

INTEGRATION OF PANCASILA AND RAHMATAN LIL 'ALAMIN PROFILES IN MADRASAH ALIYAH AL IMAN PONOROGO CURRICULUM

Sri Wulandari

MA Al Iman, Babadan, Ponorogo, Jawa Timur, Indonesia

Email: wulandari130688@gmail.com

DOI: 10.21154/edusia.v2i2.633

Received: 2023-02-16

Revised: 2023-03-21

Approved: 2023-09-04

Abstract: Education plays a central role in shaping the character and quality of human resources. Quality education does not only focus on knowledge transfer, but also on the formation of students' morals, personalities, and skills. This study discusses the implementation of the Pancasila and Rahmatan Lil 'Alamin student profile strengthening project in Madrasah Aliyah Al Iman Ponorogo, Indonesia. Research shows the success of madrasahs in implementing curriculum principles in accordance with Ministry of Religious Affairs guidelines. However, there are weaknesses in equitable distribution and improvement of the quality of education, especially for Students with Special Needs. Project implementation involves intracurricular and extracurricular activities, focusing on specific subjects. While there have been efforts to shape learners' attitudes, research recommends improvements, including the addition of principles for inclusiveness and educational equity. Involving stakeholders, such as parents and organizations related to GDP, is also considered crucial. Overall, the implementation of the curriculum at MA Al Iman reflects a commitment to the formation of character, religious values, and nationality in accordance with the objectives of national education.

Keywords: Curriculum, Pancasila, Rahmatan Lil' Alamiin

INTRODUCTION:

Education has an important role in the formation of character and quality of human resources. Education is not only about knowledge transfer, but also shaping students' morals, personalities, and skills.¹ Quality and effective education not only focuses on cognitive aspects, but also pays attention to the moral and social development of students.²

Education aims to provide students with a solid scientific foundation and knowledge. In the era of globalization and information technology, science is the main key to compete in various fields.³ Good learning can help students understand complex concepts, encourage creativity, and improve their analytical power. Through

¹ Nunung Erlinung, "Peranan Guru Pendidikan Agama Islam (PAI) Dalam Membentuk Akhlak Peserta Didik," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (2022): 417-26.

² Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580-97.

³ M Isnando Tamrin, "Peningkatan Sumber Daya Manusia Dalam Lembaga Pendidikan Agama Non Formal Di Era Global," *Menara Ilmu* 13, no. 2 (2019).

a good education, students can develop the intellectual skills necessary to overcome the challenges of the modern world.

In addition to science, the formation of character and morals of students is an aspect that is no less important. Education should create an environment that supports moral and ethical development. Learning is not only about what is taught in the classroom, but also how students can apply these values in everyday life. The formation of good morals helps students become responsible individuals, care for the surrounding environment, and have integrity.⁴

Education is not only for the benefit of individuals, but also has a significant impact on the development of the nation's character. Students who have good scholarship and strong morals will become agents of positive change in society. By providing good education, we invest in the formation of a generation capable of overcoming challenges and bringing positive change to society.⁵

Responding to the urgency of the role of education above, for a long time in Indonesia Islamic educational institutions have been established, namely Islamic boarding schools that not only teach about religious and general knowledge, but also teach about akhlak and provide provisions to their students to face life and are ready to play a role in society, nation, and religion.⁶ Islamic boarding school is basically an educational institution that implements a dormitory or cottage system (lodging) as a shared residence as well as a place to study students under the auspices and supervision of a Kyai and Ustadz. The presence of pesantren makes its own mind for two reasons, namely first, pesantren are present to respond to social changes and the problem of moral decadence in society. Second, the establishment of pesantren is to disseminate Islamic teachings throughout the wider community as an effort to carry out the obligations of Islamic religion.⁷

Madrasah Aliyah Al Iman Putri is a formal school based on religious education under the auspices of the Al Iman Putri Islamic Boarding School located in Ponorogo Regency, East Java, Indonesia. MA Al Iman Putri teaches formal education in the fields of general science and religion which refers to the curriculum and learning system based on KMI (*Kulliyatul Muallimat Al Islamiyah*), the Ministry of Religious Affairs, and the Ministry of Education. One of the principles in the Operational Curriculum of Madrasah Aliyah Al-Iman is prepared by accommodating the needs of students to develop 21st century skills which include the integration of KDP

⁴ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61-82.

⁵ Gina Fikria Sofha et al., "PERAN PENDIDIKAN KEWARGANEGARAAN TERHADAP PEMBANGUNAN KARAKTER BANGSA," *Advanced In Social Humanities Research* 1, no. 4 (2023): 408-20.

⁶ Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter."

⁷ M Ag Khoiriyah, *Manajemen Pesantren Di Era Globalisasi* (Airlangga University Press, 2022).

(Character Education), Religious Moderation, literacy, 5C (Creative, Critical thinking, communicative, Collaborative and computational skills), and HOTS (Higher Order Thinking Skill).⁸

To respond to the new education policy implemented by the Ministry of Religious Affairs related to the Strengthening the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile (P5 PPRA), in the preparation of the new learning curriculum at MA Al Iman adopted and internalized the main aspects of P5 PPRA into the new curriculum. This is also in line with the learning commitment implemented by MA Al Iman which aims to update and improve the quality of the education system, as well as ensure that students receive quality education, relevant, and in accordance with the demands of society and the latest technology.⁹

Based on the background above, this study wants to examine more deeply related to the implementation of the student profile of Pancasila and rahmatan lil 'alamin in the learning curriculum at Madrasah Aliyah Al Iman Putri Babadan Ponorogo based on the Merdeka Belajar curriculum. This research is new research because there has never been a research theme that focuses on the above problems.

DISCUSSION

1.1 Theory on the Preparation of Educational Curriculum

Etymologically, curriculum comes from the Greek *curir* which means runner and *curare* which means a place to gallop. So, the term curriculum comes from the world of sports in ancient Rome in Greece, which contains the meaning of a distance that must be traveled by runners from the star line to the finish line. In Arabic, the word curriculum is usually expressed with *manhaj* which means the bright path traveled by humans in various areas of life. While the educational curriculum (*manhaj al-dirasah*) in the *tarbiyah* dictionary is a set of planning and media that is used as a reference by educational institutions in realizing educational goals.¹⁰

The curriculum directs all forms of educational activities for the achievement of educational goals. The curriculum is also an educational plan, providing guidelines and guidelines on the type, scope, and sequence of content, as well as the educational process.¹¹ Thus, the curriculum has an important position, both in formal and non-formal education because it provides direction for the occurrence of the educational process.

⁸ Tim Penyusun Kurikulum, *Kurikulum Operasional Madrasah Aliyah Al Iman Putri* (Ponorogo: MA Al Iman Ponorogo, 2022), 3.

⁹ Tim Penyusun Kurikulum, 2.

¹⁰ Nurmadiyah Nurmadiyah, "Kurikulum Pendidikan Agama Islam," *Al-Afkar: Jurnal Keislaman & Peradaban* 2, no. 2 (2014): 43.

¹¹ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktik* (Rosda, 2020).

The curriculum usually contains content and subjects. The curriculum is also often understood with a number of subjects that must be taken and studied by students to acquire a certain amount of knowledge. Where, the subject is seen as the experience of parents or intelligent people in the past, where elections are held and then arranged systematically according to certain and logical rules. These subjects fill the subject matter presented to students to obtain a number of knowledges that is useful for them in the future.¹²

Robert S. Zais suggests four foundations for curriculum development, namely: *Philosophy the nature of knowledge, society and culture, the individual, and learning theory*. The curriculum as a system consists of four components, namely objectives, content/material, learning process, and evaluation components.¹³

The curriculum component that contains objectives, which consists of: First, institutional goals, meaning the goals to be achieved by the school as a whole include aspects, knowledge, skills, attitudes and values. Second, curricular objectives, are goals to be achieved by each field of study in the curriculum, covering aspects; knowledge, skills, attitudes, and values. Third, instructional objectives, are the elaboration of curricular goals and their achievement is assigned to each subject.

While the content component, which is everything that is given to children in teaching and learning activities in order to achieve the goal so that students thus gain learning experience. The component of the learning method or process, teaching is how students obtain learning experiences to achieve the goals of the curriculum method regarding the process of achieving goals.¹⁴

The curriculum as a tool used to develop children's abilities completely, especially the ability to solve problems faced daily, needs to think about what experiences are needed by students to meet these needs. By considering the product to be achieved, the dimension of development must follow *the pattern of the how not the what*, namely how the content arranged in the educational design is able to summarize the experience of students to achieve intellectual autonomy, thus providing the ability to think independently in solving new problems that have never been obtained in school.¹⁵

Listening to the urgency, curriculum developers in preparing the curriculum pay attention to two factors, namely terminal competence and relevance to the world of work. Terminal competence is intended, competence to achieve educational goals

¹² Bahrum Subagiya, "Pengembangan Kurikulum Dan Teori-Teori Belajar Di Program Studi Pendidikan Agama Islam Universitas Ibn Khaldun Bogor," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 3, no. 2 (2022): 71.

¹³ Abdul Majir, *Dasar Pengembangan Kurikulum* (Deepublish, 2017).

¹⁴ Majir.

¹⁵ Mohamad Mustafid Hamdi, "Konsep Pengembangan Kurikulum," *Intizam: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2017): 1-18.

through all learning activities and experiences so that participants can develop potential through knowledge and skills taught in schools. Relevance to the world of work is intended, what is learned in school in accordance with the type of employment to which it aspires and is in line with its talents and abilities. The curriculum is a series of plans and arrangements regarding objectives, content and learning accompanied by methods used as guidelines for implementing learning activities in achieving certain goals. The function of the curriculum in the educational process is as a tool to achieve educational goals. So, this means that as an educational tool, the curriculum has important and supporting parts that can support its operation properly. These parts are called components. The curriculum as a tool to achieve educational goals has interrelated components, interacting in order to support them to achieve that goal. The curriculum has five main components, namely: (1) curriculum objectives; (2) curriculum content/materials; (3) learning strategies; (4) curriculum organization and (5) curriculum evaluation. The five components have a close relationship and cannot be separated from one another.¹⁶

Curriculum objectives play a very important role in the educational process, because the objectives will direct all educational activities and other curriculum components. Therefore, formulating a curriculum must consider several things such as; Based on the development of demands, needs and conditions of society, based on thoughts and directed at the achievement of philosophical values, especially the philosophy of the state or underlying an education.¹⁷

2.1 Project on Strengthening the Profile of Pancasila Students and the Profile of Rahmatan Lil 'Alamiin Students (P5 PPRA) in the Independent Curriculum

The madrasah curriculum carries two major tasks, namely; 1) equip students with competencies and life skills to be able to face the challenges of their time, and 2) pass on cultural characters and noble values to the next generation of the nation so that the role of future generations cannot be separated from cultural roots, religious values and noble values of the nation. To carry out these two great mandates, the curriculum must always dynamically develop to answer the demands of the times. Change will continue to happen. The eternal thing in this world is change itself.¹⁸

This change at least occurs in the demands of the global world. The modern world and the global economy no longer give great credit to a person because of what is known, because technology has provided the required knowledge. But the modern world values a person more for what can be done with that knowledge.

¹⁶ Hamdi.

¹⁷ Nurul Huda, "Manajemen Pengembangan Kurikulum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 52-75.

¹⁸ Tim Penyusun, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin* (Jakarta: Direktur Jenderal Pendidikan Islam, Kemenag RI, 2022).

Thus, the madrasah curriculum should not only focus on what knowledge must be mastered by students, but more importantly equip students with competencies, life skills, and ways of thinking and behaving to anticipate and respond to the ever-changing situation. An independent curriculum that will guide providing choices to shape character, foster the courage to think critically, creatively and innovatively must continue to be developed. In addition, religious values as the spirit of madrasah must be instilled in an integrated manner in line with curriculum implementation. So that the value of religiosity colors the way of thinking, behaving and acting of madrasah residents in carrying out educational praxis and policies.¹⁹

Pancasila Student Profile and Rahmatan lil Alamin Student Profile, hereinafter referred to as student profile, are students who have a mindset, attitude and behavior that reflects the noble values of universal Pancasila and upholds tolerance for the realization of national unity and unity and world peace. Student Profile also has knowledge and thinking skills, including: critical thinking, problem solving, metacognition, communication, collaboration, innovative, creative, information literacy, piety, noble character, and moderation in religion.²⁰

The Pancasila student profile is designed to provide an answer to one big question about students with what kind of profile or competence will be produced by our education system, especially now that we are faced with an era of disruption, so it is hoped that with education students can be equipped to become superior, productive humans, and can become democratic citizens and can participate in sustainable global competition and do not forget these things are also accompanied by paying attention to internal factors related to the ideology and ideals of the Indonesian nation.²¹

The Pancasila Student Profile is one of the efforts in improving the quality of education in Indonesia which prioritizes character building. In the current era of globalization technological advancement, the role of value and character education is needed in order to provide a balance between technological development and human development.²² Strengthening the profile of Pancasila students focuses on instilling character as well as abilities in daily life instilled in individual students through school culture, intracurricular and extracurricular learning, projects to strengthen the profile of Pancasila students as well as Work Culture.²³ This is in accordance with the answer

¹⁹ Tim Penyusun.

²⁰ Tim Penyusun.

²¹ Ana Widyastuti, "Implementasi Proyek Penguatan Profil Pelajar Pancasila Dalam Kurikulum Merdeka PAUD," *REFEREN* 1, no. 2 (2022): 189–203.

²² Imas Kurniawaty, Aiman Faiz, and Purwati Purwati, "Strategi Penguatan Profil Pelajar Pancasila Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5170–75.

²³ Restu Rahayu et al., "Implementasi Kurikulum Merdeka Belajar Di Sekolah Penggerak," *Jurnal Basicedu* 6, no. 4 (2022): 6313–19.

to a big question in the education system in Indonesia. The Pancasila student profile was created as an answer to one big question, about what kind of competence the Indonesian education system wants to produce. These competencies include being competent, having character and behaving in accordance with the values of Pancasila.²⁴



Gambar 1 Enam Dimensi Profil Pelajar Pancasila
Sumber: Kementerian Pendidikan dan Kebudayaan (2021)

From the explanation above, it becomes the basis for formulating the Pancasila student profile, which has six competencies. The six competencies are as follows; (1) have faith and fear in God Almighty and have noble morals, (2) single celebrity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. Because these competencies are interrelated and mutually reinforcing, the Pancasila student profile not only focuses on cognitive abilities, but also focuses on attitudes and behaviors according to the identity of the Indonesian nation which is also a global citizen. Indonesia has an educational vision, namely "Realizing an advanced Indonesia of sovereignty, independence, and personality through the creation of Pancasila students". Pancasila students are lifelong students who have competence, character, and behave in accordance with the values of Pancasila. Thus, one of the efforts in realizing the profile of Pancasila students is to implement an independent curriculum. The six dimensions mentioned above should be integrated into all aspects of learning so as to influence and be visible in both child and teacher behavior. Efforts to ground the content of these noble values in early childhood are a challenge. Therefore, teacher creativity is needed to package learning activities that are interesting, fun, integrated with real life and the surrounding environment. As stated

²⁴ Nadiem Anwar Makarim and Dian Wahyuni, "Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran," 2022.

by Ki Hadjar Dewantara that learning knowledge alone is not enough, learners need to use the knowledge in real life.²⁵

In addition to applying the Pancasila student profile above, at the same time students also practice moderate religious values, both as Indonesian students and global citizens. The values of religious moderation include: 1. Civilized (*ta'addub*); 2. Exemplary (*qudwah*); 3. Citizenship and nationality (*muwatanah*); 4. Taking the middle way (*tawassuṭ*); 5. Balanced (*tawāzun*); 6. Straight and firm (*I'tidāl*); 7. Equality (*musāwah*); 8. Deliberation (*syūra*); 9. Tolerance (*tasāmuh*); 10. Dynamic and innovative (*taṭawwur wa ibtikār*); The picture of the learner as profiled above can be illustrated below;

Figure 2; Pancasila Student Profile Achievement Overview and Student Profile Rahmatan Lil 'Alamiin²⁶



3.1 The Need for Pancasila Student Profile Strengthening Project and Rahmatan Lil Alamin's Student Profile

The Pancasila Student Profile Strengthening Project and Rahmatan lil Alamine Student Profile are a means of providing opportunities for students to "experience knowledge" as a process of strengthening character as well as an opportunity to learn from the surrounding environment. In this student profile project activity, students have the opportunity to learn important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life so that students can take real action in answering these issues according to their

²⁵ Widyastuti, "Implementasi Proyek Penguatan Profil Pelajar Pancasila Dalam Kurikulum Merdeka PAUD."

²⁶ Tim Penyusun, *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin*.

learning stages and needs. The student profile strengthening project is expected to inspire students to contribute to the surrounding environment.²⁷

Strengthening student profile projects is expected to be an optimal means in encouraging students to become lifelong learners who are competent, characteristic, and behave in accordance with the values of Pancasila, and Islam Rahmatan Lil Alamin.²⁸ Strengthening the Student Profile Project can also be used as a means for students to become students who become a blessing for all mankind. Can maintain traditions and sow friendly and moderate religious ideas in Indonesian diversity without having to uproot existing traditions and cultures based on human values.²⁹

Between the Pancasila Student Profile and the Rahmatan lil Alamin Student Profile is a breath that strengthens each other. Both stand on the philosophy of Pancasila, which respects diversity and humanity to create a safe, peaceful, peaceful and prosperous Indonesia.³⁰

4.1 Overview of Project Implementation of Pancasila Student Profile and Rahmatan Lil Alamin Student Profile

A project is a series of activities to achieve a specific goal by analyzing and implementing a challenging theme. Projects are designed so that students can investigate, solve problems, and make decisions. Students work within scheduled periods of time to produce works, products, and/or actions. The Strengthening Pancasila Student Profile and Rahmatan lil Alamin Student Profile Project is interdisciplinary learning in observing and thinking of solutions to problems in the surrounding environment to strengthen various competencies in the Student Profile. A brief overview of the implementation of the two profile strengthening projects is as follows:

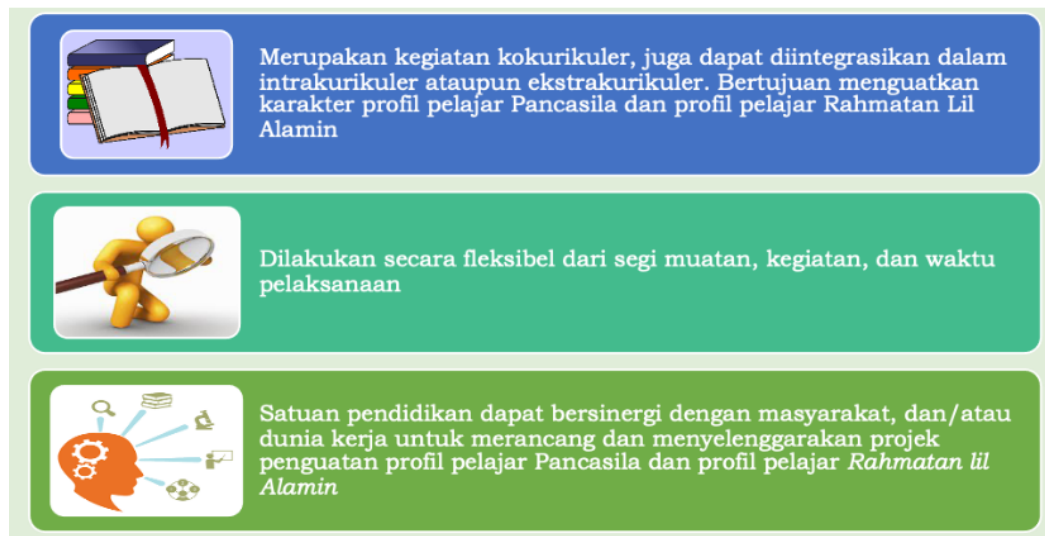
²⁷ Rohmat Bakti Nugroho, "Kesetaraan Gender Dalam Implementasi Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin Dalam Kurikulum Merdeka," in *Proceeding Annual Conference on Madrasah Teacher*, vol. 5, 2022, 1-6.

²⁸ Agus Akhmadi, "STRATEGI PENGEMBANGAN PROFIL PELAJAR PANCASILA RAHMATAN LIL "ALAMIN MELALUI LAYANAN BIMBINGAN DAN KONSELING DI MADRASAH," *Jurnal Perspektif* 15, no. 2 (2022).

²⁹ Babun Suharto, *Moderasi Beragama; Dari Indonesia Untuk Dunia* (Lkis Pelangi Aksara, 2021).

³⁰ Tim Penyusun, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin*.

Figure 3; Implementation of the Pancasila Student Profile Strengthening Project and Rahmatan Lil Alamin's Student Profile



5.1 Implementation of Pancasila and Rahmatan Lil 'Alamin Student Profile in the Learning Curriculum at Madrasah Aliyah Al Iman Putri Babadan Ponorogo Based on the Independent Learning Curriculum

5.1.1 Principles of Madrasah Operational Curriculum Preparation at MA Al Iman

The principles of preparing the operational curriculum at MA Al-Iman include several aspects. First, the curriculum is learner-centered with a focus on learning that meets the diversity of potentials, developmental needs, learning stages, and interests of learners. Second, the curriculum must be contextual, showing distinctiveness that is in accordance with the characteristics of the educational unit, socio-cultural context, and environment. The language used in this curriculum must also be straightforward, concise, and easy to understand, as well as essential by containing all elements of important information needed and used in MA Al-Iman. In addition, the fourth principle is that the curriculum must be accountable, meaning that it can be accounted for because it is data-based and actual. Finally, the fifth principle emphasizes the importance of involving various stakeholders in the development of the Madrasah curriculum. This includes the participation of education unit committees as well as various parties such as parents, organizations, with coordination and supervision of the education office and the Ministry of Religious Affairs office in accordance with their authority.³¹

³¹ Tim Penyusun Kurikulum, *Kurikulum Operasional Madrasah Aliyah Al Iman Putri*.

The principles of preparing the madrasah operational curriculum implemented by MA Al Iman are in accordance with the madrasah operational curriculum preparation standards contained in the madrasah operational curriculum development guidelines set by the Directorate General of Islamic Education of the Ministry of Religious Affairs in 2022. In the guide, there are 6 principles for the preparation of the madrasah operating curriculum including; (1) **Learner-centered**, that is, learning must meet the diversity of potential, developmental needs and learning stages, as well as the interests of students. (2) **Contextual**, showing distinctiveness and in accordance with the characteristics of madrasah, socio-cultural and environmental contexts as well as the world of work and industry (specifically MAK) and showing the characteristics or specificity of Students with Special Needs (specifically inclusive madrasahs). (3) **Essential**, which contains all elements of important / main information needed and used in madrasah. The language used is straightforward, concise and easy to understand. (4) **Accountable**, accountable because it is data-based and actual. (5) **Involving various stakeholders**. The development of the madrasah curriculum involves the madrasah committee and various stakeholders, including parents, organizations, various centers and the world of work (for MAK), under the coordination and supervision of the Ministry of Religious Affairs in accordance with its authority. (6) **Equity and Quality Improvement**. The development of the madrasah curriculum is oriented as an effort to equalize opportunities to obtain educational services and improve the quality of education that can provide access to all students and respect differences, including GDP.³²

If referring to the principles in the guide, there is 1 principle that is not implemented by MA Al Iman in formulating the madrasah operational curriculum. The importance of the principle of equity and quality improvement in the preparation of the madrasah operational curriculum cannot be ignored. This principle carries the idea of fairness in education, ensuring that every learner has equal access to educational services. In other words, the principle of equity aims to address inequalities that can arise due to various factors, such as geographic location, economic background, or special needs.

More than just ensuring equitable access, the principle of quality improvement supports efforts to improve the overall standard and quality of education. A well-designed madrasah curriculum ensures learners acquire relevant knowledge and skills, preparing them for real-world challenges.

³² Tim Penyusun Direktorat KSKK Madrasah, *Panduan Pengembangan Kurikulum Operasional Madrasah* (Jakarta: Direktur Jenderal Pendidikan Islam, Kemenag RI, 2022).

The importance of equity and quality improvement is also reflected in the appreciation of differences among learners. This principle teaches that each individual has unique and different learning needs. By recognizing and appreciating this diversity, the educational environment can become more inclusive, supporting the full development of each individual's potential.

This principle also contributes to equality of opportunity, ensuring that all learners have an equal opportunity to achieve success in education. It's not only about providing access, but also about creating an environment where every individual can thrive in the absence of unfair barriers.³³

Through the application of the principles of equity and quality improvement, madrasah can become an agent of community empowerment. Equitable and quality education provides individuals with the ability to contribute positively to society, reduce social inequality, and promote common welfare.

The importance of this principle is not only at the institutional level, but also in shaping an inclusive and equitable future for future generations. Thus, the principle of equity and quality improvement is not only a guide in the preparation of the madrasah curriculum, but as a strong foundation for building a fair, quality, and sustainable education system.

6.1 Substance of Operational Curriculum Components of Madrasah Al Iman Ponorogo

The components of the madrasah operational curriculum in the madrasah operational curriculum development guide consist of;

The characteristics of Madrasah from context analysis obtained an overview of the characteristics of madrasah, students, educators, education staff, infrastructure, partnerships, potential sources of funds and socio-cultural environment. Madrasah needs to identify the differentiation of each advantage according to the characteristics possessed. For MAK, characteristics also surround its expertise program.

Vision, Mission, and Goals.

- a. Vision, describes how learners become subjects in the long-term goals of the Madrasah and the intended values based on the results of the analysis of the characteristics of the madrasah. The values that underlie the implementation of learning so that students can achieve the Pancasila Student Profile and Rahmatan lil Alamin Student Profile in accordance with the Graduate Competency Standards. As for RA, it refers to the Child Development Achievement Level Standard (STPPA).

³³ Siti Hajar and M G Sri Roch Mulyani, "Analisis Kajian Teoritis Perbedaan, Persamaan Dan Inklusi Dalam Pelayanan Pendidikan Dasar Bagi Anak Berkebutuhan Khusus (ABK)," *Jurnal Mitra Swara Ganesha* 4, no. 2 (2017).

- b. Mission; The mission answers how the madrasah achieves its vision. Important values that are prioritized during carrying out the mission Goal, the ultimate goal of the madrasah curriculum that has an impact on students.

The purpose of illustrating the important stages (milestone) and in line with the mission, the madrasah strategy to achieve educational goals, Competency/characteristics which is the speciality of a madrasah graduate and in line with the Pancasila Student Profile and Student Profile of Rahmatan lil Alamin.

- a. Organizing Learning The madrasah way; manage curriculum content in one time span and learning load as well as how to manage learning to support Learning Outcomes (CP) and Pancasila Student Profile and Rahmatan lil Alamin Student Profile in accordance with Graduate Competency Standards. The organization of learning consists of; extracurricular, intracurricular, and Strengthening Pancasila Student Profile and Rahmatan lil Alamine Student Profile Project.
- b. Learning Planning Learning planning covers the scope of Madrasah and the scope of classes. Learning plans for the scope of Madrasah such as the preparation of Learning Outcomes (have been determined by the government), the flow of learning objectives complete with the big picture of assessment and learning resources that include intracurricular activities as well as projects to strengthen student profiles and planning priority Madrasah programs. Learning plans for class scope such as lesson implementation plans or teaching modules, teaching devices. To document this lesson plan, Madrasah simply attaches several examples of teaching tools or forms of activity plans that represent the core of the learning series in the appendix. For madrasahs whose classes have PDBK, Learning Planning is made accommodating according to the conditions, characteristics and specificities of students.³⁴

Based on the curriculum components in the curriculum development guide above on the aspects/components of madrasah characteristics based on context analysis, the curriculum prepared by MA Al Iman already covers all aspects in these components and is analyzed based on empirical conditions that exist in MA Al Iman. However, the weakness of the analysis method and the data submitted is just descriptive analysis without being supported by in-depth analysis steps based on certain methods. The data submitted has also not been explored in depth.

Meanwhile, based on the components of vision, mission, and goals based on the guidelines above, the MA Al Iman curriculum has included a clear and measurable vision, mission, and goals, so that it can be used as a reference in the formation of learning planning. In substance, the Vision, Mission, and Objectives set are also in accordance with the main substance in the curriculum development guide.

³⁴ Tim Penyusun Direktorat KSKK Madrasah, *Panduan Pengembangan Kurikulum Operasional Madrasah*.

In the context of the MA Al Iman curriculum, the organization of learning is carefully designed in accordance with curriculum development guidelines. This approach includes aspects of time, learning load, and how learning is managed. Organizing is carried out by paying attention to time efficiency, so that curriculum content can be delivered within the appropriate time span. Furthermore, how to manage learning is directed to support Learning Outcomes (CP) and Pancasila Student Profile and Rahmatan lil Alamine Student Profile. This indicates that the organization of learning is not only routine, but also directed to achieve specific goals related to graduate competence and student character.

Within the framework of organizing learning, there are various components that are integrated, including extracurricular, intracurricular, and the Pancasila Student Profile Strengthening Project and the Rahmatan lil Alamine Student Profile. The existence of these components reflects the holistic approach adopted in shaping the learning experience of learners. Extracurricular and intracurricular activities are not only seen as additional activities, but rather as an integral part of character-building and skill-building efforts.³⁵

The importance of achieving the Graduate Competency Standard is also reflected in the organization of this learning. All learning activities are directed to support the achievement of established competency standards, demonstrating consistency with overall curriculum objectives. In addition, the organization of learning in the MA Al Iman curriculum emphasizes strengthening the Pancasila Student Profile and the Rahmatan lil Alamine Student Profile. This reflects the attention given to Islamic and national values in shaping the character of students, in line with the mission and vision of the madrasah.³⁶

Holistically, the approach in organizing learning at MA Al Iman not only focuses on delivering academic material, but also takes into account aspects of character development, values, and skills. Timing, integration of various learning components, and application of pedagogical principles support the achievement of curriculum objectives and meaningful learning experiences for learners.

Learning planning in the MA Al Iman curriculum includes two scopes, namely Madrasah as a whole and grade level. In planning learning for Madrasah, there is a focus on preparing Learning Outcomes that have been determined by the government. This demonstrates the obligation of madrasahs to comply with national standards and ensure that learning objectives include officially established competencies. In addition, there is a flow of learning objectives that is equipped with a big picture assessment and learning resources. This provides clear guidance for

³⁵ Tim Penyusun Kurikulum, *Kurikulum Operasional Madrasah Aliyah Al Iman Putri*.

³⁶ Tim Penyusun Kurikulum.

teachers in designing learning processes, determining how to assess student understanding, and identifying appropriate learning resources.

The importance of intra-curricular activities and student profile strengthening projects is also reflected in lesson planning. This holistic approach suggests that the learning experience is not only limited to formal subject matter, but also includes additional activities designed to enrich the character building and values of learners.

In addition to the scope of Madrasah, learning planning also focuses on the scope of classes. Here, there are lesson plans or teaching modules, as well as teaching tools. This documentation is the foundation for teachers in carrying out learning in class and ensuring that the material delivered is in accordance with the curriculum plan.

The importance of adjusting learning planning for Students with Special Needs (PDBK) shows the inclusivity of madrasahs. This accommodating planning reflects concern for the individual needs of students, in accordance with the principles of diversity and empowerment of each individual.

Overall, the lesson planning in the MA Al Iman curriculum creates a solid foundation for effective teaching and learning. By aligning planning with curriculum development guidelines, madrasahs provide a clear direction for achieving educational goals and shaping meaningful learning experiences for learners.

7.1 Implementation of Pancasila and Rahmatan Lil 'Alamin Student Profile in the Learning Curriculum at Madrasah Aliyah Al Iman Putri Babadan Ponorogo

The Pancasila student profile strengthening project is a project-based co-curricular activity designed to strengthen efforts to achieve competence and character in accordance with the Pancasila student profile prepared based on the Graduate Competency Standards. The implementation of the Pancasila student profile strengthening project is carried out flexibly, in terms of content, activities, and implementation time. The Pancasila student profile strengthening project is designed separately from the intracurricular. Project objectives, payloads, and learning activities do not have to be tied to intracurricular objectives and subject matter. Education units can involve the community and/or the world of work to design and organize projects to strengthen the profile of Pancasila students.³⁷

The project of strengthening the Pancasila Student Profile and strengthening Rahmatan Lil 'Alamiin in Madrasah Aliyah Al-Iman takes an allocation of 20-30% (twenty to thirty percent) of the total class hours for 1 (one) year. The time allocation for each project to strengthen the profile of Pancasila students is not the same. One project is done with a longer duration of time than the other project. In terms of implementation time management, projects can be implemented by adding up the

³⁷ Mohamad Rifqi Hamzah et al., "Proyek Profil Pelajar Pancasila Sebagai Penguatan Pendidikan Karakter Pada Peserta Didik," *Jurnal Jendela Pendidikan* 2, no. 04 (2022): 553-59.

allocation of project lesson hours from all subjects and the total amount of implementation time of each project.³⁸

Madrasah Aliyah (MA) Al Iman follows government guidelines in formulating learning topics by setting main themes. The project of strengthening the profile of Pancasila students is directed at themes such as Sustainable Living, Local Wisdom, Bhineka Tunggal Ika, Build the Spirit and Body, Pancasila Democracy, Engineering and Technology to Build the Republic of Indonesia, Entrepreneurship, and Work. Students are encouraged to understand and respond to crucial issues, such as environmental sustainability, local wisdom, plurality of nations, physical and mental health, Pancasila democracy, technological innovation, entrepreneurship, and job readiness.³⁹

Each theme has a specific focus, for example, the theme Sustainable Living encourages learners to be aware of the impact of human activities on the sustainability of life. Similarly, the theme of Pancasila Democracy teaches learners about general democracy and Pancasila democracy, as well as how they can play a role in maintaining democracy. The theme of Engineering and Technology emphasizes the development of critical and innovative skills to create technological products that benefit society. The theme of Entrepreneurship spurs learners to identify the potential of the local economy and develop creativity and entrepreneurial skills.⁴⁰

Madrasahs are given the flexibility to develop these main themes according to the context and learning needs of students. This approach ensures relevance and diversity in learning, linking understanding of concepts with practical experience in everyday life and the world of work.

Project-based learning to strengthen the character of Pancasila Students is designed for the achievement of the profile of Pancasila and Rahmatan Lil 'Alamiin students according to the phase of students, and nevertheless can also be related to learning outcomes in all subjects simultaneously and not just in one particular subject, for example Pancasila Education or PAI and Arabic.⁴¹

Project activities to strengthen the profile of Pancasila Students and rahmatan lil Alamiin can be carried out in integration or collaboration of several subjects. One project can be done with a longer duration of time than another project. In terms of time management, projects can be implemented separately or integrated with other project-based learning. The implementation of each project does not have to be timely.

The Rahmatan lil 'Alamiin Student Profile Strengthening Project in MA is focused on cultivating religious moderation which can be implemented through

³⁸ Tim Penyusun Kurikulum, *Kurikulum Operasional Madrasah Aliyah Al Iman Putri*.

³⁹ Tim Penyusun Kurikulum.

⁴⁰ Tim Penyusun Kurikulum.

⁴¹ Tim Penyusun Kurikulum.

programmed activities in the learning process and habituation in supporting moderate attitudes. Habituation is formed by conditioning the learning atmosphere that prioritizes the process of purifying the soul (*tazkiyatun nufus*), which is carried out through the process of earnestly fighting lust (*mujahadah*) in getting closer to Allah Almighty, and training the soul in resisting bad tendencies (*riyadlah*).

The Ministry of Religious Affairs determines the main themes to be formulated into derivative themes by educational units in accordance with the regional context and the characteristics of students. The main themes of the Rahmatan lil 'Alamiin student profile strengthening project that can be selected from the values of religious moderation by the education unit are as follows:

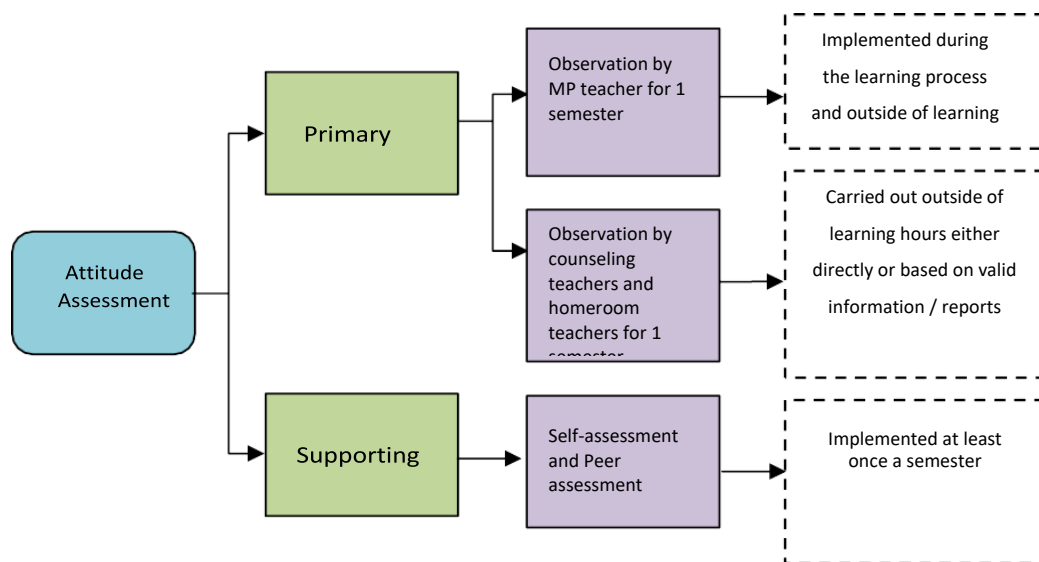
- 1) Civilization (*ta'addub*), which is upholding noble morals, character, identity, and integrity as khairu ummah in the life of humanity and civilization.
- 2) Exemplary (*qudwah*), namely pioneering, role modeling, inspirational and guidance. So, it can be interpreted as an inspiring attitude to be a pioneer of good for the common good.
- 3) Citizenship and nationality (*muwatanah*), which is an attitude of accepting the existence of religion as evidenced by nationalism attitudes and behaviors that must be owned by citizens which include the obligation to obey applicable rules, obey state laws, preserve Indonesian culture.
- 4) Take the middle way (*tawassuṭ*), i.e., understanding and practice that is not excessive in religion (*ifrāt*) and also does not reduce or ignore religious teachings (*tafrīt*).
- 5) Balanced (*tawāzun*), that is, the understanding and practice of religion in a balanced manner that covers all aspects of life, both worldly and ukhrawi, is firm in stating the principle that can distinguish between deviation (*inḥiraf*) and difference (*ikhtilāf*).
- 6) Straight and firm (*I'tidāl*), i.e., putting things in their place and exercising rights and fulfilling obligations proportionately.
- 7) Equality (*musāwah*), i.e., equality, does not discriminate against others due to differences in beliefs, traditions and origins.
- 8) Deliberation (*syūra*), that is, every problem is resolved by means of deliberation to reach consensus with the principle of placing benefit above all else.
- 9) Tolerance (*tasāmuḥ*), which is acknowledging and respecting differences, both in religious aspects and various other aspects of life.
- 10) Dynamic and innovative (*tathawwur wa ibtikâr*), which is always open to make changes in accordance with the times and create new things for the benefit and progress of mankind.⁴²

The implementation of the project to strengthen the profile of Pancasila and Rahmatan Lil 'Alamin students in the madrasah operational curriculum at MA Al Iman Ponorogo is realized in intracurricular and extracurricular activities. In

⁴² Tim Penyusun Kurikulum.

intracurricular activities, implementation in the form of Religious Education and Ethics subjects and Pancasila and Civic Education (PPKn) subjects. The aspect emphasized in this subject besides the cognitive aspect is the aspect of attitude formation. Attitude aspects for the subjects of Religious Education and Ethics and PPKn are taught directly (*direct teaching*) and indirect (*indirect teaching*) which has an instructional effect and has a *nurturant effect*. As for other subjects, there is no KD in KI-1 and KI-2. Thus, the attitude aspect for subjects other than Religious Education and Ethics and PPKn is not taught directly and has a companion impact on KD learning on KI-3 and KD on KI-4.⁴³

Attitude assessment is carried out by all subject teachers, BK teachers, and homeroom teachers, as well as school residents. Attitude assessment techniques are described in the following scheme:⁴⁴



Overall, the implementation of the Pancasila and Rahmatan Lil 'Alamin student profile strengthening project at MA Al Iman Ponorogo is reflected in the cultivation of these values through intracurricular and extracurricular activities. The subjects of Religious Education and Ethics, as well as Pancasila and Civic Education (PPKn) are the main platforms in integrating aspects of attitudes, both through direct and indirect methods. The importance of attitude formation that is the main focus in both subjects is indicated through direct and indirect approaches, which create instructional and accompaniment impacts.

⁴³ Tim Penyusun Kurikulum.

⁴⁴ Tim Penyusun Kurikulum.

CONCLUSION

Madrasah Aliyah (MA) Al Iman Ponorogo has successfully implemented the project of strengthening the profile of Pancasila and Rahmatan Lil 'Alamin students in its operational curriculum. The principles of curriculum preparation, such as focusing on students, contextual, language used, accountable, involving various stakeholders, and equity and quality improvement, have been well implemented according to the guidelines set by the Directorate General of Islamic Education of the Ministry of Religious Affairs.

In formulating the operational curriculum of madrasah, MA Al Iman emphasizes the characteristics of madrasah, vision, mission, and clear goals, as well as effective organization of learning. However, there are still weaknesses in the preparation of the curriculum because it does not apply the principles of equity and improving the quality of education, with special attention to Students with Special Needs (PDBK).

The components of the curriculum, such as madrasah characteristics, vision, mission, goals, learning organization, and lesson planning, have been implemented holistically and according to guidelines. The project of strengthening the profile of Pancasila and Rahmatan Lil 'Alamin students is implemented through intracurricular and extracurricular activities. The subjects of Religious Education and Ethics, as well as Pancasila and Civic Education (PPKn), become learning centers to shape students' attitudes. Direct and indirect approaches are applied, creating instructional and accompaniment impacts.

Overall, the implementation of the curriculum and the project of strengthening the profile of Pancasila and Rahmatan Lil 'Alamin students at MA Al Iman Ponorogo reflects a commitment to the formation of character, religious values, and nationality, in line with the goals of national education.

The author provides several recommendations for improvement related to the curriculum including; **First**, MA Al Iman needs to add specific principles that underline inclusiveness and equity in education, with particular emphasis on the needs and potential of GDP. Thus, the curriculum can provide equal services and support optimal development for all learners. **Engaging** stakeholders, including parents and organizations related to GDP, can help identify needs and ensure that madrasah operational curricula truly reflect diversity and equity in education.

REFERENCES

- Akhmadi, Agus. "STRATEGI PENGEMBANGAN PROFIL PELAJAR PANCASILA RAHMATAN LIL "ALAMIN MELALUI LAYANAN BIMBINGAN DAN KONSELING DI MADRASAH." *Jurnal Perspektif* 15, no. 2 (2022).
- Erlinung, Nunung. "Peranan Guru Pendidikan Agama Islam (PAI) Dalam Membentuk Akhlak Peserta Didik." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (2022): 417-26.
- Farid, Ahmad. "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0." *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580-97.
- Hajar, Siti, and M G Sri Roch Mulyani. "Analisis Kajian Teoritis Perbedaan, Persamaan Dan Inklusi Dalam Pelayanan Pendidikan Dasar Bagi Anak Berkebutuhan Khusus (ABK)." *Jurnal Mitra Swara Ganesha* 4, no. 2 (2017).
- Hamdi, Mohamad Mustafid. "Konsep Pengembangan Kurikulum." *Intizam: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2017): 1-18.
- Hamzah, Mohamad Rifqi, Yuniar Mujiwati, Intan Mazidha Khamdi, M Ibnu Usman, and M Zainal Abidin. "Proyek Profil Pelajar Pancasila Sebagai Penguatan Pendidikan Karakter Pada Peserta Didik." *Jurnal Jendela Pendidikan* 2, no. 04 (2022): 553-59.
- Huda, Nurul. "Manajemen Pengembangan Kurikulum." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 52-75.
- Khoiriyah, M Ag. *Manajemen Pesantren Di Era Globalisasi*. Airlangga University Press, 2022.
- Kurniawaty, Imas, Aiman Faiz, and Purwati Purwati. "Strategi Penguatan Profil Pelajar Pancasila Di Sekolah Dasar." *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5170-75.
- Majir, Abdul. *Dasar Pengembangan Kurikulum*. Deepublish, 2017.
- Makarim, Nadiem Anwar, and Dian Wahyuni. "Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran," 2022.
- Nugroho, Rohmat Bakti. "Kesetaraan Gender Dalam Implementasi Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin Dalam Kurikulum Merdeka." In *Proceeding Annual Conference on Madrasah Teacher*, 5:1-6, 2022.
- Nurmadiyah, Nurmadiyah. "Kurikulum Pendidikan Agama Islam." *Al-Afkar: Jurnal Keislaman & Peradaban* 2, no. 2 (2014).
- Rahayu, Restu, Rita Rosita, Yayu Sri Rahayuningsih, Asep Herry Hernawan, and Prihantini Prihantini. "Implementasi Kurikulum Merdeka Belajar Di Sekolah Penggerak." *Jurnal Basicedu* 6, no. 4 (2022): 6313-19.
- Sofha, Gina Fikria, Inda Nabila, Maudi Zahrany Yusriyyah, and Nurul Annisa. "PERAN PENDIDIKAN KEWARGANEGARAAN TERHADAP

PEMBANGUNAN KARAKTER BANGSA." *Advanced In Social Humanities Research* 1, no. 4 (2023): 408–20.

Subagiya, Bahrum. "Pengembangan Kurikulum Dan Teori-Teori Belajar Di Program Studi Pendidikan Agama Islam Universitas Ibn Khaldun Bogor." *Idarah Tarbawiyah: Journal of Management in Islamic Education* 3, no. 2 (2022): 69–86.

Suharto, Babun. *Moderasi Beragama; Dari Indonesia Untuk Dunia*. Lkis Pelangi Aksara, 2021.

Sukmadinata, Nana Syaodih. *Pengembangan Kurikulum Teori Dan Praktik*. Rosda, 2020.

Syafe'i, Imam. "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61–82.

Tamrin, M Isnando. "Peningkatan Sumber Daya Manusia Dalam Lembaga Pendidikan Agama Non Formal Di Era Global." *Menara Ilmu* 13, no. 2 (2019).

Tim Penyusun. *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin*. Jakarta: Direktur Jenderal Pendidikan Islam, Kemenag RI, 2022.

Tim Penyusun Direktorat KSKK Madrasah. *Panduan Pengembangan Kurikulum Operasional Madrasah*. Jakarta: Direktur Jenderal Pendidikan Islam, Kemenag RI, 2022.

Tim Penyusun Kurikulum. *Kurikulum Operasional Madrasah Aliyah Al Iman Putri*. Ponorogo: MA Al Iman Ponorogo, 2022.

Widyastuti, Ana. "Implementasi Proyek Penguatan Profil Pelajar Pancasila Dalam Kurikulum Merdeka PAUD." *REFEREN* 1, no. 2 (2022): 189–203.