



Vol. 4, No. 3, September 2026, pp. 2660-2670

INTERNATIONAL JOURNAL OF

POST AXIAL

FUTURISTIC TEACHING AND LEARNING

<https://journal.amorfati.id/index.php/postaxial> | ISSN 3025-7549



Strengthening Meaningful Learning Through The Integration of Character Values

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Article History:

Received:

31-08-2026

Revised:

17-09-2026

Accepted:

05-10-2026

Keywords:

Meaningful learning, P5RA, Religious moderation, Islamic elementary school, Madrasah Ibtidaiyah, Character

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Abstract:

This study aims to describe: (1) the planning and integration of the Pancasila and Rahmatan Lil Alamin Student Profiles (P5RA) to enhance meaningful learning; (2) teacher strategies, challenges, and solutions; and (3) the impact on students' learning at MI Al Hikmah Kajen and MI Al Fattah Juwana. Using a multisite qualitative approach, data were gathered from principals, 5th-grade teachers, and students via interviews, observation, and documentation, then analyzed using triangulation. The findings show, first, integration was planned by aligning Learning Outcomes with P5 dimensions and Rahmatan Lil Alamin values across curricula, teaching modules, and project schedules. MI Al Hikmah prioritized administrative digitization, while MI Al Fattah focused on local wisdom. Second, core strategies included Project-Based, Problem-Based, Inquiry, and Contextual Learning with authentic assessment. Challenges in time management, P5RA misconceptions, and student culture shock were addressed through remapped learning objectives, teacher working groups, and tiered mentoring. Third, P5RA integration made abstract learning concrete through experiential learning. Empirical evidence confirmed higher student engagement, critical thinking, independence, and collaboration, as well as the active transfer of *ta'addub*, *tasamuh*, *syura*, and *qudwah* values to classroom, home, and community life.

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Introduction (مقدمة)

In the digital era, students need more than cognitive competence; they also need a strong foundation of character (Wahyuni, 2026). This concern was expressed by the Principal of MI Al Hikmah Kajen, who viewed P5RA as an ideal means of bringing national commitment and religious moderation together to nurture a generation with noble character and practical knowledge, oriented toward becoming righteous and beneficial individuals who can adapt to changing times. A similar view was expressed by the Principal of MI Al Fattah Juwana, who described P5RA as an anchor that balances cognitive ability with a moderate, tolerant, and patriotic Pancasila character in a diverse coastal community.

The policy context reinforces this urgency. The National Education System Law states that education serves to shape the character and dignified civilization of the nation (Republik Indonesia, 2003). Character Education Strengthening was subsequently established as a national movement. The Pancasila Student Profile formally comprises six dimensions: faith in and devotion to God Almighty and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity (Ayustina dkk., 2025). In madrasahs, these dimensions are extended through the Rahmatan Lil Alamin Student Profile under Minister of Religious Affairs Decree No. 347 of 2022 on Guidelines for Implementing the Independent Curriculum in Madrasahs, and are further supported by the Ministry of Religious Affairs' project-development guidelines (Direktorat KSKK Madrasah dkk., 2022).

Despite robust regulatory frameworks, a fundamental challenge persists in practice, many educators still perceive *P5RA* as an additional local content load that reduces instructional hours and hinders the coverage of textbook syllabi. At both research sites, teachers reported feeling burdened by curricular targets. Simultaneously, students accustomed to passive learning, sitting listening, taking notes, and memorizing experienced culture shock when expected to actively participate, reason critically, and collaborate.

Existing literature on the Independent Curriculum (*Kurikulum Merdeka*) predominantly focuses on administrative aspects or single-case studies in general public schools. The research gap lies in the paucity of comparative studies examining *P5RA* integration within Islamic elementary schools (*Madrasah Ibtidaiyah*) across distinct socio-cultural contexts. The novelty of this study resides in its comparative analysis of two contrasting madrasah typologies: MI Al Hikmah Kajen, embedded in a strong Islamic boarding school (*pesantren*) tradition, and MI Al Fattah Juwana, located in a heterogeneous coastal community. The integration across these dual sites yields a valuable contribution by demonstrating how *P5RA* transforms pedagogical hurdles into opportunities for meaningful learning.

Accordingly, this study addresses three central research questions: (1) How is *P5RA* integration planned and implemented across the research sites?, (2) What strategies, challenges, and solutions do teachers encounter during implementation?, (3) How does *P5RA* integration foster meaningful learning among students?

Theoretical Framework and Conceptual Linkages

1. Meaningful Learning

David P. Ausubel's theory of meaningful learning states that learning becomes meaningful when new material is related substantively and non-arbitrarily to students' existing cognitive structures, rather than merely memorized (Ausubel, 1968). Novak further developed the importance of integrating thinking, feeling, and acting through concept maps (Science Education, Faculty of Education, Alanya Alaaddin Keykubat University, Turkey dkk., 2021). Learning is meaningful when students can explain how

content functions in their lives, engage in critical reflection, ask solution-oriented questions, and apply moral values in everyday interactions.

Meaningful learning also requires relevance to experience. John Dewey emphasized learning by doing learning through experience and the resolution of real-world problems (Jhon. W., 2000). Lev Vygotsky viewed learning as a social process within the Zone of Proximal Development, supported by scaffolding and peer interaction (Nurhayati dkk., 2025). According to Piaget, Grade 5 students aged 10–11 are at the concrete operational stage and need concrete objects and events to reason logically (Anggraini dkk., 2025). These ideas provide a theoretical basis for the use of Contextual Teaching and Learning (CTL) and Project-Based Learning (PjBL) as key strategies at the research sites (Salsabila & Hasibuan, 2026).

2. Character Education and the Pancasila Student Profil Rahmatan Lil Alamin

Thomas Lickona argues that character comprises moral knowing, moral feeling, and moral action, which should be developed simultaneously (Prabowo, 2024). Kohlberg's theory describes moral development as progressing from obedience toward ethical principles through dilemmas and discussion (Mardiyah dkk., 2026). In Indonesia, character development is incorporated into the Pancasila Student Profile as a long-term educational goal. Character education is ineffective when confined to documents; it must become part of school culture, role modelling, and habituation.

The concept of *Rahmatan Lil Alamin* originates from Surah Al-Anbiya [21]:107, portraying Islam as a mercy to all creation (Lutfiyah & Muhid, 2025). The Ministry of Religious Affairs defines religious moderation as a fair and balanced middle-path perspective and practice of religion. Azyumardi Azra emphasizes moderation as key to maintaining Indonesia's diversity.

The Ministry's guidelines identify *Rahmatan Lil Alamin* values including ta'addub (adab and courteous conduct), qudwah (exemplary conduct), muwathanah (patriotism and citizenship), tasamuh (tolerance), tawasuth (moderation), tawazun (balance), musawah (equality), syura (deliberation), islah (reform), and tathawwur wa ibtikar (dynamism and innovation) (Direktorat KSKK Madrasah dkk., 2022). These values appeared in the data: tawasuth and tasamuh in lessons on diversity and scientific practice; syura in group deliberations and simulated neighborhood meetings; environmental ta'addub in waste-related projects; and qudwah hasanah through teachers' example.

3. Integration Strategies: Intracurricular Learning, Cocurricular Activities, and Clture

According to Beane and Fogarty, curriculum integration is achieved through the alignment of content, instructional methods, and the learning environment. Within the Independent Curriculum, integration operates across three domains: intracurricular learning, co-curricular projects (P5RA), and madrasah culture (Shafitri & Amelia, 2026). Anderson and Krathwohl's revised Bloom's Taxonomy emphasizes a balanced development across cognitive, affective, and psychomotor domains (Pratama Putra, 2024). Grant Wiggins' authentic assessment framework prioritizes evaluating process and performance through observations, journals, and portfolios over conventional paper-and-pencil tests (Izzah, 2025). Additionally, Albert Bandura's Social Learning Theory elucidates that children acquire character traits primarily through the observational modeling of respected figures.

In summary, Character Education establishes foundational moral values (*knowing, feeling, action*); P5RA serves as a contextual, project-based vehicle integrating civic and religious values; and Meaningful Learning ensures that character acquisition transcends rote memorization, becoming deeply internalized through direct experience (*learning by doing*) and daily practice.

**Method (منهج)**

This study used a descriptive qualitative approach with a multisite design at MI Al Hikmah Kajen (Margoyoso District) and MI Al Fattah Juwana, Pati Regency. It was conducted in April 2026 with Grade 5 classes. The sites were selected because of their contrasting characteristics: Al Hikmah has a strong traditional Islamic boarding-school digital ecosystem, while Al Fattah serves a heterogeneous coastal community whose families include fishers, factory workers, and brassware entrepreneurs.

Research participants were selected using a purposive sampling technique with specific inclusion criteria to ensure data adequacy and depth. The participants comprised two madrasah principals, chosen as primary decision makers responsible for implementing the Merdeka Curriculum in their respective institutions; two fifth-grade teachers, selected for their roles as primary P5RA project facilitators directly delivering intracurricular instruction; and six fifth-grade students (three from each madrasah), selected based on active project participation, diverse cognitive abilities, and verbal articulation in describing their learning experiences.

Data collection was comprehensively conducted using three primary instruments. First, semi-structured interviews guided by an in-depth interview protocol addressed planning focus, implementation strategies, obstacles, solutions, and the impact of P5RA integration. Second, open, passive participant observation covered ten field observation focal points: intracurricular integration, co-curricular project execution, madrasah culture, instructional methods, classroom management, media utilization, assessment strategies, student engagement, real-world contextual relevance, and character internalization. Third, documentation of physical artifacts included the Madrasah Operational Curriculum (KOM), instructional modules, block schedules, student worksheets (LKPD), project journals, assessment tools, P5RA report cards, student work, activity photographs/videos, and supporting digital applications.

Analysis followed Miles, Huberman, and Saldaña: data condensation, data display, and conclusion drawing (Nurrachmi dkk., 2025). In the context of a multisite design, data analysis was conducted through two systematic stages: first, within-site analysis, in which data from MI Al Hikmah Kajen and MI Al Fattah Juwana were analyzed separately to map the unique characteristics and patterns of each site; and second, cross-site analysis, in which findings from both madrasahs were compared, contrasted, and synthesized to identify commonalities, differences, and a comprehensive theoretical proposition.

Data trustworthiness was rigorously evaluated to establish the credibility, transferability, dependability, and confirmability of the research findings (Sugiyono, 2012). Data credibility was enhanced through source triangulation comparing information across madrasah principals, teachers, and students as well as technical/methodological triangulation, cross-referencing interview data, field observations, and official documents. Furthermore, the researcher engaged in prolonged observation throughout the project implementation and conducted member checking by validating interview transcripts and qualitative draft findings with participants to ensure the researcher's interpretations accurately reflected the reality and lived experiences reported by the informants (Komariah & Satori, 2014; Sugiyono, 2012).

**Result (نتائج)**

1. Planing and Integrating P5RA Values into the Madrasah Curriculum

The integration of the Project to Strengthen the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile (P5RA) at MI Al Hikmah Kajen and MI Al Fattah Juwana was based on official Ministry of Religious Affairs policies and the Madrasah Operational Curriculum. Both institutions positioned P5RA not merely as an administrative burden, but as a foundation for character that brings national commitment together with religious-moderation values.

At MI Al Hikmah Kajen, the principal established a policy of digitizing administration to reduce teachers' workload through the Ministry's web-based Madrasah Digital Report Card application (RDM). P5RA integration focused on universal Islamic values such as *tawasuth* (moderation), *tasamuh* (tolerance), and *syura* (deliberation), embedded in both intracurricular teaching modules and co-curricular projects. Planning was supported by the madrasah's digital ecosystem, including e-Prima Learning for online learning and computer-based testing, the MOCOBookU digital library, and the madrasah's official website. The curriculum also allocated three to four lesson periods per week for co-curricular activities in Grade 5, with themes such as "Sustainable Lifestyles" and the project "Green Islamic Boarding School, Plastic-Waste-Free Madrasah".

At MI Al Fattah Juwana, P5RA implementation began with the issuance of an official decree establishing the P5RA Coordination Team and the preparation of a block schedule. The approach focused on the local wisdom of Juwana's coastal community, integrating values such as *ta'addub* (courtesy), *tasamuh* (tolerance), *syura* (deliberation), and *muwathanah* (patriotism). To prevent misconceptions, the principal directed teachers to remap the Learning Objectives Flow (ATP), enabling them to focus on essential content and view P5RA as a means of applying intracurricular concepts rather than as an additional subject that detracts from curriculum targets.

2. Teachers Strategies for Integrating P5RA Character Values

Grade 5 teachers at MI Al Hikmah Kajen and MI Al Fattah Juwana integrated P5RA values through several mutually reinforcing approaches, particularly contextual and project-based learning. At MI Al Hikmah, Grade 5 teacher Khamdatul Aliyati implemented Project-Based Learning (PjBL) and Problem-Based Learning (PBL) through Green Entrepreneurship and Waste Management projects. Students identified waste-accumulation points around the madrasah, sorted organic and inorganic waste, and turned used plastic bottles into useful flowerpots and handicrafts. At MI Al Fattah, Grade 5 teacher Innayatur Rohmah combined PjBL, Inquiry Learning, and interactive simulations. In Pancasila Education, students simulated a village deliberation meeting to practise democratic attitudes. In Science and Social Studies (IPAS), they created collage posters of the respiratory system and a water-cycle diorama, linking these activities to practical water-conservation efforts.

Teachers also embedded Rahmatan Lil Alamin values in intracurricular lessons without presenting them as abstract theory. For example, during IPAS lessons on biodiversity and human anatomy, teachers consistently fostered gratitude and courteous conduct (*ta'addub*), scientific honesty in observing natural phenomena, and respect for physical differences among classmates as an expression of tolerance (*tasamuh*). Group dynamics were managed systematically through rotating roles such as chair, note-taker, presenter, and logistics coordinator and a "Listening Rule". This helped dominant students learn restraint and respect for others' views, while giving shy students opportunities to build confidence and practise public speaking.

Learning and character development were evaluated through authentic assessment across three balanced domains. In the cognitive domain, students' conceptual understanding was assessed through digital tests (e-Prima CBT) and structured assignments. In the affective domain, teachers monitored attitudes and character through

daily observation sheets, project-reflection journals, and peer assessment. In the psychomotor domain, assessment focused on practical skills demonstrated in final products, such as handicrafts and models, as well as students' presentations at the P5RA exhibition. Assessment results were then entered into the P5RA report-card system through the web-based Madrasah Digital Report Card application (RDM).

Implementation faced several challenges, including a crowded curriculum schedule, teachers' concerns about failing to cover the main textbook content, and students' initial tendency to rely on passive, teacher-centred learning. To address these challenges, the madrasahs simplified and remapped essential content so that learning remained focused without imposing excessive curriculum targets. Collaboration among subject teachers was strengthened through an internal Teacher Working Group (KKG), which supported the development of integrated teaching modules. Teachers also used computer laboratories and mobile devices purposefully to support students' digital-literacy research, while providing intensive individual support to students who were passive or lacked confidence.

3. Impact on Meaningful Learning

The impact was evident across three domains. In the affective domain, students at Al Hikmah showed greater independence, responsibility, cooperation, leadership, and self-confidence, as reflected in the school's overall championship at LOKSIS 2025 and achievements in POPDA 2026. At Al Fattah, social awareness, courtesy, and discipline increased; physical and verbal bullying reportedly declined sharply, and attendance reached nearly 100%. In the cognitive domain, students connected theory with real-life contexts, including household drains, the tradition of cleaning saints' graves before Ramadan, and their parents' trading and farming activities in Mathematics and IPAS. In the psychomotor domain, students produced handicrafts from plastic bottles, calculated costs and profits for exhibitions, displayed models of classroom organization, and posted posters on school noticeboards.

Students' enthusiasm changed markedly. Before P5RA, lecture-based lessons often left them passive, sleepy, and tired of writing. After project work was introduced, learning became an interactive adventure involving movement, drawing, discussion, and requests for more time. Students consistently reported that learning was enjoyable and not boring, allowed them to express themselves and pursue artistic interests, and felt less burdensome, more tangible, and more challenging than continually reading text books. Both principals defined meaningful learning similarly: knowledge becomes an awareness of attitudes and spontaneous action without coercion. Examples included helping others, sorting waste, switching off fans, visiting and donating to sick friends, watering wilted plants, asking permission and discussing plans with parents before going out to play, collecting cardboard and bottles to make vases and pencil holders, preparing books at night without reminders, and honestly calculating change in simulated buying and selling. These examples illustrate Lickona's progression from knowing to action and Dewey's emphasis on experiential learning.

For teachers, the impact involved a shift from being the centre of information to serving as facilitators and motivators. Clear instruments supported this role: P5RA objectives in teaching modules, facilitation, end-of-lesson reflection, and objective attitude journals. Regular evaluations every two to three months reviewed character-development charts and written feedback from parents. Teachers' calls for continuing methodological training, simpler administration, and a shared commitment to P5RA as the responsibility of the entire educational community not solely homeroom teachers reinforce the view that teachers exemplary conduct is a living curriculum more effective than documents alone.



Discussion (مناقشة)

1. Planning and Implementation of P5RA Value Integration at MI Al Hikmah and MI Al Fattah

Effective curriculum planning serves as a pivotal key to the successful integration of character values into the learning process. The research findings indicate that both madrasahs base the integration of the Profil Pelajar Pancasila dan Rahmatan Lil 'Alamin (P5RA) on the Madrasah Operational Curriculum (KOM) and Ministry of Religious Affairs regulations; however, they adopt substantially different execution frameworks.

Comparatively, MI Al Hikmah Kajen adopted a top-down digital ecosystem approach. Administrative efficiency was achieved through the integration of the Madrasah Digital Report Card (Raport Digital Madrasah / RDM) and e-Prima Learning, which reduced teachers' administrative burdens so that time allocation could focus on facilitating the "Pesantren Hijau" (Green Islamic Boarding School) ecological project. Conversely, MI Al Fattah Juwana implemented a bottom-up pedagogical re-mapping approach. Confronted with concerns regarding textbook completion, the madrasah principal facilitated the re-mapping of the Learning Objective Flow (Alur Tujuan Pembelajaran / ATP) to filter essential content. This approach established P5RA not as an "additional burden," but rather as a medium for the direct application of intracurricular material grounded in the context of coastal communities.

This divergence in strategies aligns with research findings by Siti Robi'ah Adawiyah et al., which emphasize that time organization (block vs. regular systems) and the restructuring of ATP significantly determine the success of Kurikulum Merdeka implementation in madrasahs (Adawiyah dkk., 2026). Furthermore, study findings by Nofitasari et al. also note that the absence of essential material mapping can trigger administrative depression among teachers (Sofiyah dkk., 2025) a challenge successfully mitigated by MI Al Fattah Juwana through the coordination of the P5RA Team.

The planning process at both madrasahs reflects John Dewey's theory of experiential learning, which asserts that effective education must be rooted in students' real-life experiences (learning by doing) and their social environment (Jhon. W., 2000). When MI Al Hikmah utilized the issue of school plastic waste or when MI Al Fattah leveraged the coastal context and village council simulations, teachers provided concrete learning materials. This reinforces David Ausubel's advance organizers theory, wherein initial conceptual frameworks and environmental problems act as anchors connecting students' prior knowledge with abstract new knowledge structures (Ausubel, 1968).

2. Teachers' Strategies, Challenges, and Solutions in Character Integration

In instilling the values of Rahmatan Lil 'Alamin, both madrasahs avoided abstract-doctrinal instruction. Teachers at MI Al Hikmah utilized Project-Based Learning (PjBL) to recycle plastic bottle waste into flowerpots, whereas at MI Al Fattah, teachers combined Inquiry Learning with interactive simulations (such as simulating a village council meeting to cultivate the values of syura [deliberation] and ta'addub [courtesy]).

Group management was executed tactically to shape affective character traits. The implementation of a "Listening Rule" and periodic role rotations (chairperson, secretary, presenter) at MI Al Fattah proved effective in reducing the dominance of aggressive students while encouraging the participation of shy students. Similar findings were highlighted by Huda & Djono, who revealed that group structure interventions based on balanced participation rules significantly enhance madrasah students' social skills (Huda & Djono, 2025).

The primary challenges faced by teachers across both locations included concerns over curriculum misconceptions and the habituation of passive learning. The solutions

implemented involved strengthening internal Teacher Working Groups (Kelompok Kerja Guru / KKG) to draft integrated teaching modules, the targeted utilization of computer laboratories, and individualized guidance (scaffolding). These solutions corroborate findings by Supriyadi, which demonstrate that KKG learning communities serve as the most effective mechanism for increasing teacher self-efficacy when implementing project-based learning.

This strategy confirms Lev Vygotsky's theory of Social Constructivism, specifically the concepts of the Zone of Proximal Development (ZPD) and scaffolding. When teachers and peers provide structural support within groups (through role rotations and listening rules), students who were initially passive successfully transcend their actual developmental level toward their potential developmental level (Ardania dkk., 2024).

Moreover, the adaptation of concrete media—such as models, posters, and used bottles—is highly relevant to Jean Piaget's theory of Cognitive Development. Grade 5 madrasah students (ages 10–11) are undergoing the transition from the concrete operational stage to the formal operational stage. The use of physical objects enables them to rationally comprehend complex cognitive and moral concepts, such as environmental conservation and tolerance (Magdalena & Hidayah, 2026).

From the perspective of Howard Gardner's Multiple Intelligences Theory, the diversification of assessments across both madrasahs—combining cognitive Computer-Based Tests (CBT), affective reflection journals, and psychomotor products—provides equal opportunities for students with visual-spatial, interpersonal, or naturalist intelligences to achieve optimal performance, rather than favoring solely those with linguistic or mathematical-logical intelligences (Ismail, 2026).

3. Impact of P5RA Integration on Meaningful Learning

Findings demonstrate that students do not merely memorize the water cycle or mathematical formulas (Tarmidzi, 2018). At MI Al Fattah, students connected Natural and Social Sciences (IPAS) lessons with the cleanliness of drainage channels near their homes and local traditions of cleaning graves ahead of Ramadan. At MI Al Hikmah, mathematical concepts were practiced directly through calculating budget allocations and profits for the P5RA exhibition. This evidences the occurrence of Ausubel's Meaningful Learning, wherein new concepts are substantively subsumed into cognitive structures (Hamida dkk., 2022). In line with Joseph D. Novak's Concept Mapping Theory, interdisciplinary integration (IPAS, Civics, and Islamic Education) occurs as students construct visual meaning between science and gratitude toward the Creator. Meaningful learning is realized because Novak asserts that learning takes place when three domains are integrated: thinking, feeling, and acting (Sihaloho dkk., 2024).

The effectiveness of character education is evidenced by spontaneous behavioral changes without coercion, such as turning off electric fans, watering withered plants, sorting waste, and showing honesty when calculating change. Theoretically, this signifies the attainment of the highest stage in Bloom's Taxonomy within the affective domain (from receiving, responding, valuing, organizing, to characterization by a value) (Bloom dkk., 1956). Based on Thomas Lickona's Character Education theory, the educational process in both madrasahs successfully bridged three primary components: Moral Knowing (understanding Rahmatan Lil 'Alamin values), Moral Feeling (social concern and empathy), and Moral Action (concrete actions such as proper waste disposal and donating) (Lutfiyah & Muhid, 2025). Research by Hasanah et al. supports these findings, affirming that project-based character strengthening integrated with Rahmatan Lil 'Alamin values significantly transforms students' social behavior compared to purely classroom-based, doctrinal character instruction (Nurhasanah dkk., 2022).

Overall, the integration of P5RA at MI Al Hikmah Kajen and MI Al Fattah Juwana

demonstrates that meaningful learning can be optimally realized when planning is meticulously carried out through the alignment of the digital ecosystem or the re-mapping of essential content based on local contexts. Furthermore, instructional strategies must leverage active methods such as Project-Based Learning (PjBL), Problem-Based Learning (PBL), and Inquiry Learning, supported by inclusive group management to overcome student passivity. The success of this integration is further reinforced when the learning process connects academic content with daily socio-religious contexts, thereby fostering a transition from moral knowing to moral action, which directly impacts student achievement and reduces bullying rates in madrasahs



Conclusion (خاتمة)

The integration of the Project to Strengthen the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile (P5RA) at MI Al Hikmah and MI Al Fattah successfully transformed the curriculum from an administrative document into the living spirit of learning. Through the Understanding by Design (UbD) approach, both madrasahs analyzed Learning Outcomes to identify essential content and harmoniously integrate it with the Pancasila dimensions and Rahmatan Lil Alamin values, including tawasuth, tasamuh, and syura. This integration was supported by adaptive cultural leadership: MI Al Hikmah optimized administrative digitization to create more opportunities for student mentoring, while MI Al Fattah strengthened governance through a coordination team, periodic reflection, and the sharing of good practices. Project themes drawn from local wisdom including santri traditions and the coastal social life of Juwana's fishers and farmers made Contextual Teaching and Learning (CTL) a practical means of fostering religious and national character.

Pedagogically, project-based, problem-based, and inquiry learning, combined with rotating roles and group-interaction rules, functioned as effective social-cognitive scaffolding. These strategies developed students' collaboration, critical reasoning, and communication in a psychologically safe learning environment. Technical and non-technical challenges including limited time, misconceptions about P5RA, and students' culture shock were addressed holistically by reframing the curriculum's underlying philosophy, remapping the Learning Objectives Flow (ATP), and integrating interdisciplinary targets through the internal KKG. Block scheduling, effective use of online platforms, inclusive individual support for quiet students, and active parental involvement helped ensure comprehensive character development without leaving students behind.

Overall, P5RA had a significant impact on meaningful learning by supporting the internalization of moral values from understanding (moral knowing) to spontaneous practical action (moral action). This was reflected in increased independence, leadership, academic and non-academic achievements, a marked decline in bullying, and attendance approaching 100%. Learning shifted from passive lectures to enjoyable, activity-based experiential learning relevant to students' everyday lives. Ultimately, P5RA transformed teachers' roles at both madrasahs from information providers to facilitators and motivators. Daily role modelling (qudwah hasanah) emerged as a living curriculum for character education, more effective than written documents alone.

Acknowledgment (شكر وتقدير)

The authors express their sincere gratitude and highest appreciation to UIN Sunan Kudus, MI Al Hikmah Kajen, and MI Al Fattah Juwana for the permission, opportunities, and facilities provided for this research. Thanks are also extended to the leadership, staff, all participants/respondents, and everyone who contributed directly or indirectly to data collection and the completion of this study.



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