* values, such as honesty in recording harvest results or responsibility in caring for plants.

From the *Rahmatan lil Alamin* perspective, it can also be seen that there is moral development, namely by instilling noble moral values that align with *Pancasila* values through religious activities, such as recitation, *tadarus*, and *keultum*. Examining Islamic teachings about agriculture, such as the importance of preserving nature, justice in trade, and agricultural *zakat*, as well as guiding students to practice religious teachings in daily life, including agricultural activities, is also carried out by students at the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow.

In its development, several things can be seen that are hampering the process of strengthening P5RA at Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, namely that not all teachers have a deep understanding of how to integrate *Pancasila* values into learning, especially in the agricultural context. There are limited teaching materials and learning media that specifically link *Pancasila* values with agricultural practices. Some students may be less interested or do not see the relevance of learning *Pancasila* values to their daily lives, especially in agriculture and the limited agricultural land, agricultural tools, and other supporting facilities that can be used for practice-oriented learning activities. Apart from that, the emergence of modern trends and lifestyles, which can shift traditional values and *Pancasila* among the younger generation, and challenging economic conditions can make students and families focus more on fulfilling daily needs rather than developing values, as well as the unwise use of technology, which triggers individualistic behavior and reduces the spirit of cooperation. In fact, it also explains that many young people are more interested in work in the modern sector,

so they are less interested in being involved in agricultural activities. This challenges the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow in developing madrasahs (Warsiyah, 2021).

Several things can be done as alternative solutions to strengthen the profile of *Pancasila* at Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow, including a) carrying out training that focuses on developing teacher competency in integrating *Pancasila* values into learning. b) Develop curriculum and teaching materials that are relevant and interesting and utilize technology to enrich the learning process. c) Optimizing extracurricular activities oriented towards agriculture and *Pancasila* values. d) Building collaboration with the government, farmers, and surrounding communities to support practice-oriented learning activities. e) Continuously disseminate *Pancasila* values to all school components.

Both madrasahs have succeeded in integrating the values of *Pancasila* and *Rahmatan lil Alamin* in learning, but with different emphases. The Madrasah Aliyah Kejuruan Madani Manado focuses more on character development through projects and collaboration. At the same time, the Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow emphasizes the relevance of values to the agricultural context. Nevertheless, both madrasahs face similar challenges, such as limited resources and teacher understanding, but have tried to find innovative solutions.

Conclusion

Several important points for optimizing the strengthening of P5RA at Madrasah Aliyah Kejuruan Negeri Bolaang Mongondow indicate that the madrasah employs a holistic approach by integrating *Pancasila* values into all aspects of learning, from theory to practice. The agricultural context links *Pancasila* values, such as teaching the importance of cooperation in farming or justice in the distribution of harvests. Religious learning and daily practices, such as preserving nature and social justice, integrate the concept of *Rahmatan lil Alamin*. The madrasah incorporates *Pancasila* values into various aspects of learning, encompassing professional ethics and teamwork practices. This method gives graduates with a high sense of humanity, justice, and cooperation. The concept of *Rahmatan lil Alamin* is applied comprehensively, from religious learning to nursing practice. Students are taught to provide fair, balanced, and compassionate health services to all patients, regardless of background. Madrasahs provide opportunities for students to engage in practical fieldwork in various health facilities, applying the knowledge gained in the classroom in real situations. Apart from technical skills, madrasahs also focus on developing students' character by cultivating values such as honesty, responsibility, and tolerance. This study confirms that the designed curriculum effectively prepares students to become professional nurses and enables them to work as a team.

Disclosure statement

The authors declared no potential conflicts of interest.

Acknowledgements

The researcher would like to thank all those who have contributed to this research process.

References

- Afwadzi, B. (2024). The *Pancasila* student profile: Insights from Islamic religious education perspectives. *International Conference on Islamic Education (ICIED)*, 9(1), 96-105.
- Ainissyifa, H., Nasrullah, Y. M., & Fatonah, N. (2024). Empowering educational autonomy to implement Kurikulum Merdeka in madrasah. *Jurnal Pendidikan Islam*, 10(1), 25-40.
- Alami, Y., & Najmudin, D. (2023). Implementasi kurikulum merdeka di madrasah (Implementation of the *merdeka* curriculum in madrasah). *Tarbiyatu wa Ta'lim: Jurnal Pendidikan Agama Islam*, 5(1), 43-61.
- Arofah, M. S., Azis, A., & Fitri, A. Z. (2024). Analisis kebijakan implementasi kurikulum merdeka di madrasah (Policy analysis of the implementation of the *Merdeka* curriculum in madrasah). *Educational Leadership: Jurnal Manajemen Pendidikan*, 4(1), 77-87.
- Burhanuddin, H., & Imron, M. (2023). Implementation of the religious moderation program to realizing the project student profile *Pancasila* and *Rahmatan lil Alamin* (P5 and PPRA) in Madrasah. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 11(2), 21-33.
- Dewi, F., Halimah, S., & Haidir, H. (2024). Proyek penguatan profil pelajar rahmatan lil'alamin dalam kurikulum merdeka: Studi fenomenologi (Project to strengthen the profile of rahmatan lil'alamin students in the *merdeka* curriculum: A phenomenological study). *Ideguru: Jurnal Karya Ilmiah Guru*, 9(3), 1297-1304.
- Faiz, A., & Faridah, F. (2022). Program guru penggerak sebagai sumber belajar (The driving teacher program as a learning resource). *Konstruktivisme: Jurnal Pendidikan dan Pembelajaran*, 14(1), 82-88.
- Fauziah, A. K., Irfani, A. P., Dewi, O., & Huda, N. (2024). Implementasi kurikulum merdeka di SMA Jamiyyah Islamiyyah Pondok Aren (Implementation of the *merdeka* curriculum at Jamiyyah Islamiyyah Pondok Aren High School). *SEMNASFIP*, 3(4), 1771-1777.
- Firdaus, R., & Permana, J. (2024). Kelebihan dan kekurangan implementasi kebijakan kurikulum merdeka di sekolah dasar (Advantages and disadvantages of implementing the *merdeka* curriculum policy in elementary schools). *Jurnal Basicedu*, 8(3), 1885-1897.
- Gao, C. Y., Dollinger, M., D'Angelo, B., & Harvey, A. (2022). Leveraging local knowledge: Exploring how to support regional, rural and remote students' career development. *Australian and International Journal of Rural Education*, 32(1), 1-17.
- Imran, I., Ramadhan, I., Prancisca, S., Okianna, O., Ismiyani, N., Zalianty, A., & Aryan, F. (2023). Workshop implementasi kurikulum merdeka di SMA Negeri 1 Jagoi Babang (Sekolah perbatasan Indonesia-Malaysia) (Workshop on implementing the independence curriculum at SMA Negeri 1 Jagoi Babang (Indonesia-Malaysia border school)). *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(2), 4747-4751.
- Pranajaya, S. A., Azhar, A., Rijal, M. K., & Ramadan, W. (2022). The distinction of *Merdeka* curriculum in madrasah through differentiated instruction and P5-PPRA. *Jurnal Sustainable*, 5(2), 463-478.

-
- Purwanti, K. L., Adriyani, Z., Afifa, E. L. N., & Nurhalisa, S. (2025). Character education through project-based learning: The implementation of the *Pancasila* student profile and *Rahmatan lil Alamin* project in an Islamic elementary school. *Journal of Integrated Elementary Education*, 5(2), 353-368.
- Sayekti, H. R., Hakim, D. M., & Al-Anshori, T. (2024). Konsep profil pelajar rahmatan lil alamin berkeadaban dalam pendidikan Islam multicultural (The concept of a civilized rahmatan lil alamin student profile in multicultural Islamic education). *Vivratina: Jurnal Ilmiah Keagamaan*, 9(3), 92-103.
- Sgambi, L., Kubiak, L., Basso, N., & Garavaglia, E. (2019). Active learning for the promotion of students' creativity and critical thinking: an experience in structural courses for architecture. *Archnet-IJAR: International Journal of Architectural Research*, 13(2), 386-407.
- Siregar, Z., Mashuri, K., Novianti, Y., Darliana, E., & Noverita, A. (2022). Penguatan profil pelajar Pancasila pada kurikulum merdeka di SMA swasta persiapan stabat (Strengthening the profile of Pancasila students in the *merdeka* curriculum at Stabat preparatory private high school). *Jurnal Pengabdian Kepada Masyarakat*, 3(2), 100-107.
- Suminar, L., Utami, H., & Restuningdiah, N. (2024). Lecturers' and students' perspectives on the importance of sustainability accounting in the accounting learning curriculum. *Journal of Educational Analytics (JEDA)*, 3(1), 23-38.
- Susanti, L., Sugiyo, S., & Mulyo, A. M. T. (2025). Implementasi proyek penguatan profil pelajar Pancasila-profil pelajar Rahmatan lil Alamin (P5-PPRA) dalam membangun moderasi beragama dan pendidikan karakter (Implementation of the *Pancasila* student profile strengthening project - Rahmatan lil Alamin Student Profile (P5-PPRA) in building religious moderation and character education). *Fabima*, 4(1), 76-107.
- Warsiyah, S. P. (2021). Strategi kelompok kerja guru (KKG) untuk memitigasi learning loss melalui pembelajaran terdiferensiasi (Teacher working group (KKG) strategy to mitigate learning loss through differentiated learning). *Neo-Jer: North Borneo Journal of Educational Research*, 2(1), 1-9.
- Webber, T. A., Sullivan-Baca, E., Modiano, Y. A., Taiwo, Z., & Grabyan, J. M. (2022). Validity of informant report interpretations: Role of examinee performance and symptom invalidity. *Psychological Assessment*, 34(2), 125-134.
- Yusuf, M. (2014). *Metode penelitian kuantitatif, kualitatif dan penelitian gabungan (Quantitative, qualitative and mixed research methods)*, Jakarta: Prenadamedia Group.
-

Biographical Notes

NURHAYATI SAHIBE is a lecturer at Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia

ABRARI ILHAM is a lecturer at Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia

MUTIARA NURMANITA is a lecturer at Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia

MARIA DANIATY is a lecturer at Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia

MUH. AFIF SUGIHARTO is a lecturer at Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia