



APPLICATION OF ISLAMIC VALUES THROUGH PROJECT ACTIVITIES TO STRENGTHEN THE PANCASILA STUDENT PROFILE IN ELEMENTARY SCHOOLS

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ABSTRACT

Islamic-based education plays a crucial role in shaping a generation with strong character, balancing spiritual, intellectual, and social aspects. This study aims to examine the integration of Islamic values within the Pancasila Student Profile Strengthening Project (P5) activities at the elementary school level. Specifically, it explores how the dimensions of faith, independence, mutual cooperation, and creativity contribute to the development of students with superior character. This research employs a qualitative descriptive approach using the library research method. Data were collected through an analysis of relevant literature, scholarly articles, and official documents published within the last five years. The analysis focuses on understanding how Islamic values are implemented within various dimensions of the Pancasila Student Profile. The findings indicate that the integration of Islamic values into P5 activities has a significant impact on enhancing students' spiritual, moral, and social development. For instance, the theme *Bhinneka Tunggal Ika* fosters tolerance, while the theme *Suara Demokrasi* promotes deliberation and justice. This study recommends the development of Islamic value-based instructional modules and targeted teacher training programs to optimize the implementation of P5. Through these efforts, students are expected not only to achieve academic excellence but also to develop noble character and contribute meaningfully to society.

Keywords: Pancasila Student Profile Strengthening Project (P5); Islamic values; character education; elementary school

1. INTRODUCTION

Education serves as a fundamental pillar in shaping a generation with strong character, deep faith, and a comprehensive understanding of national identity. In the modern era, challenges such as globalization, technological advancements, and shifting social values

necessitate an education system that effectively balances spiritual, moral, and intellectual dimensions. Within this context, Islamic-based education plays a crucial role in developing students who not only achieve academic excellence but also embody morality, a sense of responsibility, and concern for others and the environment. These values align with Law No. 20/2003 on the National Education System, which states that the purpose of national education in Indonesia is to develop students into individuals who are faithful, devoted to God Almighty, and possess noble character (Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, n.d.).

Character education serves as a fundamental aspect of fostering integrity, competence, and morality in students. In elementary schools, character education plays a pivotal role in shaping students' personalities, ensuring that they not only perform well academically but also uphold strong ethical values. This becomes increasingly relevant in the contemporary era, where social challenges such as declining moral awareness and rising individualism are prevalent. Islamic values, which emphasize moral principles such as honesty, responsibility, tolerance, and justice, significantly contribute to character education (Nugraha, 2023).

The Merdeka Curriculum provides opportunities to integrate religious and national values through the Pancasila Student Profile Strengthening Project (P5). Islamic values, as part of a universal ethical framework, align with the six dimensions of the Pancasila Student Profile, including faith and devotion to God Almighty, global diversity, and mutual cooperation (Lestari & Putra, 2021). The application of Islamic values within the P5 framework, particularly through project-based learning, enables students to practice concepts such as *gotong royong* (mutual cooperation), deliberation, and environmental stewardship in real-life situations (Kementerian Pendidikan, Kebudayaan, Riset, n.d.). This approach not only reinforces students' character development but also cultivates a generation that comprehends the interconnection between religion, ethics, and civic responsibility.

The benefits of integrating Islamic values into project activities are substantial, encompassing the enhancement of students' moral character, increased social awareness, and the encouragement of actions grounded in noble principles (Zainuddin & Fadilah, 2023). One pertinent approach is through the Pancasila Student Profile Strengthening Project, an integral component of the Merdeka Curriculum (Fajar Sari, Istiyati, & Surya, 2023). As part of the Merdeka Curriculum, the Pancasila Learner Profile Strengthening Project offers a significant opportunity to incorporate Islamic values into the learning process (Iqbal, 2023). Through this approach, students not only gain an understanding of religious values but also learn to apply them in their daily lives, such as by caring for the environment or participating in social activities (Rahmawati & Munandar, 2022).

Numerous studies and scholarly works have explored the importance of integrating Islamic values into character education and their relevance within the national context of Pancasila. Research indicates that Islamic values can be effectively integrated into the character education of elementary school students, providing them with a robust moral foundation (Hakim, 2023). Project-based learning has been identified as a method to strengthen character education based on Islamic values, thereby enhancing students' awareness of their social and spiritual responsibilities (Rohman, 2022). Furthermore, the implementation of character

education rooted in Islamic values, particularly in integrated Islamic schools, has been shown to positively influence the development of disciplined and responsible attitudes among students (Hidayatullah, 2021).

The alignment of universal Islamic values with the objectives of the Pancasila learner profile has also been highlighted, demonstrating how principles such as justice, trustworthiness, and mutual cooperation can harmonize the goals of character education with the spirit of nationhood (Rasyid, 2023). The strong connection between Islamic values and the principles of Pancasila, particularly in fostering a generation of students with superior character and high integrity, has been emphasized (Zainuddin, 2022). These perspectives underscore the significance of integrating Islamic values as a strategic approach to developing holistic character education that meets the needs of students in the modern era.

Building on these studies, this research aims to analyze the application of Islamic values through the Pancasila Student Profile Strengthening Project in elementary schools. This approach combines Islamic values with the dimensions of the Pancasila Student Profile, including faith, piety, noble character, independence, mutual cooperation, critical reasoning, creativity, and global diversity. By integrating these elements, the Pancasila Learner Profile Strengthening Project not only fosters the development of well-rounded Pancasila learners but also cultivates a generation that understands and embodies Islamic values as a guiding framework for life. This integration makes learning more meaningful and relevant, ensuring that students are equipped with both moral and civic virtues.

2. METHODS

This research employs a qualitative descriptive approach. Data collection is conducted through a literature review or literature study (Arcanita et al., 2023), which involves gathering data and scholarly works related to the research subject. The data collection methods include interviews and library research (Sugiyono, 2023). By adopting a critical approach to literature relevant to the research topic, data is collected from various references, such as books, articles, documents, and online resources, that pertain to the application of Islamic values through the Pancasila Student Profile Strengthening Project (P5) activities in elementary schools. The primary objective of this research is to analyze the integration of Islamic values within the framework of the Pancasila Student Profile Strengthening Project (P5) in elementary education. The journals reviewed are sourced from both Indonesian and English publications, with a focus on works published within the last five years. Through this library research, the collected data is grounded in theories and findings from prior studies conducted by various researchers.

Journal searches were conducted across international databases such as Scopus, Taylor & Francis, Springer, and SAGE Journals, as well as national databases like Sinta (Science and Technology Index), GARUDA (Garba Rujukan Digital), and Moraref. Additionally, open-access platforms such as DOAJ (Directory of Open Access Journals) and Google Scholar were utilized. The keywords used for the journal search included "Pancasila Student Profile Strengthening Project (P5)"; "Islamic values in basic education"; "Integration of Islamic values and Independent Curriculum"; "Islamic character education"; and "Application of the Pancasila Student Profile in

Elementary School.” The Publish or Perish platform was also employed to identify highly ranked and cited literature from the past nine years. The criteria for selecting journals in this study were as follows:

- a. Focus on Islamic Education and Values: The selected articles must discuss topics related to Islamic education, including values such as faith, morality, and social responsibility, which can be integrated into educational practices.
- b. Examination of the Pancasila Student Profile or Merdeka Curriculum in Elementary Schools: Journals were chosen if they addressed the implementation of the Pancasila Student Profile Project as part of the Merdeka Curriculum, with a specific focus on elementary schools. This ensures the relevance of the context for integrating Islamic values into the Pancasila Student Profile Project.
- c. Inclusion of Research Results: The presence of clearly stated results in the journal was a key criterion. These results allow the researcher to analyze the success of previous studies and determine their relevance to the current research. The findings also serve as a foundation for drawing conclusions.
- d. Citation Quality: The number of citations a journal has received was considered an indicator of its quality and impact. High citation counts suggest that the research has made significant contributions to the field, providing valuable insights, findings, and ideas for subsequent researchers.

After identifying articles through the database search engines, they were downloaded and screened. The screening process involved reading the abstracts first, and those that did not meet the criteria were excluded. Journals that met the criteria were then read in full to assess their suitability for the study. Subsequently, the selected journals were analyzed according to the research theme. Data analysis was conducted after data collection using a classification method to group and identify research variables. The collected data was interpreted categorically and processed thoroughly, ensuring alignment with the research process. The data was then analyzed using materiality analysis and systematized through descriptive analysis (Burman, 2019). This approach ensures a comprehensive and methodical examination of the integration of Islamic values within the Pancasila Student Profile Strengthening Project in elementary schools.

3. FINDINGS AND DISCUSSION

Islamic Values in Education

Education in Islam is fundamentally aimed at cultivating individuals who are faithful (iman), pious (taqwa), knowledgeable (ilm), and possess noble character (akhlak al-karimah), as emphasized in the Qur'an and Hadith. Islamic values in education extend beyond cognitive development to encompass moral, spiritual, social, and intellectual dimensions, thereby fostering the development of a well-rounded individual (insan kamil) capable of fulfilling their role as a steward (khalifah) on Earth. One of the core values in Islamic education is faith in Allah SWT. Education is directed toward instilling the belief that Allah is the Creator and Sustainer of the universe. As articulated in Q.S. Al-'Alaq: 1-5, humans are commanded to seek knowledge

and reflect on the signs of Allah's creation. This faith serves as the foundation of education, transforming knowledge into a means of drawing closer to the Creator (Shihab, 2002):

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Additionally, noble character (akhlak al-karimah) lies at the heart of Islamic education. Values such as honesty, patience, humility, and compassion are integral to shaping students' moral framework. For instance, Q.S. Luqman: 12-19 underscores the importance of character education, emphasizing gratitude to Allah, respect for parents, and the maintenance of positive social relationships (Zarnuji, 2013):

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ١٢ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ١٢ وَادُّ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ١٤ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ١٦ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ١٧ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨ وَاقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

Islam also emphasizes the principle of balance (tawazun) between spiritual, intellectual, and social aspects in education. This holistic approach ensures that individuals are not only academically competent but also morally and ethically grounded (Rahman & Yusof, 2019). For example, the concept of stewardship (khalifah) in Q.S. Al-Baqarah: 30 highlights humanity's responsibility to preserve and protect the environment:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

This principle is particularly relevant in project-based learning, such as environmental initiatives or community service projects, which not only develop students' skills but also instill a sense of social responsibility (Kementerian Pendidikan, Kebudayaan, Riset, n.d.).

In contemporary education, Islamic values remain highly relevant, particularly in the context of character development. Concepts such as integrity, social responsibility, and mutual cooperation align closely with the principles of holistic education. For instance, the Merdeka Curriculum, through the Pancasila Student Profile Strengthening Project (P5), provides opportunities for students to cultivate values such as faith, noble character, and social awareness. Activities like environmental clean-up projects or community service can be integrated with Islamic values to nurture students of exceptional character (Hasanah, 2021). However, the implementation of Islamic values in education faces several challenges, including a

lack of teacher understanding regarding the integration of these values and an overemphasis on academic achievement. To address these issues, strategies such as teacher training, the development of modules based on Islamic values, and the cultivation of an Islamic culture within schools are essential (Hidayatullah, 2023). Through these efforts, Islamic education can produce a generation that excels not only intellectually but also morally and spiritually.

Islamic values in education offer a comprehensive approach to shaping well-rounded individuals. By integrating spiritual, moral, social, and intellectual dimensions, Islamic education aligns with both national and global educational goals. Thus, Islamic values not only prepare individuals to excel in this world but also in the hereafter (Muhaimin, 2004). The concepts and values of moderate and holistic Islam can be harmoniously integrated with the principles of Pancasila. Moderate Islam emphasizes a balanced understanding and tolerance of religious teachings, as well as respect for diversity within society. This is reflected in numerous verses of the Qur'an, such as Q.S. Al-Baqarah: 256, which states:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

The absence of compulsion in religion, as proclaimed by Allah SWT, underscores the Islamic principle of tolerance. Similarly, Q.S. Al-Hujurat: 13 elaborates on the importance of recognizing and respecting diversity in ethnicity, nationality, and race as a means of fostering mutual understanding and cooperation (El-Qurtuby, 2020):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

These teachings highlight the importance of maintaining harmonious relationships with Allah, fellow humans, and the natural world. The integration of moderate and holistic Islamic values can be achieved through inclusive teaching practices, constructive interfaith dialogue, and the application of Islamic principles in daily life. By emphasizing justice, brotherhood, and balance, Islamic education can contribute to the development of a just and compassionate society.

Q.S. Al-Hujurat: 13 illustrates that tolerance and brotherhood can flourish within a shared faith, even among individuals from different tribes, nations, and social strata. This verse emphasizes the importance of mutual assistance and cooperation, teaching the significance of maintaining a balance in human relationships—with God, fellow humans, and the universe (El-Qurtuby, 2020). Similarly, Q.S. Al-Hashr: 9 highlights the unity and solidarity among Muslims, demonstrating that differences in origin, social status, or circumstances do not hinder them from supporting one another. This principle reinforces the Islamic value of selflessness and communal responsibility, even in times of hardship (El-Qurtuby, 2020):

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا
أُوْتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٩

In this context, the integration of moderate and holistic Islamic values can be achieved by deepening the understanding of inclusive Islamic teachings (Abidin, 2013). This involves

prioritizing principles such as justice ('adl), brotherhood (ukhuwah), and balance (tawazun) in interactions with fellow humans and the natural world. The primary sources of Islamic teachings—the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him)—provide a strong foundation for this approach. For instance, Islam emphasizes unity (wahdah) as stated in Q.S. Al-Baqarah: 213 and Q.S. Yunus: 19, equality (musawah) as narrated in Hadith Ahmad, human nobility (karamah insaniyah) in Q.S. Al-Isra': 70, and human freedom (hurriyah) in Q.S. Al-Ahzab: 72 (Ilyas, 2022).

The application of these values can be realized through in-depth learning about Islamic teachings, constructive interfaith dialogue, and the practical implementation of these principles in daily life. By fostering an environment that reflects Islamic values, such as justice, compassion, and mutual respect, educators and communities can contribute to the development of individuals who are not only intellectually capable but also morally and spiritually grounded. This holistic approach ensures that Islamic education remains relevant and impactful in addressing the challenges of the modern world while staying true to its foundational principles.

Principles and Activities of the Pancasila Student Profile Strengthening Project (P5)

The Minister of Education and Research Regulation No. 12 of 2024 concerning the Curriculum in Early Childhood Education, Primary Education, and Secondary Education stipulates that the curriculum structure includes intracurricular and co-curricular activities, with the possibility of incorporating extracurricular activities tailored to the characteristics of the educational institution (Kemendikbud, 2024). Co-curricular activities are defined as learning initiatives designed to reinforce, deepen, and enrich intracurricular activities, with a focus on developing students' character and competencies. These co-curricular activities are to be implemented, at a minimum, through projects aimed at strengthening the profile of Pancasila students (Kemendikbudristek, 2024). The Pancasila Learner Profile Strengthening Project is a collaborative, cross-disciplinary learning approach (across developmental aspects for early childhood education).

The primary objective of the Pancasila Learner Profile Strengthening Project is to align learning with real-life contexts. Consequently, its implementation must be contextualized, taking into account the resources available within the educational institution and the needs of the learners. The project is designed separately from intracurricular activities, with an emphasis on the process—namely, the experiences of learners as they engage in observation, data collection, processing, execution, evaluation, and reflection. Therefore, its implementation must be carefully planned to allow sufficient time for observing the development of learners' competencies and character. The Pancasila Learner Profile comprises six interconnected dimensions that collectively form the foundation for achieving the ideal Pancasila student. These dimensions must be realized simultaneously, continuously, and holistically, rather than in isolation. The six dimensions are as follows:

a. Dimension of Faith, Piety to God Almighty, and Noble Character

- Faith in this context extends beyond religious or spiritual beliefs to encompass fundamental principles of humanity, truth, and justice. A Pancasila learner who embodies this dimension demonstrates openness to diversity and tolerance for differing views and beliefs. They

integrate religious and moral principles into their daily lives, using their faith as a source of inspiration to contribute positively to society (Wijaya, 2021).

- Piety reflects an awareness of a higher power that governs the universe. It includes not only religious devotion but also a recognition of the forces that shape existence. A Pancasila student who is devoted to God Almighty dedicates time to worship, strengthens their spiritual connection, and applies religious principles as a guide in their actions and interactions with others.
- Noble character encompasses dignified, responsible, and ethical behavior. A Pancasila learner with noble character exemplifies honesty, discipline, and a commitment to doing good in all aspects of life. They respect the rights and dignity of others, demonstrate empathy and care, and uphold integrity and morality in their personal and educational pursuits.

By integrating the elements of faith, piety to God Almighty, and noble character into the Pancasila Learner Profile, we cultivate individuals who excel not only academically but also possess strong moral and ethical foundations. These learners become role models for their peers, embodying the principles of Pancasila in their daily lives and contributing to the development of a just, united, and humane society (Tri Yugo, 2024). The Pancasila Learner Profile Strengthening Project thus serves as a vital framework for nurturing well-rounded individuals who are equipped to address the challenges of the modern world while remaining rooted in the values of Pancasila. Through its emphasis on holistic development, the project ensures that learners are prepared to contribute meaningfully to their communities and the nation at large.

b. Dimensions of Global Diversity

The dimension of global diversity encompasses the appreciation and acceptance of cultural, religious, educational, and ethnic differences worldwide (Santoso, 2019). This dimension fosters a sense of respect, inclusivity, and open-mindedness among students, preparing them to engage in a diverse and interconnected world.

c. Dimension of Mutual Cooperation

Bergotong royong (mutual cooperation) is an essential aspect of education that instills the values of teamwork, solidarity, and social responsibility. This dimension emphasizes the importance of working collaboratively, supporting others, and fostering a spirit of togetherness (Suryadi, 2020).

d. Dimension of Independence

The dimension of independence plays a crucial role in the profile of a Pancasila learner. It refers to an individual's ability to think critically, make decisions, and take responsibility for their actions and environment. Independence encourages students to develop self-reliance and resilience in facing challenges (Wirawan, 2022).

e. Dimension of Critical Thinking

Critical thinking encompasses the ability to question, analyze, and evaluate information objectively and rationally. This dimension is vital in fostering intellectual curiosity and problem-

solving skills, enabling students to make informed decisions and engage in meaningful discourse.

f. Dimension of Creativity

Creativity is an essential aspect of the Pancasila student profile, involving the ability to think innovatively, generate new ideas, and develop creative solutions to complex problems. This dimension encourages students to explore new perspectives and express their originality in various forms (Santoso, 2021). These dimensions illustrate that the Pancasila student profile extends beyond cognitive skills to include values, attitudes, and behaviors that align with national identity and global citizenship (Novita Nur 'Inayah, 2021).

To cultivate the skills outlined in the Pancasila Student Profile, students engage in informal learning through the Pancasila Student Profile Strengthening Project (P5). This initiative provides an interactive learning structure that connects students with real-world environments. The implementation of P5 is guided by the following principles (Kemendikbudristek, 2024):

- A holistic approach entails understanding concepts in an integrated and comprehensive manner rather than in isolation. Within P5, this approach encourages the exploration of themes by examining their interconnections across multiple disciplines, fostering deep and contextual understanding. The themes addressed are not merely collections of topics from various subjects but are designed to create meaningful learning experiences. Furthermore, a holistic perspective highlights the relationship between key stakeholders—students, educators, institutions, communities, and everyday life contexts—ensuring that learning is relevant and impactful.
- The contextual principle emphasizes the significance of real-life experiences in shaping students' learning journeys. By integrating local and global issues into the curriculum, educators can utilize students' surroundings as primary learning resources. This principle encourages students to explore issues beyond the classroom and engage in real-world problem-solving. By grounding learning in practical experiences, students develop a deeper understanding of societal challenges and acquire the skills needed to address them effectively.
- The student-centered approach prioritizes active student engagement in their own learning processes. This principle allows students to make choices based on their interests, needs, and learning goals. In this model, educators serve as facilitators rather than sole knowledge providers, fostering an environment where students take initiative, make decisions, and develop critical problem-solving abilities. By considering students' readiness and capabilities, differentiated learning strategies can be implemented to support individual growth and autonomy.
- The exploratory principle highlights the importance of providing ample space for self-development and inquiry. The Pancasila Student Profile Strengthening Project (P5) differs from the conventional intramural curriculum, as it is not directly linked to the formal subject structure. Consequently, the project activities are designed with flexibility in terms of content, scheduling, and alignment with learning objectives. However, educators must ensure that the activities follow a systematic and structured approach. By applying this

principle, the project aims to enhance and complement the skills that students acquire through formal education.

Each Pancasila Student Profile Strengthening Project implemented within educational institutions follows guidelines set by the Ministry of Education and Culture. At the early childhood education level, the project aims to introduce and reinforce the six dimensions of the Pancasila Student Profile at the foundational stage. The government has identified key themes for early childhood education institutions to adopt, which can be adapted to regional contexts and student demographics (Kemendikbudristek, 2024).

One of the key themes is Sustainable Lifestyle, which encourages students to understand and address sustainability challenges within their surroundings. They develop the ability to respond to these challenges and take appropriate mitigation measures. The goal is to help students comprehend the short-term and long-term effects of decisions on individuals, society, and the environment. This theme integrates aspects of economic sustainability, quality of life, resilience, and social justice, emphasizing their interconnectedness with environmental preservation. Another essential theme is Local Wisdom, which fosters students' curiosity and inquiry skills by encouraging them to explore the cultural and local wisdom of their communities. Through studying local histories, traditions, and values, students analyze and reflect on these fundamental principles to integrate them into their daily lives. Additionally, they are encouraged to adapt traditional wisdom to contemporary contexts, promoting personal growth, social progress, and environmental sustainability.

The theme of Unity in Diversity focuses on guiding students to understand and promote a culture of peace, respect for human values, and non-violence. This theme encourages them to engage in discussions about values and diversity, fostering mutual respect. Through critical and reflective thinking, students explore different perspectives on religion, beliefs, ethnicity, and cultural backgrounds. They also analyze the impact of negative stereotypes and how they contribute to conflict and violence. In the theme Physical and Mental Well-being, students learn how to maintain their physical and mental health through personal reflection and environmental awareness. They develop skills and awareness necessary for creating a healthy environment and personal well-being. The curriculum covers topics such as healthy and active lifestyles, the risks of drug use and pornography, reproductive health, mental well-being, first aid, bullying prevention, social interactions, and awareness of sexual violence and access to healthcare services. The Voice of Democracy theme develops students' ability to think systematically and understand how individual roles contribute to the sustainability of Pancasila democracy. Students explore the meaning, application, and challenges of democracy in various contexts, including schools, society, and the workplace. They are encouraged to engage in discussions and activities that promote democratic values, critical thinking, and civic responsibility.

Another important theme is Entrepreneurship, which introduces students to entrepreneurial thinking by exploring future opportunities and identifying community needs. They develop skills to analyze local economic potential, recognize barriers to economic development, and propose innovative solutions. This theme fosters creativity, initiative, and a problem-solving mindset, empowering students to contribute to environmental, social, and economic sustainability. Lastly, the Engineering and Technology theme enhances students'

critical, creative, and innovative thinking skills while fostering empathy in designing technological solutions for their surroundings. Students learn to integrate technological and social aspects in a balanced manner, aiming to create practical innovations that benefit both individuals and communities. The goal is to cultivate a smart and responsible technological culture that addresses real-world challenges effectively. By integrating these themes, the Pancasila Student Profile Strengthening Project (P5) serves as a transformative educational initiative, equipping students with the knowledge, values, and skills necessary to navigate and contribute to an increasingly complex and interconnected world.

The Pancasila Student Profile Strengthening Project (P5) follows a structured implementation flow to ensure its effectiveness in enhancing students' competencies and values. This process consists of several key stages, as outlined by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2024). The first step in the process is forming the implementation team for the project. The head of the educational unit is responsible for establishing this team, which is tasked with planning and executing activities aimed at strengthening the Pancasila student profile at each grade level. This team plays a central role in ensuring the project aligns with institutional goals and student needs. Next, the educational unit's readiness is assessed through reflection and evaluation. The head of the educational unit, in collaboration with the implementation team, examines the institution's preparedness to carry out the project. This stage is crucial in identifying potential challenges and determining the necessary resources for successful implementation. Once the institution's readiness has been assessed, the implementation team proceeds to determine the dimensions, themes, and time allocation for the project. This decision-making process takes into account the specific conditions and needs of the educational unit. The team establishes the core dimensions of the Pancasila student profile that will be emphasized, selects relevant themes, and determines the quantity and duration of project activities. Following this, the team engages in module development, ensuring that the project's content is well-structured and suited to the institution's readiness level. This includes defining sub-elements such as objectives, topics, sequencing, duration of activities, and evaluation methods. The development of these modules ensures that the project maintains coherence and achieves its intended learning outcomes. The final stage in the implementation process involves designing reporting strategies to monitor and document the project's outcomes. The implementation team establishes mechanisms for tracking progress and evaluating the effectiveness of the project. This step ensures accountability and provides valuable insights for continuous improvement. By following this structured flow, the Pancasila Student Profile Strengthening Project (P5) can be effectively implemented within educational institutions, promoting holistic student development and reinforcing the core values of Pancasila in the learning environment.

The Pancasila Student Profile is not specifically designed to develop a religious student profile but rather aims to shape students in alignment with Pancasila values. The formation of this profile is facilitated through various intramural and extracurricular activities that incorporate different disciplines and educational approaches (Dalman, Raehang, Laode Adhi Virama & Sulaiman, 2022). Within these activities, Islamic values can be contextually integrated according to the themes of the Pancasila Student Profile Strengthening Project (P5), such as Sustainable Lifestyle, Local Wisdom, Unity in Diversity, Building the Spirit and Body, Voice of Democracy, and

Engineering and Technology (Kemendikbudristek, 2024). The integration of Islamic values in the P5 framework serves as a strategic effort to foster an education system that not only enhances students' cognitive abilities but also develops their spiritual and moral character. In Islamic teachings, education aims to cultivate an ideal human being—faithful, pious, knowledgeable, and of noble character. Similarly, the P5 initiative within the Merdeka Curriculum is designed to instill the spirit of Pancasila through project-based learning. This integration allows Islamic principles—such as monotheism, noble character, and stewardship of the earth—to be applied in a way that is both relevant and meaningful to students' learning experiences.

Despite the potential benefits, applying Islamic values in the P5 framework presents both challenges and opportunities. The successful implementation of this integration depends on three key aspects: planning, execution, and evaluation. First, during the planning stage, teachers and facilitators design the P5 module in accordance with the guidelines set by the Ministry of Education and Culture. Second, in the implementation phase, the project follows a structured flow that includes introduction, contextualization, and reflection to ensure meaningful engagement with students. Lastly, during the evaluation process, teachers assess the development of Pancasila student profile dimensions, with findings often indicating positive progress and significant growth (A. M. F. Sari & Siti Istiyati, 2022). The incorporation of Islamic values into the P5 initiative can be further reinforced through educational programs and student activities, where Islamic Religious Education (IRE) teachers may play a pivotal role (Kartiwan, Chindria Wati, & Fauziah Alkarimah, 2023). However, it is crucial to recognize that each school's unique context will influence the implementation process. Consequently, effective strategies may vary depending on factors such as institutional needs, student backgrounds, and local contexts (Suwandi, 2023).

While the integration of Islamic values within character education poses certain challenges, it also provides valuable opportunities to enrich students' moral development. Islamic values can be embedded through value-based education, which incorporates moral, social, emotional, and ethical dimensions into learning. This approach not only enhances students' understanding of religious teachings but also enables them to connect these principles with broader educational objectives, ensuring a more comprehensive and holistic learning experience (Hidayatulloh, Taufik, & Theguh Saumantri, 2024). Furthermore, Islamic values can be integrated into the curriculum through various educational strategies. This includes the use of instructional materials that reflect Islamic teachings, teaching methods that align with Islamic principles, and the creation of a learning environment that fosters the practice and understanding of these values. By embedding Islamic principles into lesson plans, classroom discussions, and extracurricular activities, educators can ensure that students internalize these values in a holistic and meaningful way. Additionally, experiential learning serves as an effective approach for students to engage with Islamic values in real-world contexts. Through community projects, case studies, and other hands-on activities, students can apply their understanding of the Pancasila Student Profile while simultaneously incorporating Islamic ethical and moral principles into their daily lives. This practical application allows students to develop a deeper connection between theoretical knowledge and real-life experiences, reinforcing their sense of social responsibility and ethical awareness.

The Pancasila Student Profile has significant potential to shape students' understanding and application of Islamic values (A. M. F. Sari & Siti Istiyati, 2022). First, enhancing students' understanding of Pancasila values enables them to appreciate Pancasila as the philosophical foundation of Indonesia. Many of the core principles of Pancasila align with Islamic teachings, such as just and civilized humanity, Indonesian unity, and democracy guided by wisdom and deliberation. These shared values provide a strong basis for integrating Islamic perspectives into the P5 framework. Second, character education is a central focus of the Pancasila Student Profile Strengthening Project. Through this initiative, students are encouraged to develop positive attitudes, ethical behavior, and moral integrity, which are fundamental components of Islamic education. By reinforcing good character formation, the project helps cultivate responsible and conscientious individuals who embody both Pancasila and Islamic ethical principles. Third, experiential learning within the P5 framework offers students the opportunity to practice Pancasila values in real-world scenarios. Community-based projects, service-learning initiatives, and contextualized case studies provide practical applications of moral and ethical decision-making, further strengthening students' understanding of Islamic teachings in relation to their social and civic responsibilities. Fourth, competency development is another key aspect of the Pancasila Student Profile Strengthening Project, equipping students with the necessary skills to become active global citizens. This includes fostering problem-solving abilities, critical thinking, and a sense of responsibility towards addressing contemporary challenges (Ditsmp, 2022). By developing these competencies, students not only enhance their intellectual growth but also become more socially aware and ethically responsible individuals in both national and global contexts. Ultimately, the successful integration of Islamic values within the Pancasila Student Profile Strengthening Project depends on how effectively it is implemented in each educational institution. Given the diversity of educational settings, student backgrounds, and institutional needs, further research is essential to evaluate the impact of this initiative on students' understanding and practice of Islamic values across various educational contexts (A. M. F. Sari & Siti Istiyati, 2022). Conducting empirical studies and longitudinal assessments will provide valuable insights into best practices for incorporating Islamic values into character education within the P5 framework.

Implications for Elementary School Education

The integration of Islamic values into the Pancasila Student Profile Strengthening Project (P5) in elementary schools plays a crucial role in enhancing character education. Through this initiative, students not only gain academic knowledge but also internalize values of faith, noble character, and social responsibility in their daily lives. This approach supports the development of a generation that is intelligent, morally upright, and beneficial to society. P5 provides an opportunity to instill Islamic values such as faith, piety, and noble character. For instance, the theme "Build the Soul and the Body" helps students understand the importance of maintaining physical and mental well-being, which aligns with Islamic teachings on safeguarding the body as a trust from Allah. Activities such as dance and drama performances on topics like bullying prevention teach students empathy, compassion, and the importance of avoiding harmful behavior towards others (Ismail, My & Bay, 2024).

The integration of Islamic values within P5 helps shape students into individuals who are both religious and nationalistic. The theme "Unity in Diversity" introduces students to

Indonesia's religious and cultural pluralism, encouraging them to recognize and appreciate differences. Activities such as group discussions, visits to places of worship, and presentations on different religions enhance students' understanding and tolerance, aligning with Islamic teachings on mutual respect and peaceful coexistence (Kemendikbudristek, 2022). P5 fosters social competence and life skills by engaging students in collaborative activities. The theme "Voice of Democracy" educates students about democratic values, deliberation, and justice, which are also emphasized in Islam. Activities such as class president election simulations and group discussions on social issues help develop students' communication skills, teamwork, and fair decision-making—key competencies that prepare them to become responsible members of society (Kemendikbudristek, 2024). Through P5, students are encouraged to cultivate independence and responsibility. For example, the theme "Entrepreneurship" fosters creativity and innovation by guiding students to develop products or services. This aligns with Islamic teachings on diligence, hard work, and seeking halal sustenance. By planning, executing, and evaluating their projects, students learn the values of self-reliance, perseverance, and accountability, essential for their personal and professional growth (Kemendikbudristek RI, n.d.).

4. CONCLUSION

The application of Islamic values through Pancasila Student Profile Strengthening Project (P5) activities in elementary schools plays a crucial role in shaping students' spiritual, moral, and social character. By integrating values such as faith, piety, mutual cooperation, tolerance, and creativity, P5 fosters holistic character development among students. P5 themes such as "Unity in Diversity" and "Voice of Democracy" provide meaningful opportunities for students to engage with diversity, democracy, and social responsibility. Through these activities, students learn to appreciate cultural and religious differences, participate in deliberative decision-making, and develop a sense of responsibility towards their communities. Such an approach aligns with Islamic teachings on unity, respect, and ethical leadership, helping students become well-rounded individuals who uphold both Pancasila and Islamic principles in their daily lives. To maximize the effectiveness of this integration, it is essential to ensure that teachers possess a strong understanding of Islamic values and are equipped with the necessary skills to incorporate them into their teaching practices. This can be achieved through comprehensive teacher training programs, the development of curriculum modules grounded in Islamic values, and the formulation of effective evaluation strategies to measure students' character development. By implementing these measures, schools can create an educational environment that nurtures both academic excellence and moral integrity, preparing students to become responsible and ethical members of society.

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