

Strengthening Local Wisdom through Pancasila Student Profile-Based PAI Learning for Muslim Students in Bali

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Abstract

Education plays a central role in shaping students' character and competencies. Islamic Religious Education (PAI) serves as a means of fostering students' morals and religious understanding. However, its implementation in public schools faces several challenges, including limited instructional time and a lack of integration with daily life. With the implementation of the Merdeka Curriculum, the Pancasila Student Profile (P5) has become a foundation for character development. However, preliminary research indicates that teachers' understanding of P5 implementation in PAI learning remains limited. This study aims to analyze the implementation of P5 values in PAI learning at SMP Negeri 2 Negara, focusing on strategies for internalizing values, challenges encountered, and recommendations for improving learning effectiveness. This research employs a qualitative approach with a case study method. The findings reveal that although various activities based on local wisdom have been implemented, the internalization of P5 values in PAI learning has not been optimal. The successful implementation of P5 values depends on contextual learning strategies, active teacher participation, and an inclusive school environment. This study contributes to identifying challenges and opportunities in developing a more inclusive and diversity-based model of religious education. Therefore, a holistic approach to PAI learning is needed to ensure that Islamic and Pancasila values are deeply and sustainably instilled in students' lives.

Kata Kunci:

*PAI Berbasis Profil
Pelajar Pancasila;
Kearifan Lokal dalam
Pendidikan Islam;
Internalisasi Nilai
Pancasila*

Abstrak

Pendidikan memiliki peran sentral dalam membentuk karakter dan kompetensi peserta didik. Pendidikan Agama Islam (PAI) berfungsi sebagai sarana pembinaan akhlak dan pemahaman keagamaan siswa. Namun, dalam implementasinya di sekolah umum, PAI menghadapi berbagai tantangan, seperti keterbatasan waktu pembelajaran dan kurangnya integrasi dengan kehidupan sehari-hari. Seiring dengan penerapan Kurikulum Merdeka, Profil Pelajar Pancasila (P5) menjadi landasan dalam membentuk karakter siswa. Namun, penelitian awal menunjukkan bahwa pemahaman guru terhadap implementasi P5 dalam pembelajaran PAI masih terbatas. Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai P5 dalam pembelajaran PAI di SMP Negeri 2 Negara, dengan fokus pada strategi internalisasi nilai, kendala yang dihadapi, serta rekomendasi untuk meningkatkan efektivitas pembelajaran. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Hasil penelitian menunjukkan bahwa meskipun berbagai kegiatan berbasis kearifan lokal telah diterapkan, internalisasi nilai-nilai P5 dalam pembelajaran PAI belum optimal. Keberhasilan implementasi nilai-nilai P5 bergantung pada strategi pembelajaran kontekstual, partisipasi aktif guru, serta lingkungan sekolah yang inklusif. Studi ini berkontribusi dalam mengidentifikasi tantangan dan peluang dalam pengembangan model pembelajaran agama yang lebih inklusif dan berbasis kebinekaan. Oleh karena itu, diperlukan pendekatan holistik dalam pembelajaran PAI agar nilai-nilai Islam dan Pancasila dapat tertanam dalam kehidupan siswa secara lebih mendalam dan berkelanjutan.

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INTRODUCTION

Along with the implementation of the Merdeka Curriculum, there is a push to develop the Pancasila Student Profile (P5) as a framework for student character building. However, preliminary research shows that teachers' understanding of the implementation of P5 in PAI learning is still limited (Hakim, Solihah, Ismail, Salim, & Prasetyo, 2024; Hidayati, Yusuf, Nasir, & Kirom, 2023; Rifki, Ma'arif, Rahmi, & Rokhman, 2024). Observation data conducted at SMP Negeri 2 Negara shows that although Muslim students have their own worship space and various local wisdom-based activities have been implemented, the internalization of P5 values has not been optimal. Interviews with PAI teachers also revealed that there are still challenges in connecting the dimensions of the Pancasila Learner Profile with religious learning in Hindu-based schools.

Several previous studies have examined the implementation of the Pancasila Student Profile in religious education. (Maryanti, Asha, & Gunawan, 2023) found that P5-based PAI learning at SMP Negeri 48 Samarinda relied on extracurricular activities and prayer habituation. (Sebayang, 2022) highlighted the importance of the teacher's role in instilling local wisdom values to shape student character. (Maulidi, Badriyah, & Masnawati, 2024) studied the integration of Islamic education in shaping P5-based character at SMAN 1 Telukjambe, while (Sulistiawati, Khawani, Yulianti, Kamaludin, & Munip, 2022) emphasized the importance of local wisdom-based projects in character education. However, these studies have not specifically discussed the implementation of P5 in PAI learning in Hindu-based schools. This gap becomes the basis for this study to examine how the values of the Pancasila Student Profile can be internalized in PAI learning at SMP Negeri 2 Negara, especially in the context of religious and cultural diversity.

The main purpose of this study is to analyze the implementation of P5 values in PAI learning at SMP Negeri 2 Negara. Specifically, this study aims to: (1) identify the strategies used in internalizing P5 values in PAI learning, (2) analyze the obstacles faced in implementing P5 values in a Hindu-based school environment, and (3) develop recommendations for educators and policymakers in improving the effectiveness of P5-based PAI learning.

This research has an element of novelty in terms of the context and approach used. In contrast to previous studies that focused on Islamic or general-based schools, this study specifically examines the implementation of P5 in PAI learning in Hindu-based schools (Harto & Tastin, 2019). In addition, this study also contributes to identifying challenges and opportunities in developing a more inclusive religious learning model that is by the principles of global diversity.

This research is qualitative with a case study approach, so it does not require a hypothesis. However, based on the preliminary findings, it is assumed that the implementation of P5 values in PAI learning can be successful if it is supported by contextual learning strategies, active teacher participation, and support from an inclusive and moderation-oriented school environment.

RESEARCH METHODS

This research uses a descriptive qualitative approach with a type of phenomenology to understand individual experiences in learning PAI based on Pancasila student characteristics at SMP Negeri 2 Negara. The main purpose of this research is to explore the essence of students' experiences in understanding the values of Pancasila in the context of Islamic religious education. The researcher acts as the main instrument in data collection, starting from planning, implementing, analyzing, to reporting the results of the research (Sugiyono, 2015). Before starting the research, the researcher applied for permission from BAK Postgraduate Pesantren KH Abdul Chalim Mojokerto and the Head of SMP Negeri 2 Negara, then conducted observations, interviews, and collection of supporting documents according to the research schedule.

This research was conducted at SMP Negeri 2 Negara, Jembrana Regency, Bali, a school based on Pancasila values with well-maintained religious diversity. This school has an inclusive environment that allows each student to carry out their religious activities comfortably. Hindu students have worship facilities at the temple, while Muslim students are given a special room to worship with the guidance of Muslim teachers. The implementation of the Pancasila Student Profile in learning is not only seen in academic activities but also various cultural and religious-based activities. One form of implementation of these values of togetherness is Islamic religious celebrations that involve student creativity, such as decorations in the Male event, which is a tradition of decorating eggs in commemoration of the Prophet Muhammad's birthday. This activity is not only a means of religious expression for Muslim students but also a form of religious moderation that involves various elements of the school, including teachers and interfaith students.

The data sources in this study include the main information about the strategy of cultivating religious moderation, character education and strengthening the Pancasila Student Profile in school learning. Data sources consist of human sources, namely principals, teachers, students, and school committees, as well as non-human sources that include school documents, work programs, activity reports, archives, and manuals used in the implementation of education. The data collected focused on how the values of nationality, tolerance, and local wisdom are internalized in learning Islamic Religious Education (PAI) and how the school creates a harmonious environment for students from various religious backgrounds.

Data collection techniques in this research include participatory observation, structured interviews, and documentation. The observation was conducted with direct involvement in various school activities to understand how Pancasila values are applied in Islamic religious learning and social interaction between students (Arikunto, 2010). Structured interviews were conducted with the principal, vice principal, school committee, Islamic and Hindu religion teachers, and students of SMP Negeri 2 Negara, using a pre-prepared interview guide and a voice recorder to ensure accuracy in data

recording. This interview process aims to explore information about the planning, implementation, and evaluation of PAI learning based on the Pancasila Student Profile. In addition to interviews, documentation was also used as a supporting technique in data collection, by reviewing various school documents such as school history, vision-mission, organizational structure, division of duties of teachers and employees, and PAI learning programs.

Through a data triangulation approach that combines observation, interviews, and documentation, this research seeks to gain a comprehensive understanding of the effectiveness of PAI learning in instilling the values of the Pancasila Student Profile and its impact on student character building. With this approach, it is hoped that the research results can provide a clear picture of the practice of local wisdom-based education and its contribution to shaping students who are not only academically intelligent but also have social awareness, high tolerance, and strong cultural skills.

Data were analyzed using Miles and Huberman's qualitative analysis framework, which comprises three key stages: data reduction, data presentation, and conclusion drawing. During the reduction stage, data obtained through observations, interviews, and documentation were selected, categorized, and streamlined to enhance focus and systematic organization. The data presentation phase involved narratively structuring the information to facilitate comprehension, leading to the final stage of drawing conclusions, which remained provisional until corroborated by more robust evidence (Creswell, 2015). The validity of the data was ensured through triangulation of sources and techniques. Source triangulation was conducted by cross-referencing information from multiple informants, including principals, teachers, and students. Meanwhile, methodological triangulation employed various data collection techniques to validate research findings, thereby enhancing the credibility and reliability of the study (Sugiyono, 2015).

The participants in this study comprised the school principal, vice principal for curriculum and student affairs, school committee members, classroom teachers (including Hindu and Islamic studies teachers), and students from SMP Negeri 2 Negara. Interviews with students explored their understanding of Islamic Religious Education (PAI) within the framework of the Pancasila Learner Profile, school activities grounded in local wisdom, expected learning outcomes, home-based learning activities, study groups aligned with the Pancasila Learner Profile, and community-based engagements. Additionally, students were asked about their comprehension of PAI lesson structure and planning.

Interviews with teachers or school committee administrators covered the topics of the values of strengthening the Pancasila learner profile, strategies in implementing the PAI learning model, obstacles faced in P5-based learning, factors that influence local wisdom, and follow-up of local wisdom. In addition, the interview also discussed the form of activities carried out at school and the follow-up of the implementation of local wisdom in learning. Meanwhile, the principal was interviewed about the Pancasila student profile-based learning strengthening program, strategies in implementing P5-

based learning, constraints in forming Islamic religious activities, factors influencing local wisdom at school, and follow-up of religious moderation and the Pancasila student profile (P5) program by the vision and mission of the school.

The students' parents also became informants in this study. Their interviews covered the values of strengthening the Pancasila learner profile at home, policies in dealing with forms of local wisdom, factors influencing PAI learning at home, constraints and follow-up in educating children, and their understanding of the forms of local wisdom brought into school activities. Based on the interviews, the data collected focused on three main aspects, namely the planning, implementation, and evaluation of PAI learning based on the Pancasila learner profile in improving local wisdom for Muslim students at SMP Negeri 2 Negara.

RESEARCH RESULTS AND DISCUSSION

Results

Islamic Education Learning Planning Based on Pancasila Learner Profile

Islamic Education (PAI) learning planning based on the Pancasila Learner Profile at SMP Negeri 2 Negara is designed to integrate local wisdom values in the learning process systematically and sustainably. Based on observations and interviews with the principal, teachers, and school committee, it is known that this planning is carried out through a series of coordination meetings involving various stakeholders in the school environment. This meeting aims to discuss the concept of learning that will be applied, develop technical implementation by the needs of students, and formulate the objectives of the activities to be in line with the school's vision of building students' characters who are noble, independent, and have a strong cultural awareness.

In addition to involving internal school parties, this plan also received support from parents, who played a role in providing input and supporting students' activeness in various local wisdom-based activities. The principal emphasized that the main objective of this plan is to instill the values of cooperation, creativity, and independence as part of students' character building, as well as strengthening inter-religious tolerance through the Pancasila Student Profile-based approach. With this approach, the school seeks to create an inclusive learning environment where every student can understand and appreciate differences in diversity.

Interviews with several teachers show that this planning is implemented by developing learning strategies that are not only theoretical but also practice-based. One of the methods applied is the integration of local culture into the curriculum, where local wisdom values are introduced and practiced in various subjects. In addition, the school also encourages the implementation of collaboration-based activities among interfaith students to strengthen healthy social interactions and build awareness of the importance of harmony in diversity. Thus, PAI lesson planning at SMP Negeri 2 Negara aims not only to improve students' academic competence but also to develop their characters as individuals who have social concerns and are oriented towards national values.

Based on the results of interviews that researchers conducted with Putu Agus Ariawan, a teacher who also teaches homeroom, he said:

"Usually, if we want to carry out any school program, it must be preceded by a meeting between teachers and committees, and so on. There, we also discuss in detail the concept of the event, like what, when, where, and how. Then, from here we are also free to have an opinion to determine the results of the meeting, which aims for activities to be carried out."

Similarly, the results of interviews conducted by the researchers with Ni Made Sribudi, a Hindu religion teacher at the school, revealed: *"Parental involvement is highly beneficial in the planning process, from the initial preparations before the event to providing valuable input for the implementation of the activity program."*

This sentiment was echoed by I Made Ratama, the school principal, who stated:

"One of the fundamental considerations in planning this activity is to instill values of mutual respect, appreciation, and collaboration among students. This aligns with the concept of the Pancasila Learner Profile, which is integrated into Islamic Religious Education (PAI) learning."

Based on the above, the concept of respecting and appreciating differences is also reflected in the first precept of Pancasila, "Belief in One God." This principle affirms that all citizens have the right to embrace and practice their respective religions. This perspective was also highlighted by I Komang Arjawana, the Vice Principal for Curriculum, who stated: *"Pancasila explicitly emphasizes the importance of appreciating diversity, particularly in terms of Indonesia's religious plurality. By acknowledging and understanding these differences, we can foster a high-quality culture of tolerance."*

Similarly, Luh Suryaningsih, a Christian teacher at the school, elaborated on the strategy for religious moderation: *"Our goal is to instill in students an appreciation for and love of local culture, in line with the principles of local wisdom upheld within the school environment."*

The learning strategy implemented is designed to ensure the successful execution of these activities. Through this approach, valuable lessons can be drawn regarding the importance of meticulous preparation through established procedures. Moreover, planning serves as a crucial framework that provides guidelines for these activities, ensuring their implementation aligns with the intended objectives and procedural standards.

The school principal has expressed strong support for the Pancasila Student Profile Strengthening Project (P5), stating: *"The strategic approach adopted in this program involves organizing committees, budgeting, and conceptualizing the event to ensure the school is well-informed about the activities being conducted, particularly those involving students."*

This habituation process is expected to serve as a means of instilling strong character in students from an early age. The principal further emphasized: *"PAI learning here integrates local wisdom into its implementation. This approach ensures that long-standing cultural values remain preserved and effectively applied, whether in public schools or madrasahs."*

The validity of these findings is supported by documentation-based data obtained from the research subjects, as outlined below:



Figure 1: Implementation of Religious Activities

Based on this, this school also gives freedom for creativity to students to find their identity according to their talent interests in a religious program called Male. From this, we can understand that the school makes it very easy for students to get the same rights in applying the learning process both structurally and non-structurally.

But in general, the madrasah uses various ways to enforce discipline on its students. When asked about the challenges faced in this regard, Head of Student Affairs and Counseling Instructor Ida Bagus Putu said: *"Of course, we, as the head of student affairs, are very supportive of this activity so that children can know exactly the local culture that exists."*

Based on the research subjects, it can be proven by the data obtained from the documentation, as follows:



Figure 2: Implementation of Male Activities

Any religious program that has a positive impact can provide good efforts to students, to preserve the existing culture that has been embedded for a long ago. So that

in the end they can continue as well as continue to improve local wisdom in the school, not to mention that the school is based on Hindu culture.

This is an indication that indirectly exists in the school, so that the teacher and principal become the mediators of the incident. I also made Ratama say in this regard, as follows: *"The obstacles that exist may be from technical errors sometimes, but it does not close the lack of essence of the activity. Activities that are delayed are not according to time or plan, that's something that often happens."*

The principal also said the same thing, as follows:

"Here, of course, the common hope is that this activity can provide good lessons to students to continue to recognize existing local culture so that in the future we will continue to make interesting programs that certainly do not leave and eliminate the local culture."

Implementation of Islamic Education Learning Based on Pancasila Student Profile

The implementation of Islamic Education (PAI) learning based on local wisdom at SMP Negeri 2 Negara is implemented through various activities designed to strengthen cultural awareness, togetherness, and diversity values in the school environment. One of the excellent programs that is part of this learning is the Male activity, which is the tradition of decorating eggs in the context of celebrating the Maulid of the Prophet Muhammad SAW. This program is not only part of strengthening religious values for Muslim students but also involves all school members, including non-Muslim teachers and students, who participate in its implementation. This shows the real application of the value of religious moderation, where every element of the school contributes to creating an inclusive and harmonious learning environment. Based on observations and interviews with the head of the curriculum, this program has been integrated into the school curriculum and is routinely implemented every year as part of local wisdom-based learning. To ensure the effectiveness of the program, the school applies several key strategies, including practice-based learning, where students are directly involved in local cultural activities to understand the values contained in them. In addition, cultural integration in the curriculum is also an approach used by incorporating local wisdom values into various subjects so that students can understand the relationship between science and their socio-cultural life. The school also encourages the implementation of interfaith activities, which allow students from different backgrounds to interact, work together, and understand the importance of the value of togetherness in diversity.

According to interviews with the school principal, the implementation of this program has had a significant positive impact on students, particularly in fostering tolerance and enhancing their understanding of local cultural values. This program functions not only as a medium for religious education but also as a platform for students to develop their creativity within a broader socio-cultural framework. Through these activities, students not only internalize religious values but also recognize the

importance of maintaining social harmony and fostering mutual respect in a diverse society.

This initiative aligns with the primary objective of Pancasila Student Profile-based learning, which aims to cultivate faithful students, devoted to God Almighty, and possessing noble character, as well as a deep appreciation for their cultural and social environment.

This perspective is further reinforced by an interview with Putu Agus Ariawan, a teacher and the head of student affairs, who stated: *"The implementation of male activities is very well done for the benefit of children who teach togetherness and independence through the profile of Pancasila students."*

Based on the results of interviews that researchers conducted with Ni Made Sribudi, a Hindu Religion teacher, he said: *"This activity is carried out every year at this school, by inviting all school parties and parents."* The same thing was also expressed by I Made Ratama, as the Principal, he said: *"Of course, what makes PAI learning special in its application is that it gives students creative freedom to engage in activities that enhance their local knowledge while integrating school culture."*

Similarly, I, Komang Arjawana, as the Waka Curriculum at the school, said: *"As a waka curriculum, too, it provides opportunities for students to participate in the activities of this program, where these activities have been carried out continuously."*

This was also conveyed by the teacher as waka student affairs at the school named Putu Agus Ariawan, he explained the strategy of religious moderation:

"The main thing in emphasizing habituation among religious people is mutual tolerance according to their respective beliefs, where all have the right to have the opportunity to carry out activities according to their respective beliefs."

Based on this, the principal is also very supportive of this P5, so he said that:

"Since this school is a culture known as a public school, we as a school community appreciate if Muslims in the school carry out these activities, which of course have become a culture in the school. We cannot eliminate the existing culture, moreover, this local wisdom has been cultivated in the district of this country."

In connection with this habituation, it is hoped that it will be able to provide a way for them to make students' identities so that they are embedded in character from an early age. He also said the same thing:

'This habituation program that continues to be carried out in PAI learning is by carrying out this male activity, which, by the way of implementation, is by decorating trees with decorative eggs according to their respective creativity.'

About this, social interactions among students today often lead to a speculative understanding from a single perspective, influencing them to associate primarily within their groups. Addressing this issue, one participant emphasized: *"The implementation of*

this program in schools is highly commendable, as it enables public schools to foster an atmosphere of exemplary religious moderation by promoting a sense of togetherness."

Similarly, madrasahs employ various approaches to cultivate unity among students. I Komang Arjawana, a teacher and the vice principal for curriculum affairs, highlighted some challenges in enforcing discipline among students in the final year of elementary school. He stated:

"The religious moderation implemented here is highly effective. In addition to the Male activity program, congregational Friday prayers are also conducted, all of which have been integrated into the school curriculum to enhance students' faith and devotion within their respective religious beliefs."

Furthermore, he emphasized the role of religious moderation in shaping students' character from an early age: *"Religious moderation plays a crucial role in character education, ensuring that moral values are instilled in students from a young age."*

Discipline is inherently aligned with character education, which fundamentally serves as a process of humanization and acculturation. Students who receive character education are more aware of their potential to uphold human values while becoming responsible and civilized individuals.

Echoing this perspective, the teacher and head of curriculum elaborated: *"Every Thursday, all students wear traditional attire corresponding to their respective religions. This practice instills the importance of unity and prevents passive speculation about religious and cultural differences."*

Additionally, Dewi Susanti, the vice principal for curriculum affairs, reinforced the importance of character development, stating: *"From this initiative, we understand that as students enter adolescence, character formation must be a primary focus in shaping competent and responsible learners."*

Evaluation of PAI Learning Based on Pancasila Learner Profile

Learning evaluation is conducted to measure the effectiveness of program implementation in instilling local wisdom values in students. This evaluation process not only focuses on the success of the activities but also on the extent to which the program can shape the character and cultural awareness of students. Based on the results of interviews with principals and teachers, the evaluation of local wisdom-based PAI learning at SMP Negeri 2 Negara is conducted through several mechanisms, including students' reflections on learning experiences, input from teachers regarding the effectiveness of the methods used, and analysis of the impact of activities on improving religious moderation and social interaction at school.

The evaluation results showed that, in general, the program had a positive impact on students' understanding of cultural values and diversity. However, some obstacles are still a challenge in the implementation of this program. One of the obstacles identified was the lack of participation of some students in culture-based activities, especially among students who still do not understand the benefits of this program for their personal and social development. In addition, there are technical barriers in the implementation of the program, such as limited supporting facilities and

implementation schedules that sometimes clash with other academic activities, causing students' involvement to be suboptimal. Another obstacle is the need to expand the scope of activities to be more inclusive, so that all students, without exception, can be actively involved in this program and feel the benefits directly.

To overcome these challenges, the school has taken various strategic steps to improve the effectiveness of the program. One of the steps taken is to strengthen parents' involvement in supporting students' activities, both through socializing the program and encouraging students to be more active in local wisdom-based activities. In addition, the school also gives appreciation to students who show active participation, both in the form of symbolic awards and by giving greater responsibility in organizing activities. Another effort made is to improve the integration of local wisdom values in various aspects of learning, both through curriculum alignment and through extracurricular activities that are more flexible and interesting for students.

With regular and objective data-based evaluations, the local wisdom-based PAI learning program is expected to continue to grow and provide wider benefits for students. The sustainability of this program also depends on adaptation and innovation in the implementation method, so that the cultural and national values taught can be more embedded in students' daily lives and become an integral part of their identity as the next generation of national character and insight (Gultom, 2020).

Relevant to the results of an interview conducted by researchers with I Komang Arjawana, as one of the teachers as well as the head of curriculum, he said: *"Usually, the evaluation carried out is only limited to providing constructive input or suggestions to improve the quality of future activity programs, so that in the future, it can run smoothly."*

Based on this, it is relevant to the results of interviews conducted by researchers with Ni Made Sribudi, a Hindu Religion teacher at school, who said: *"In PAI learning, the evaluation consists of asking students for reflections on how they feel and the activity system."*

This was also expressed by I Made Ratama, as the Principal, he said:

"One of the most important things in the implementation of evaluation is not to look for mistakes and shortcomings, but how we can get lessons from every activity we do, both now and in the future. Any activity must be good to instill character in students, by the profile of Pancasila students."

Based on the above, this was also expressed by I Komang Arjawan as Waka Curriculum at school, he said: *"In the Pancasila Alenia, it is also strongly emphasized to continue to uphold brotherhood by increasing the sense of unity and integrity so that everything can run smoothly and well."*

This was also conveyed by the waka of student affairs at the school named Putu Agus Sribudi, who explained the strategy of religious moderation:

"In addition to all that, the Pancasila student profile has been included in all learning as well, at this time, one of which is creative. From here, students can learn according to their wishes from any activity that aims for knowledge and skills, so that they can apply it in everyday life."

One of the evaluations that support this program of activities is to continue to be updated, but not lose the sense of essence that exists in the program of activities. So that these activities can run well. Based on this, the principal is also very supportive of this P5, so he said that: *"Before evaluating this activity, usually, all teachers express good appreciation to the school for opening up opportunities for other religions to carry out activities according to their beliefs here."*

In connection with this habituation, it is hoped that it will be able to provide a way for them to make students' identities embedded in character from an early age, so he also said the same thing: *"Usually, there are also students who do not participate in this activity properly, without a reasonable reason. Because they are also entering adolescence or maturity within themselves."*

Data from documentation provides evidence based on the research subject, which is as follows:



Figure 5: Activity with Male (Decorating Eggs)

Related to this, regarding the current association to get a speculative understanding from one side only, so that he wants to make friends according to their group. He also said, as follows:

"A teacher continues to provide good direction so that they can actively participate in these activities and be involved in the process of implementing these activities, not to mention that these activities are carried out together until the results are achieved with great joy. Because the momentum is religion, the school is very sorry if there are students who do not participate in this activity properly."

As expressed by the teacher as well as the head of student affairs, named Putu Agus Ariawan, in the obstacles that exist in the implementation of discipline, he stated that:

"The action taken by the school if there are students who do not participate is to give warnings and directions, as well as advice he gets for the behavior he has done."

However, he also directly conveyed the same thing; he stated: *"If it is still continuous, the parents will be called by giving the results of the violation points that exist in the student who directly takes over the school."*

Data from documentation provides evidence based on the research subject, which is as follows:



Figure 6: Implementation of Male Activities

The influence of this activity is very interesting because this activity is held every year because of the celebration or ceremony of Islam, which aims to improve the quality and quantity of this activity called male (decorating eggs) on the activities of the maulid of the Prophet Muhammad PBUH.

This, the teacher's waka curriculum also conveyed in this case, as follows:

"Indirectly, students of other religions do not participate, this is where the value of religious moderation arises to aim for local wisdom that continues to be improved every year, so that this activity continues to be carried out by the celebrations that exist in Islam."

Based on this, Dewi Susanti, as the Deputy Head of Curriculum, also said that:

"The thing that students need most is how these students can be embedded with good behavior by existing activities to continue to be carried out about being independent, creative, cooperating, and reasoning. These are all values or principles that exist in the content of the Pancasila student profile."

In order to increase the local wisdom of Muslim students at SMP Negeri 2 Negara, PAI learning is based on the Pancasila student profile, according to the interview data. Planning, implementation, and assessment are management components in this situation.

Discussion

Based on the research results, Islamic Religious Education (PAI) learning based on the Pancasila Student Profile at SMP Negeri 2 Negara has been implemented systematically through three main stages, namely careful planning, local culture-based implementation, and continuous evaluation. Planning is done by involving various parties, including the principal, teachers, and parents, to ensure that learning is not only oriented toward academic aspects but also integrates local wisdom and values (Arifin, Desrani, Ritonga, & Ibrahim, 2023; Fefta, Usman, Wicaksono, Utomo, & Murakami, 2023; Maisyarah et al., 2023). The implementation of the program is manifested in various culture-based activities, such as (*Male*) the tradition of decorating eggs in the celebration of the Prophet Muhammad's birthday, which aims to strengthen the values of togetherness and religious moderation. Program evaluation is conducted periodically to assess its effectiveness in shaping students' character as well as to identify challenges faced in its implementation.

The results of this study are in line with research conducted by Revaldy Gunawan (2023) at UIN Sultan Aji Muhammad Idris Samarinda, who examined the implementation of the Pancasila Student Profile in PAI learning at SMP Negeri 48 Samarinda. The findings in the study showed that the Pancasila Learner Profile-based learning strategy was able to increase students' awareness of religious and cultural values, a result that is also reflected in this study. In addition, this finding is supported by Karmila Bru Sebayang's research (2020) at Medan State University which highlights the role of teachers in instilling local wisdom values as part of Pancasila-based learning. The research emphasized the importance of lifelong learning in shaping students' character and morals through a local values-based approach.

In addition, research conducted by (Abidin, Fatawi, & Kausar, 2025; Danuwara & Giyoto, 2024; Erawadi & Setiadi, 2024; Haq, Wasliman, Sauri, Fatkhullah, & Khorri, 2022) showed that the integration of PAI values in the Pancasila Student Profile has a significant impact on strengthening student character in facing the challenges of globalization. This suggests that local value-based education not only strengthens students' cultural identity but also prepares them for the face of wider social changes. The results of this study also confirm the findings from Akhmad Khawani's (2022) research at Ahmad Dahlan University, which emphasized the importance of program evaluation in measuring the effectiveness of local wisdom-based learning. The evaluation results showed that students who were more active in culture-based activities had a stronger understanding of national and religious values, which in turn had a positive impact on their character building (Agus, Juliadharma, & Djamaluddin, 2023; Alimni, Amin, & Kurniawan, 2022; Faraji, Ezadpour, Rahrovi Dastjerdi, & Dolatzarei, 2022).

Thus, this study reinforces previous findings that Pancasila Student Profile-based learning is an effective approach to character development, particularly in fostering the values of religious moderation and local wisdom. Culture-based programs such as *Male* at SMP Negeri 2 Negara serve as an inclusive learning model that can be adapted by

other schools to integrate local cultural heritage into formal education (Lahmar, 2020; Suratmi, Hartono, & Diana, 2024). The success of this program demonstrates that local wisdom-based education not only enhances academic outcomes but also plays a crucial role in shaping students' social attitudes and promoting greater tolerance and inclusivity.

Based on the research findings and analysis, it can be concluded that the implementation of Pancasila Student Profile-based Islamic Religious Education (PAI) at SMP Negeri 2 Negara has significantly contributed to character development grounded in local wisdom. This program has proven effective in instilling values of collaboration, independence, and religious moderation while fostering interfaith harmony within the school environment (Hasan, Azizah, & Rozaq, 2023; Ma`arif et al., 2024; Ma`arif, Rofiq, & Sirojuddin, 2022; Umar, Ismail, Rahmi, & Arifin, 2024). With the active participation of all school stakeholders, this initiative serves as a viable learning model for cultivating students with a strong national identity and a deep appreciation for local cultural values.

As a recommendation for future research, a more in-depth analysis of the long-term impact of local wisdom-based learning on student character building is needed. In addition, it is also necessary to develop similar learning models that can be adapted in various schools in Indonesia, so that local wisdom values remain an integral part of the national education system. Thus, local wisdom-based education is not only part of the curriculum, but also the main strategy in shaping a generation that has a strong cultural identity, is tolerant, and is highly competitive in facing global challenges.

CONCLUSION

This research affirms that integrating Pancasila Student Profile (P5) values within Islamic Religious Education (PAI) at SMP Negeri 2 Negara exhibits unique characteristics, illustrating how Islamic religious education can be effectively adapted in a Hindu-based school environment. The primary finding of this study indicates that Hindu-based schools can inclusively internalize Islamic values without compromising the essence of diversity and interfaith harmony. This result demonstrates that religious education is not confined to homogeneous belief systems but can be effectively implemented in more pluralistic contexts with the appropriate approach.

In addition to reinforcing the P5 concept in religious education, this also enriches academic discourse by offering new insights into contextual and dialogical learning strategies used within Hindu-based school environments. The findings confirm the critical role of teachers and project-based learning methods in fostering student character while shedding light on how these strategies can be adapted to schools' cultural and religious diversity.

This study does have some limitations that warrant further consideration. Variations in student understanding based on grade level and socio-economic background were not thoroughly explored despite their potential influence on the effectiveness of P5 implementation in religious education. Additionally, the research methodology relied primarily on observations and interviews, suggesting the need for

supplementary quantitative approaches to provide a more comprehensive analysis of the impact of P5 on students' character development. Therefore, future research should investigate how implementing P5 in religious education can be further strengthened and tailored to diverse school contexts across Indonesia. Enhancing teaching methods, strengthening stakeholder collaboration, and developing more systematic strategies are essential to ensure that education based on Pancasila values continues to contribute to the character development of future generations with a nationalistic perspective and an inclusive spirit..

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