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Implementation of Religious Values Through the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile Strengthening Project Based on Local Wisdom at MAN Asahan Regency

Azyana Alda Sirait, Salminawati, Zaini Dahlan
[123] State Islamic University of North Sumatra Medan, Indonesia

Corresponding Author: Azyana Alda Sirait, E-mail : azyana.alda@uinsu.ac.id

Abstract
The implementation of P5-PPRA in MAN Asahan Regency still faces challenges in terms of the involvement of all teachers, coordination between classes, and community understanding of the concept of project-based learning. This study aims to describe the planning, implementation, and results of the implementation of P5-PPRA based on the values of Pancasila, Islam rahmatan lil alamin, and local wisdom. The method used is descriptive qualitative with a phenomenological approach. Data collection techniques in this study include: observation, interviews, and documentation. While the data analysis technique uses Miles and Huberman with data reduction techniques, data presentation and drawing conclusions. The results of the study showed that the implementation of P5-PPRA was carried out in an integrated manner through four main stages, namely literacy, contextual understanding, action, and reflection. The theme of Asahan Malay wedding customs is the main context that makes it easier for students to understand the material. This program has succeeded in increasing student engagement, understanding of religious and local values, and collaboration and reflection skills. The obstacles and support in the implementation of P5-PPRA based on local wisdom are the lack of active involvement of all teachers. Not all teachers are optimally involved in the planning, mentoring, and evaluation of the project and the difficulty in coordinating nine classes to participate optimally. Meanwhile, the support includes the existence of top management or project leaders, active participation of workers or teachers/implementers in the field, high enthusiasm from students/workers, availability of facilities and infrastructure.

Keywords: *Penguatan, Pelajar Pancasila, Pelajar Rahmatan Lil Alamin*

Abstrak

Implementasi P5-PPRA di MAN Kabupaten Asahan masih menghadapi tantangan dalam hal keterlibatan seluruh guru, koordinasi antarkelas, serta pemahaman masyarakat terhadap konsep pembelajaran berbasis projek. Penelitian ini bertujuan untuk mendeskripsikan perencanaan, pelaksanaan, serta hasil implementasi P5-PPRA yang berbasis nilai-nilai Pancasila, Islam rahmatan lil alamin, dan kearifan lokal. Metode yang digunakan adalah deskriptif kualitatif dengan pendekatan fenomenologi. Teknik pengumpulan data dalam penelitian ini meliputi: observasi, wawancara, dan dokumentasi. Sedangkan teknik analisis data menggunakan Miles dan Huberman dengan teknik reduksi data, penyajian data dan

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penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan P5-PPRA dilakukan secara terpadu melalui empat tahapan utama, yaitu literasi, pemahaman kontekstual, aksi, dan refleksi. Tema adat pernikahan Melayu Asahan menjadi konteks utama yang memudahkan siswa memahami materi. Program ini berhasil meningkatkan keterlibatan peserta didik, pemahaman nilai religius dan lokal, serta keterampilan kolaborasi dan refleksi. Adapun hambatan dan dukungan dalam implementasi P5-PPRA berbasis kearifan lokal yaitu kurangnya keterlibatan aktif seluruh guru. Tidak semua guru terlibat secara optimal dalam proses perencanaan, pendampingan, maupun evaluasi projek dan kesulitan mengoordinasikan sembilan kelas agar berpartisipasi secara maksimal. Sementara dukungannya meliputi adanya manajemen puncak atau pimpinan proyek, partisipasi aktif dari tenaga kerja atau guru/pelaksana di lapangan, antusiasme tinggi dari peserta didik/pekerja, ketersediaan sarana dan prasarana.

Kata Kunci: *Penguatan, Pelajar Pancasila, Pelajar Rahmatan Lil Alamin*

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Introduction

Lately, we often hear about crime and criminal problems involving students who are still students (Annisa Arinil Haq et al., 2024). Violence, brawls, free sex, narcotics are no longer new problems among Indonesian teenagers. If this crisis is left alone and continues, let alone considered something normal, then all moral depravity will become a culture. No matter how small the moral crisis is, it will indirectly weaken the religious values of the next generation of the nation (Sari et al., 2023:2-3).

The statement above is the biggest challenge facing the world of education in Indonesia today, especially in efforts to build the character of the younger generation (Kusumawati, 2023:76). The process of instilling religious values must receive serious attention and be carried out optimally in order to be able to answer these challenges (Yasa et al., 2023:240-241). This aims to develop the spiritual and material potential of students, so that they not only have intellectual intelligence, but also high social sensitivity (Dahlan, 2017). Religiosity is a strong predictor of moral attitudes, can be instilled through education oriented towards the formation of character and noble morals (Murtadho et al, 2024). Religious character values also reflect faith in Allah SWT which is manifested in behavior, respecting religious differences, upholding a tolerant attitude towards religion (Lubis et al, 2023).

Religious values will develop students' basic abilities to think intelligently, behave with noble character, morals, and do something good, which is beneficial for themselves, their families and society masyarakat (Astuti et al. 2023). So that the role of education in the formation of students' religious nature has a very urgent and important position in order to improve students' abilities both in terms of cognitive, affective, and psychomotor abilities, and is able to provide the latest nuances and innovations in each educational unit in interactions between students, with teachers, families and with the surrounding environment (Basri and Hasibuan 2024).

In addition, the importance of developing a religious character is also in accordance with Islamic teachings contained in the letter of Luqman verse 17 which reads:

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ

It means:

O my son, establish prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient with what befalls you. In fact, this is a matter that (must) take priority.

Based on the interpretation of the letter of Luqman verse 17 by Quraish Shihab and Ibnu Katsir, it provides a strong foundation for the importance of cultivating religious traits in students, especially through the habituation of the main values in Islam, such as establishing prayer, amar ma'ruf nahi munkar, and having patience (Fu'adah & Nugraheni, 2020). Luqman's advice to his son stated in the verse above reflects the principle of education that builds a spiritual relationship with Allah SWT, good social relationships with others, and strong self-control in facing challenges. The command to establish prayer not only teaches discipline, but also trains students to present the values of sincerity, submission, and gratitude in everyday life.

Therefore, Luqman's letter verse 17 is a relevant guide for the world of education to instill religious nature in students. However, to instill religious nature in students, a quality education curriculum is needed. The curriculum is a very important tool in the success of education (Dahlan, 2018). Indonesia itself has tried to improve the quality of various aspects of life, whether it is

education or social. This is evidenced by the existence of the independent learning program/Independent Curriculum (Mutiara rahma, 2024).

The Merdeka Curriculum was developed as a more flexible curriculum context, while focusing on the basic concepts of essential materials and the development of students' character and competencies (Basri 2023). One of the flagship programs of this curriculum is the Pancasila Student Profile Strengthening Project (P5), which is designed to shape students to have characters according to Pancasila values (Nur'aini, 2023). The implementation of P5 and PPRA emphasizes the values of Pancasila. The Pancasila Student Profile can help students understand the values of Pancasila and apply them in everyday life. In it there is a Pancasila Student Profile Strengthening Project (P5). The Pancasila Student Profile serves as the main reference in directing educational policies, including as a reference for educators to develop the character and abilities of students (Karmelita, 2022).

Project-based learning for Pancasila student profiles includes seven themes, one of which is local wisdom. Local wisdom values are very beneficial for society, both collectively and individually, thus creating a community life full of compassion, peace, friendliness, hospitality and mutual understanding (Fitriasari et al., 2023). It is important to protect and respect local wisdom, as well as collaborate with local communities to understand and strengthen their cultural heritage. In the context of education, incorporating elements of local wisdom into the curriculum and learning can help students appreciate and understand their own cultural richness, as well as promote appreciation for cultural diversity around the world.

The implementation of the Pancasila Student Profile Strengthening Project and the Rahmaran Lil Alamin Student Profile themed Local Wisdom was also carried out at MAN Asahan with the following background: First, there are obstacles related to students' understanding of Islamic marriage. Many students do not fully understand the series of marriage processes, from the khitbah stage to the reception. This reflects the lack of students' insight into the concept of marriage in Islam that is in accordance with local religious and cultural values.

Second, the current young generation tends to have less understanding and appreciation of local wisdom. Regional traditions and cultures are often neglected in the midst of globalization. Therefore, MAN Asahan chose the theme of local wisdom, especially the Malay traditional wedding tradition in Asahan Regency, as a step to preserve local cultural values. This tradition is considered important because it contains philosophical meanings that reflect the identity of the Malay community in the Asahan area. Third, there are still teachers who have not maximized their understanding of the implementation and creation of the P5-PPRA module. To overcome this, the implementation of P5-PPRA based on local wisdom is designed collaboratively, learning modules are compiled together by teachers. This approach aims to improve the quality of teachers in integrating local cultural values into learning.

Fourth, the supporting human resources (HR) at MAN Asahan are one of the factors for the success of the implementation of P5-PPRA. Many teachers at MAN Asahan have in-depth knowledge of Malay culture, including wedding traditions and cultural arts such as Asahan's signature humming. This is a significant strength in the implementation of the local wisdom project. Fifth, the implementation of P5-PPRA based on local wisdom at MAN Asahan is in line with the vision and mission of Asahan Regency to become a religious and characterful region. By raising the theme of local wisdom, this project not only aims to improve students' understanding of Malay culture, but also to form a generation that has a strong personality, appreciates local values, and is able to contribute to cultural preservation.

Therefore, the development of a P5-PPRA implementation model based on Malay local wisdom in MAN Asahan Regency is an urgent need. With a structured approach and the involvement of all school components, including teachers, students, and cultural experts, it is hoped that this project can become an educational innovation that not only produces students with character and religion, but is also able to maintain and preserve local cultural traditions within the framework of Pancasila values.

Through this research on P5-PPRA activities themed on local wisdom, it is hoped that all students can know and understand the existence of local culture. According to research by Fitri Lintang Sari dan Fatma Ulfatun Najich (2022) as a nation with the motto Bhineka Tunggal Ika, Indonesia has a wealth of culture and local wisdom values that are very diverse and should be proud of, preserved, and developed as a source of learning so that students do not forget and lose their culture in the era of the entry of foreign cultures. This research focuses on P5-PPRA themed on local wisdom.

Based on the description above, the author is interested in exploring deeper into the project of strengthening the profile of Pancasila students and the profile of Rahmatan Lil Alamin students based on local wisdom. Therefore, the researcher conducted a study entitled "Implementation of Religious Values Through the Project of Strengthening the Profile of Pancasila Students and the Profile of Rahmatan Lil Alamin Students Based on Local Wisdom at MAN Asahan Regency".

Methods

The method used in this study is a qualitative method with a phenomenological approach. According to Moleong (2015) a qualitative method is a research procedure that produces descriptive data in the form of words or spoken words from people and the behavior being observed. While the approach in this study is a phenomenological approach.

This research was conducted at Madrasah Aliyah Negeri Asahan Jln. Latsitarda Nusantara VIII, Kisaran Naga Village District, Kisaran Timur District, Asahan Regency. This research was conducted from November 2024 to January 2025. The data sources in this study were primary and secondary data sources. The primary data sources include: Vice Principal, Vice Curriculum, five teachers, and three grade XI students of MAN Asahan. While the secondary data sources are in the form of documents or P5-PPRA modules at MAN Asahan. Then the documentation or pictures taken during the implementation of the project to strengthen the profile of Pancasila students and the profile of rahmatan lil alamin students based on local wisdom at MAN Asahan Regency.

The data collection techniques used in this study include: observation, interviews and documentation. Observation is used to see, observe, understand and study the profile of rahmatan lil alamin students based on local wisdom at MAN Asahan Regency. The activities studied are the implementation of planning, implementation and evaluation of P5-PPRA. Interviews were conducted with Educators who teach at MAN Asahan, students at MAN Asahan and the Deputy Principal of MAN Asahan. To explore information related to the learning process of the profile of rahmatan lil alamin students based on local wisdom at MAN Asahan Regency. Documentation is carried out to collect supporting documents related to documents in the form of project modules for strengthening student profiles and profiles of rahmatan lil alamin students) based on local wisdom at MAN Asahan Regency.

Meanwhile, the author's data analysis technique uses Miles and Huberman with data reduction techniques, data presentation and drawing conclusions (Sugiyono, 2019)(Sugiyono 2019). Data reduction is an important process that involves reducing, simplifying, and organizing data that has been collected during the study. The goal is to group, classify, and organize data so that it becomes more organized and can be analyzed more efficiently. Data that has been collected from teachers, madrasah principals, observation results and document analysis, are aligned with the research indicators that have been set.

Data presentation or data display, involves organizing and arranging the analyzed data in such a way that it can be presented clearly and informatively to the reader. The reduced data is displayed in narrative form, charts, images and other forms to make it easier to verify. Verification and drawing conclusions, the data that has been presented is re-verified. One form of verification used is triangulation of data collection to ensure that the data obtained is established. Finally,

conclusions are drawn as a contribution to research in the development of tarbiyah and education science.

Results and Discussion

Project Planning for Strengthening the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile Based on Local Wisdom at MAN Asahan Regency

Pancasila students are lifelong learners who are competent, have character, and behave according to the values of Pancasila (Purnawanto, 2022). Rahmatan lil Alamin students are students who are pious, have noble morals, and are moderately religious (Nur'aini, 2023).The Pancasila Student Profile and the Rahmatan lil Alamin Student Profile, hereinafter referred to as the student profile, are students who have a mindset, attitude, and behavior that reflect the universal noble values of Pancasila and uphold tolerance for the sake of realizing national unity and unity and world peace.

The planning of the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile Strengthening Project at MAN Asahan Regency was systematically prepared by prioritizing local wisdom values that are in line with the principles of the Pancasila Student Profile and Rahmatan Lil Alamin values. This is part of the madrasah's efforts to shape the character of religious students, not only knowledgeable, but also have a love for local culture and moderate Islamic values. Based on the results of interviews and observations, the planning of the P5-PPRA project at MAN Asahan Regency involved a team of facilitators consisting of cross-subject teachers with strategic tasks and roles. This team was led by Mr. Rusliadi, with Randi Purnama as coordinator, and other team members such as Mrs. Nurmalia.

The role of the coordinator includes the preparation of the activity system, theme selection, activity design, to the division of student roles according to the theme that has been determined. Meanwhile, assistants such as Nurmalia are tasked with helping to design activities and guiding students in understanding local wisdom values integrated with Islamic character and Pancasila. Synergy between members of the facilitator team is the main key to the success of project planning and implementation. Researchers' observations in the field show that the involvement of all teachers is not only seen during implementation, but also in the evaluation and reflection process, creating a collaborative, enjoyable, and contextual learning atmosphere.

One of the main aspects in the planning of P5-PPRA at MAN Asahan Regency is the adjustment of themes based on local wisdom. Based on the results of interviews with Mr. Rusliadi and Mr. Syahmiruddin Pane, the determination of the theme was carried out by considering the cultural and social backgrounds of students from Asahan Regency. Traditions that are still alive in the community, such as the Nasi Hadap-Hadapan tradition in Malay traditional wedding ceremonies, were chosen as the main theme. The selection of this theme aims to make it easier for students to understand the material presented because it is closely related to their daily lives. In addition, the integration of local wisdom in this project helps students to recognize, appreciate, and preserve their regional culture.

Time allocation management shows that the planning of the P5-PPRA activity time is designed in stages and proportionally. The stages of implementation include the delivery of material by the teacher for one week, followed by a presentation of understanding by students, then direct practice in the form of project activities, and ending with evaluation and reflection. This gradual approach is designed so that the learning process is not monotonous or boring, as expressed by Qurrota A'yunita, one of the grade XI students, who feels that the time allocation is in accordance with the students' learning needs and interests.

The preparation of the P5-PPRA module is one of the important aspects in project planning. The module was prepared by MAN Asahan teachers through collaboration and deliberation with the curriculum team. This module not only contains information about local culture, but also integrates Islamic values and Pancasila characters. Students, as expressed by Iskan Daulay, feel that this module provides in-depth insight into local traditions that are starting to be

eroded by the development of the times, while also instilling a sense of pride in their regional culture.

Topics, activity flows, and assessments in the P5-PPRA planning at MAN Asahan Regency are also designed systematically. The activity flow involves several stages, starting from cultural literacy, introduction to local culture, contextual understanding, real action through practice, to reflection. The assessment is carried out formatively through observation of student involvement and summative assessments that assess the quality of student work in the Hadap-Hadapan Rice Work Title. Student experiences as expressed by Bagus Abdurrahman show that this project is effective in improving religiosity, social skills, and understanding of local culture.

The implementation model of P5-PPRA at MAN Asahan Regency uses an integrated approach. For example, material on Malay traditions is integrated into subjects such as arts and culture, history, Indonesian language, and Islamic religious education. The researcher's observations in the field show that each stage of the activity, from introduction, exploration, to reflection, is carried out during regular lesson hours with collaboration between teachers from various subjects. This approach ensures that the project does not stand alone as an additional activity, but becomes an integral part of a meaningful, effective, and relevant learning process for students.

Based on the research results, it can be concluded that the planning of P5-PPRA based on local wisdom at MAN Asahan Regency was carried out carefully through the involvement of all elements of educators. Starting from the selection of themes that are relevant to local culture, effective time allocation management, preparation of contextual modules, to the selection of integrated implementation models, all are designed to create meaningful, relevant, and impactful learning. The success of this planning is evident from the enthusiasm of students and their increasing understanding of local culture and religious values that are integrated into their daily lives.

The results of the above research are in accordance with the P5-PPRA guidebook, namely the Pancasila Student Profile Strengthening Project Planning and the Rahmatan Lil Alamin Student Profile:

1. The purpose of P5-PPRA is to shape the character of students who have an attitude of faith, moderation, creativity, criticality, mutual cooperation, love for the environment, and respect for diversity. These values are the main foundation in every preparation of the P5-PPRA program in educational units.
2. Implementation strategy, the guide suggests three main models. First, the co-curricular model, where the project is carried out separately from intracurricular activities and is allocated around 20-30% of the learning time. Second, the integrated model, where the project is integrated into intracurricular learning, linking project material to certain subjects. Third, the extracurricular model, where the project is carried out together with extracurricular activities such as Scouts, OSIS, or religious activities (Directorate of KSKK Madrasah).
3. The planning of the implementation of P5-PPRA follows systematic stages that include: identification of needs and analysis of the characteristics of educational units, determination of project themes and topics, formulation of objectives, design of activity flows, determination of implementation time, active involvement of students, to the evaluation and reflection stage. The guide emphasizes the importance of collaboration of all parties in this stage.
4. The main themes in P5-PPRA include the themes of Sustainable Living, Local Wisdom, Bhinneka Tunggal Ika, Engineering and Technology, Entrepreneurship, and Build the Soul and Body. The selection of themes is adjusted to the characteristics of the madrasah and the needs of students so that its implementation is more meaningful.

5. The P5-PPRA time allocation is arranged flexibly, with a minimum provision of 20-30% of the total teaching hours during one academic year. This allows the project to be run effectively without disrupting the regular learning schedule (Directorate of KSKK Madrasah, 2024: 11-22).
6. The preparation of the P5-PPRA module is an important aspect in planning. This module must contain themes, objectives, activity flow, resources, assessments, and reflections. The module is prepared by considering the local context of the madrasah, the needs of students, and the integration of Pancasila and Rahmatan Lil Alamin values.
7. The determination of the objectives of P5-PPRA refers to the six dimensions of the Pancasila Student Profile, namely faith and devotion to God Almighty, global diversity, mutual cooperation, independence, critical thinking, and creativity, as well as ten values of moderation in the Rahmatan Lil Alamin Student Profile, such as tolerance, justice, deliberation, and love for the homeland.
8. Topic development, activity flow, and assessment are carried out by adjusting the theme and character of the madrasah. Topics are designed contextually, activity flows are packaged collaboratively and creatively, and assessment instruments are made varied so that they can measure the achievement of student profile dimensions comprehensively (Directorate of KSKK Madrasah, 2024).

The discussion above is in accordance with Elma Kamala's opinion in the Journal of Islamic Religious Studies that the planning steps. First, form a facilitation team that is responsible for coordinating and supervising P5-PPRA activities. After the team is formed, the next step is to assess school readiness. At this stage, the readiness of the madrasah is still in its early stages because project activities have not become common practice (Mukhtarudin et al., 2022).

Next, the madrasah chooses dimensions, themes, and allocates time as needed. For example, the chosen theme is local wisdom and sustainable living, based on the students' environmental conditions. Planned activities include making poetry, composing Islamic songs, writing speeches, making eco-print batik, traditional toys, and learning about spices, compost, and recycling. These activities are scheduled from Monday to Thursday in the last hour of class, replacing regular lessons.

The next stage is the development of a project module as an implementation guide. The module is developed by referring to examples available on the internet, covering components such as themes, objectives, and project steps. Finally, planning a project reporting strategy. Reporting project results is a new task for madrasas, which involves creating a special report for the project (Mukhtarudin et al., 2022).

Implementation of the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile Strengthening Project Based on Local Wisdom at MAN Asahan Regency

The implementation of the Pancasila Student Profile Strengthening Project and the Rahmatan Lil Alamin Student Profile based on local wisdom at MAN Asahan Regency was carried out in a structured and planned manner. This program aims to internalize the values of Pancasila and moderate Islamic teachings, while at the same time instilling a love for local culture among students. According to Tri Sulistiyaningrum and Moh. Fathurrahman (2023)there are several forms of Pancasila Student Profile Strengthening Project activities that must be taught at elementary and secondary school levels, namely sustainable lifestyle, local wisdom, Bhineka Tunggal Ika, Build Your Soul and Body, Voice of Democracy, Engineering and Technology to Build the Republic of Indonesia, and Entrepreneurship Development.

Based on the findings in the field, the implementation of P5-PPRA at MAN Asahan was carried out through four main stages. The first stage is local wisdom literacy, where students are introduced to Malay culture, including the history and philosophy behind the Nasi Hadap-

Hadapan tradition. The second stage is contextual introduction and understanding, where students are invited to discuss, watch video documentation, and receive materials from local cultural expert speakers. The third stage is action, which involves direct practice in making traditional components such as garden flowers, flower vases, various cakes, and arranging barokat. The last stage is reflection, where students and teachers together evaluate the entire series of activities.

P5-PPRA is implemented at the same time, namely from October to November 2023. Although there are different stages each day, the implementation of P5 and PPRA runs in an integrated manner. The results of researchers' observations in the field show that the delivery of materials was carried out on October 23-27, 2023, while the Gelar Karya activity which displays the results of students' work was carried out on November 20-24, 2023. Thus, this program runs in parallel and continuously. The series of P5-PPRA activities began with the opening by the Head of Madrasah, followed by the delivery of materials by teachers and speakers from outside who discussed local wisdom, Malay culture, and the relationship between these cultures and Islamic teachings. Furthermore, students were guided to be directly involved in the practice of making traditional components, until finally their work was presented in the Work Exhibition.

The results of the study also show that the implementation of P5-PPRA in order to foster religious values. The Nasi Hadap-Hadapan procession in Malay wedding customs has a symbolic meaning that is very relevant to Islamic teachings. Stages such as merisik which is interpreted as ta'aruf, proposing as khitbah, to delivering shopping which means dowry, reflect Islamic teachings about the marriage process.

Apart from that, traditional components such as rice cerana, chicken curry lomak, and various traditional cakes contain values such as gratitude, patience, mutual cooperation, honesty and fortitude in marriage. Interviews with teachers such as Mr. Randi Purnama, Mr. Syahmiruddin Pane, and Dra. Nurmalia strengthens these findings, where they emphasize the importance of linking religious values in every stage of project implementation.

The impact of the implementation of P5-PPRA on students is also very positive. Based on interviews with grade XI students such as Iskan Daulay, students feel helped in understanding the values of local wisdom while increasing their religiosity. Students not only gain theoretical understanding, but also experience firsthand the process of preserving local culture that is synergized with Islamic values. This is in line with the objectives of P5-PPRA as stated in the guide, namely to develop the dimensions of the Pancasila Student Profile and the values of Rahmatan Lil Alamin contextually, applicatively, and rooted in local culture.

The results of the study above are in accordance with the P5-PPRA guidebook, namely the Implementation of the Pancasila Student Profile Strengthening Project and the Rahmatan Lil Alamin Student Profile. In the implementation of project-based learning, there are the following stages/flows:

1. Initial Stage

   The initial stage is a brainstorming session between children and teachers to capture children's interests, explore children's curiosity and raise events around children that need to be presented so that children are aware of various things in themselves and their environment. Students are invited to arouse curiosity and interest in the project theme. Activities at this stage include reading books, watching videos, and going on outings or visits to certain locations to provide an initial overview of the project to be implemented.
2. Development Stage

   At this stage, the teacher accompanies the child in carrying out a series of investigation processes. This activity is carried out by the child to answer their curiosity and solve the problems they face. Students begin to actively carry out projects by getting support and facilitation from the teacher or mentor. The teacher acts as a facilitator who provides direction, guidance, and sparks critical thinking in students through reflective questions. At this stage, students are expected to be able to develop critical, collaborative, and creative thinking skills in

completing the projects they work on, while still getting the necessary guidance from the teacher.

3. Conclusion Stage

   At this stage, teachers should reflect on the things that support and hinder so that the next project can be implemented properly, ensuring the continuity of good things and the application of new knowledge that children have obtained through project activities into everyday life. Teachers also reflect to evaluate the success of the project and student involvement. In addition, an assessment is carried out on the results of the project both in terms of the process and the products produced. This stage also ensures that the positive values obtained by students during the project remain internalized and continue in everyday life (Directorate of KSKK Madrasah, 2024).

According to D Abdul Kohar's research, the implementation of P5-PPRA consists of several stages, namely: first, the Preparation stage. In this preparation stage, the Madrasah carries out various activities, namely: 1). Identifying the readiness of the madrasah 2). Designing time allocation 3) Designing the dimensions and themes of the P5-PPRA project 4) Compiling project modules 5) Determining learning objectives 6) Developing topics, flows, and assessments. Second, the Implementation Stage At this stage, various project management activities are carried out which include 1. 1) Starting the Pancasila Student Profile Strengthening Project 2) Optimizing the Implementation of the Pancasila Student Strengthening Project 3) Closing the Series of Activities for the Pancasila Student Profile Strengthening Project. Third, the Reflection and Reporting stage. In this stage, the project committee carries out various activities as follows: 1) Assessing the project 2) Collecting project results 3) Processing project results 4) Reporting project results in the form of a report card (Kohar et al., 2024).

Obstacles and Support in Implementing the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile Strengthening Project Based on Local Wisdom at MAN Asahan Regency

The implementation of the Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project based on local wisdom at MAN Asahan Regency is one of the strategic efforts in shaping the character of students who are not only academically superior, but also have social awareness, tolerance, and love for local culture. The advantage of P5-PPRA lies in its integration with local cultural values, so that it is able to internalize the principles of Pancasila and the teachings of Islam rahmatan lil alamin in the lives of students. However, in its implementation, there are a number of obstacles faced, in addition to significant support from various parties.

Based on the results of interviews with Mr. Syahmiruddin Pane as the coordinator, and Mr. Randi Purnama, M.Pd, there are several main obstacles in the implementation of P5-PPRA at MAN Asahan Regency. The first obstacle is the lack of active involvement of all teachers. Not all teachers are optimally involved in the planning, mentoring, and evaluation processes of the project. The second obstacle is the difficulty in coordinating nine classes to participate optimally. With a fairly large number of classes, effective time management and communication are needed so that all classes can contribute equally. These challenges include scheduling, dividing tasks, and managing resources to avoid imbalance.

The third obstacle is criticism from outside parties, especially the community or netizens, who do not understand the concept of project-based learning. Based on the researcher's observations, there are negative comments on the madrasah's social media that consider project activities as non-substantial activities. This criticism arises because it has not been widely socialized that this activity is part of a structured and curriculum-based learning process.

In addition to these obstacles, the implementation of P5-PPRA also received significant support. First, full support from the Principal of Madrasah is an important factor in the sustainability of the project. The principal provides direction, ensures the availability of facilities,

and encourages teachers and students to be actively involved. Second, several teachers and educators show high commitment by actively assisting students in all stages of the project, from preparation to evaluation. Third, the high enthusiasm of students is also a major supporting factor. Students feel more interested and motivated because the learning methods used are interactive and based on direct practice, making the learning process more enjoyable.

Obstacles faced in the implementation of this project can still be overcome with the right strategy. Efforts that have been made include intensifying socialization and training for all teachers so that they understand the importance of P5-PPRA and feel responsible for the success of the project. In addition, coordination between classes was improved by preparing a more structured schedule and forming a small team to monitor the involvement of each class.

The description above is in accordance with the results of Mukhtarudin's research that barriers in a project are all forms of obstacles, challenges, or constraints that cause the project implementation process not to run according to plan, both in terms of time, cost, and quality. Barriers can slow down project progress or even disrupt the success of the project itself. In this study, barriers are defined as conditions that disrupt the process or progress of a project. These barriers can come from internal factors such as ineffective management, or external factors such as social conditions, weather, or changing regulations. These barriers are important to identify and manage so that the project continues to run according to its objectives.

Meanwhile, support in project implementation is all forms of assistance, involvement, and contributions from various parties that help the smooth running of the project. This support can come from management, workforce, community, to the availability of adequate funds and facilities. Strong support will be a driving factor for the success of the project, such as: Support from top management or project leaders, active participation from workers or teachers/implementers in the field, high enthusiasm from students/workers, availability of adequate facilities and infrastructure (Mukhtarudin et al., 2022).

Conclusion

The planning of P5-PPRA at MAN Asahan Regency was carried out systematically by referring to the values of Pancasila, Islamic teachings that are rahmatan lil alamin, and integrating local wisdom. The facilitator team consisting of subject teachers was actively involved in the preparation of the activity system, theme selection, time allocation, module preparation, and topic design, activity flow, and assessment. The main theme raised was the marriage tradition in the Asahan Malay tradition, so that the material became contextual and easy for students to understand. The chosen implementation model is an integrated model by combining project activities into intracurricular learning. The implementation of P5-PPRA is carried out in four main stages: local wisdom literacy stage, introduction and contextual understanding, action (direct practice), and reflection. Students are actively involved in the practice of making components of the Nasi Hadap-Hadapan tradition and Gelar Karya. Learning is packaged interactively through discussion, practice, and presentation, followed by evaluation by the teacher and reflection with students so that it can achieve the dimensions of P5 and PPRA as an effort to form religious nature.

The success rate of P5-PPRA implementation in MAN Asahan Regency is reflected in the active involvement of students, increased understanding of local wisdom values and religiosity, and achievement of learning objectives. Reflection and monitoring are carried out periodically, ensuring the involvement of all students, the development of critical thinking skills, creativity, collaboration, and character building. Evaluation of success does not only focus on the final results, but also all stages of implementation. Obstacles faced include the less than optimal involvement of all teachers, difficulties in coordinating nine classes, limited facilities, and criticism from the community who do not understand the concept of project-based learning. However,

these obstacles can be overcome through socialization, teacher training, strengthening coordination, and education to the community.

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