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Integration of Religious Moderation in the Independent Curriculum at State Islamic High School in Indragiri Hilir Regency, Riau

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Abstract: The Pancasila Student Profile and Rahmatan Lil Alamin Student Profile (P5RA) Strengthening Project aims to provide an integrative and holistic learning experience for students, with a focus on 21st century competencies such as critical, creative, communicative, and collaborative thinking. This program integrates the values of Pancasila and the teachings of Rahmatan Lil Alamin Islam at the State Islamic Senior High School in Indragiri Hilir Regency, Riau, through a curriculum that is continuously updated to face global challenges and dynamic educational needs, in order to form students who are academically competent and have noble characters. The implementation of P5RA should not only be implemented in intracurricular and co-curricular activities, but the implementation of P5RA activities should also be implemented in extracurricular activities, so that students' experiences in implementing P5RA are not limited to theories and values learned in materials related to the values of the Rahmatan lilalamin Student Profile and the Pancasila student profile in the classroom and school environment, but there is also implementation in their real lives, namely in real society which researchers call social experience. Therefore, integration is not just in the learning process alone, our hope is that activities in implementing P5RA are integrated into all student life activities.

Keyword: Integration, Moderation and Independent Curriculum, P5RA.

INTRODUCTION

Education in Indonesia continues to experience significant dynamics, one of which is the implementation of the Independent Curriculum which provides greater flexibility for educators to develop learning that is appropriate to students' needs and contextual to regional conditions. One of the main objectives of this curriculum is to introduce and integrate the values of religious moderation, which is expected to shape the character of students who are tolerant and inclusive (Nurhayati & Rosadi, 2022). This implementation is expected to be reflected through the Pancasila Student Profile Strengthening Project (P5) and the Rahmatan Lil Alamin Student Profile Project (PPRA), which aim to strengthen the character and

moderate attitudes among students. However, in practice, the implementation of the project at the State Islamic Senior High School (MAN) in Indragiri Hilir Regency, Riau faces its own challenges related to the local context and cultural diversity in the community. The integration of religious moderation values in education must be understood in the local cultural and social context, so that it can be well received by students.

The cultural and religious diversity in Indragiri Hilir Regency is a key factor influencing the success of implementing religious moderation in education. This regency has a heterogeneous society with various ethnicities, religions, and customs, which need to be considered in implementing religious moderation. Therefore, it is important for educators in madrasas to adapt a curriculum that supports strengthening tolerance and harmony between religious communities in students' daily lives (Nurhayati et al., 2022). Integrating the values of religious moderation in areas with high diversity requires a special strategy that adapts to local socio-cultural characteristics (Cantika & Supawi, 2023).

The challenges faced in implementing religious moderation in the Merdeka Curriculum at MAN in Indragiri Hilir Regency are also related to differences in perception about religious moderation itself. In some areas, there is a tendency for a narrow understanding of religious moderation, which is only seen as a form of tolerance in interfaith relations, without understanding its broader dimensions, including social and political tolerance. This is a challenge in itself, because the Pancasila Student Profile Project (P5) and the Rahmatan Lil Alamin Student Profile (PPRA) require a deeper and more comprehensive understanding of moderation in religious and state life. The integration of religious moderation in education is carried out in a comprehensive and comprehensive manner, not only limited to interfaith relations (Susanti et al., 2025).

The implementation and integration of religious moderation values in the independent curriculum is apparently not as smooth and easy as imagined because various interpretations of religious moderation in various circles show that even though education has the main goal of forming character and instilling noble values, there is a fairly large gap in its implementation in the field (Sugiharto et al., 2024). This is in line with Azyumardi Azra's view, misunderstanding of the concept of moderation which is actually inclusive and respects differences can cause confusion in the classroom, and even hinder the achievement of educational goals themselves. Azyumardi Azra also emphasized the importance of a comprehensive understanding in teaching religious moderation (Azra, 2020).

The world of education as the most appropriate and fastest medium in instilling the values of religious moderation to the younger generation. For that, education in its process really focuses on actualizing its learning process holistically with the values of religious moderation (Saifuddin, 2019). Religious moderation can be realized through various aspects, one of which is in the world of education. Educational institutions as a place to educate the young generation of the nation, are very vulnerable to the birth of radicalism, extremism, and liberalism (Ri, 2019). Pluralism and diversity are historical realities and inevitability for Indonesian society. Diversity cannot be fought, diversity will always exist, diversity is the law of nature and also the teachings of Allah SWT (Yasin, 2022).

Another problem that arises is the lack of training and capacity building for educators to apply the values of religious moderation in teaching. Many teachers at MAN Indragiri Hilir do not fully understand how to teach the values of religious moderation effectively to students. In many cases, teaching religious moderation still relies on a general theoretical approach, without any direct connection to the social and cultural conditions of students. This causes the teaching of these values to be ineffective and irrelevant to the context of students' lives. There is assistance for educators so that they can translate the values of religious moderation into a more applicable context according to the background of students in the area (Anggita & Wati, 2024).

In addition, the insensitive approach factor to local culture also contributes to the challenges in implementing religious moderation. Each region in Indonesia has a different cultural context including Indragiri Hilir Regency which is rich in local customs and traditions (Atmodjo et al., 2023). In fact, Indonesia is a multiethnic and multicultural country that is rich in cultural, religious, racial, linguistic, tribal and traditional diversity and is the country with the largest Muslim population in the world (Sunarso, 2020). The key is religious moderation education or al-washatiah (A. M. Sari et al., 2023). At this time, religious moderation is the most appropriate and correct model and solution in maintaining the harmony of a multi-ethnic and multicultural country, and including the values of religious moderation in the world of education, one of which is in the independent curriculum, because the independent curriculum contains interrelated principles of religious moderation (Noviani & Yanuarti, 2023).

Strengthening religious moderation needs to be implemented in the world of education (Nata, 2016). One key step is to integrate the values of religious moderation into the curriculum. Educational institutions need to create an atmosphere that supports diversity, where students feel safe to share their views and experiences (Mizani, 2022). Through this strategy, the values of religious moderation are not only taught, but also applied in daily practice, helping to shape the character of students holistically (Ihtiari et al., 2023).

Education in madrasahs needs to adjust its approach to accommodate cultural diversity in forming moderate attitudes among students. It is important to develop a curriculum that not only focuses on religious teaching, but also respects and includes local values related to religious moderation. This will help students to more easily understand and accept the values of religious moderation in their daily lives (Mufid, 2023). The successful implementation of the Pancasila Student Profile Strengthening Project and Rahmatan Lil Alamin Student Profile (P5-PPRA) does not only depend on curriculum policies alone, but also on the active role of all parties involved in education, including parents, the community, and religious leaders. Therefore, it is important to involve all elements of society in the process of educating students' character in order to create a climate that supports the effective implementation of religious moderation (Burhanuddin & Imron, 2024).

Government policies, local community influences, and families play a role in strengthening or inhibiting the implementation of religious moderation values in the madrasah curriculum. The implementation of these values, although supported by national education policies, still faces obstacles in their implementation in the field, especially in areas that tend to be more conservative in their understanding of religion. Thus, further exploration of the impact of the integration of religious moderation in the P5RA Project will provide a more comprehensive understanding of the challenges and opportunities faced in shaping the character of students at State Madrasah Aliyah in Indragiri Hilir Regency. This study also aims to provide recommendations that can be applied in other madrasahs in order to strengthen religious moderation through the Merdeka curriculum (Haryanto et al., 2023).

From the background of the problem above, the researcher raised the title of this research: "Integration of Religious Moderation in the Independent Curriculum at State Islamic Senior High Schools in Indragiri Hilir Regency, Riau (Analysis of the Implementation of the Integration of the Rahmatan Lil'Alamin Student Profile Project and the Pancasila Student Profile)".

METHOD

The type of research that the researcher used was field research using a qualitative approach (Sugiyono, 2016). Creswell defines qualitative research as methods for exploring and understanding the meanings ascribed to social problems by involving important efforts

such as asking questions and specific data collection procedures and participants (Creswell, 2012).

In this case, the researcher attempts to describe in depth the Integration of Religious Moderation in the Independent Curriculum at State Islamic Senior High Schools in Indragiri Hilir Regency, Riau (Analysis of the Implementation of the Integration of the Rahmatan Lil'alam Student Profile Project and the Pancasila Student Profile). In descriptive research, there are 4 types of research, namely survey research, case studies, correlational research, and causal research. And in this case, the research that the researcher conducted included case study research, namely research that aims to study intensively about certain social units, including individuals, groups, institutions and communities (Riyanto, 2010).

The researcher used this case study research for the reasons stated by Sevilla et al. as quoted by Abdul Aziz, because it will involve more in-depth research and a more comprehensive examination of individual behavior (Aziz, 1998). In addition, case studies can also lead researchers to enter the smallest social units such as associations, groups, families, madrasas and various other forms of social units.

Case studies also attempt to describe a particular setting, object or event in depth (Bogdan & Taylor, 1975). This opinion is supported by Yin who states that case studies are a strategy chosen to answer how and why questions, if the focus of the research is to examine contemporary (present) phenomena in real life (Yin, 1997).

The reason researchers use case studies in studying the integration of Religious Moderation in the Independent Curriculum at State Islamic Senior High Schools in Indragiri Hilir Regency, Riau (Analysis of the Implementation of the Integration of the Rahmatan Lil'alam Student Profile Project and the Pancasila Student Profile), is due to several reasons as follows: 1) case studies can provide important information regarding the relationship between variables and processes that require broader explanation and understanding. 2) case studies provide an opportunity to gain insight into the concepts of religious moderation in learning. Through investigations, researchers can find characteristics and relationships that may not have been expected or suspected before. 3) Case studies can present data and findings that are useful as a basis for building a problem background for larger research planning and in the context of developing social sciences (Aziz, 1998).

The subjects of this study were 5 aqidah akhlak teachers, who participated in implementing P5RA implementation activities, both in linking the values of the Rahmatan Lil'alam Student Profile and the Pancasila Student Profile to the aqidah akhlak material they taught in class, and also participated in P5RA co-curricular activities taken from themes that have been determined by the government, both the Ministry of Education and Culture and the Ministry of Religion of the Republic of Indonesia based on guidelines for the implementation of P5RA. While the data collection technique was by interview and documentation, where each aqidah akhlak teacher was interviewed to explore and find data related to the implementation of P5RA by the teacher. So that valid data will be collected regarding what themes are implemented by the State Islamic Senior High School in Indragiri Hilir Regency, Riau in the implementation of P5RA.

RESULTS AND DISCUSSION

In fact, the implementation of the integration of the rahmatan lil'alam student profile project and the pancasila student profile by the aqidah akhlak teacher at the State Islamic Senior High School in Indragiri Hilir Regency, Riau, is running in accordance with the guidelines and provisions that MAN in Indragiri Hilir Regency, Riau, uses and uses, namely the Decree of the Minister of Religion of the Republic of Indonesia (KMA) number 450 of 2024. Where the guideline requires that all MANs must run and implement the independent curriculum by implementing P5RA in the entire learning process (Intracurricular) in an

integral and holistic manner, but the real implementation of the P5RA values is only in the co-curricular part. And every MAN in Indragiri Hilir Regency, Riau, is welcome to choose values that are suitable and in accordance with the situation, location, culture and also nature where MAN is located.

In the independent curriculum structure, there are three parts of activities that must be carried out by MAN in its learning process. First, intracurricular activities that focus on the local area in the form of a learning process, second, co-curricular activities whose activities focus on implementing the values in the intercurricular, third, extracurricular activities whose core activities are on developing student talent skills. Through the Decree of the Minister of Religion of the Republic of Indonesia number 450 of 2024. P5RA activities are more focused on co-curricular activities, because co-curricular activities are considered to provide space for project-based learning experiments, such as social simulations or environmental projects.

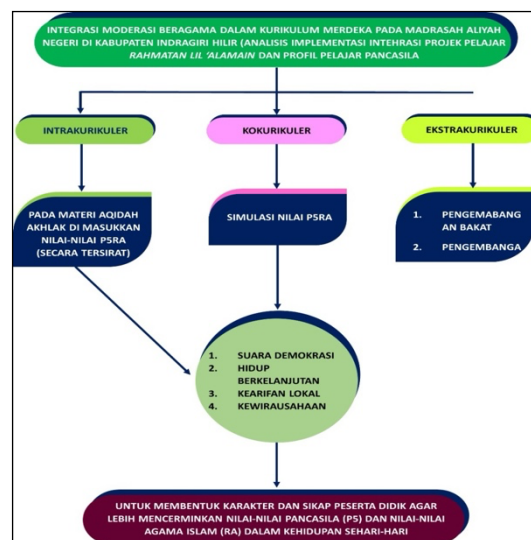


Figure 1. Scheme of research results of 3 MAN in Indragiri Hilir Regency, Riau

Description of the research results scheme in the integration of religious moderation in the independent curriculum at the State Islamic Senior High School in Inhil Regency, Riau (Analysis of the Implementation of the Integration of the Rahmatan lilalamin student profile and the Pancasila student profile). From the schematic image above, it can be explained as follows: 1) Intracurricular activities in the implementation of P5RA are only limited to finding the values of the aqidah and akhlak subject matter with the values of P5RA only. 2) Simulation of P5RA values at MAN in Indragiri Hilir Regency is carried out in co-curricular activities only. 3) Extracurricular activities are more emphasized on the development of student talents and skills without relating to the implementation of P5RA.

Through the Decree of the Minister of Religion of the Republic of Indonesia number 450 of 2024. P5RA activities are more focused on co-curricular activities, because co-curricular activities are considered to provide space for project-based learning experiments, such as social simulations or environmental projects. Trianto explained that the project-based approach not only improves academic skills, but also forms soft skills such as leadership and cooperation. Through this activity, students can understand social and environmental dynamics directly, deepening their experience in cognitive, affective, and psychomotor aspects. In addition, co-curricular activities can utilize local resources, such as community leaders, to provide insight into social and religious values, in accordance with Husain Salim's view which emphasizes the importance of empowering local communities in education.

The co-curricular approach also supports the development of community-based madrasahs. Sugiyo said that community involvement can improve the quality and sustainability of educational programs (Sugiyono, 2018). By involving the community in P5RA activities, madrasahs can expand their social networks and gain external support, which is very helpful in overcoming internal resource constraints. This community-based program also allows madrasahs to address social or environmental challenges that are relevant to the local context, such as inter-religious conflict or sustainability issues.

Co-curricular activities strengthen the student-centered learning approach, where students become the main actors in learning. Sukmadinata stated that this learning model has a positive impact on the development of character and student independence. Through activities that they design themselves, students can practice P5RA values such as tolerance, mutual cooperation, and sustainability. In addition, effective co-curricular activities can increase the competitiveness of madrasahs by attracting the interest of students and the community, as explained by Arifin, where flagship programs such as "Madrasah Peduli Lingkungan" can strengthen the identity of madrasahs and attract support from various parties (Sanjaya, 2011).

Overall, co-curricular activities help madrasahs optimize the use of time and resources, strengthen relationships with the community, and create relevant and meaningful learning experiences for students. With good collaboration between madrasahs, the community, and external parties, co-curricular activities not only focus on developing student character, but also on broader social empowerment. Through this approach, madrasahs can act as agents of change in society and support the educational vision of Rahmatan Lilalamin. These three activities (intracurricular, co-curricular and extracurricular) should always be integrated with the values of the Rahmatan Lilalamin student profile project and the Pancasila student profile (P5RA). However, in reality in the field and also in the Decree of the Minister of Religion of the Republic of Indonesia Number 450 of 2024 as a guideline for the implementation of the Rahmatan Lilalamin student profile project and the Pancasila student profile, these three activities are not comprehensively integrated. According to the researcher, these three activities should be truly integrated as a whole.

Intracurricular activities focus on formal learning in the classroom that aims to provide students with a foundation of knowledge. In this case, this activity should be the first arena to integrate the values of P5RA and Pancasila. However, often, intracurricular activities are trapped in the demands of a dense academic curriculum, which limits the space to explore character values in depth. As expressed by Kurniawan, the busyness associated with teaching dense curricular materials often sets aside opportunities to internalize these values in students' lives (Kurniawan et al., 2024). This results in the P5RA values being applied more in co-curricular activities which are more practical and applicable, but without a similar emphasis on intra-curricular and extra-curricular activities.

Meanwhile, extracurricular activities that should be a medium to develop students' skills and talents are often less able to be used as a place to internalize P5RA values comprehensively. In many cases, extracurricular activities emphasize more on aspects of developing individual student talents and achievements, such as sports or arts, and focus less on character development based on religious and national values. Research by Suhendra shows that although extracurricular activities have great potential in shaping students' character, their lack of integration with the academic curriculum causes these activities to be ineffective in internalizing the values of Pancasila and Rahmatan Lil-Alamin in students' daily lives (Suhendra et al., 2023).

The implementation of P5RA and Pancasila values should be carried out with a holistic approach, involving experience-based teaching and active participation of students in various activities that occur at school. Co-curricular activities can be a good medium for this,

but it will only be effective if there is continuity with intracurricular and extracurricular activities. For example, in co-curricular activities, such as community-based projects involving the community, students can learn to apply the values of diversity and social values contained in Pancasila and Rahmatan Lil-Alamin. However, without a clear connection with what is taught in class (intracurricular) or students' talents and interests in extracurricular activities, this learning becomes disconnected. Herry J. P. S. stated that effective and character-based education must cover various dimensions of student development, be it cognitive, affective, or psychomotor aspects. According to him, the curriculum implemented must be mutually integrated, which allows each subject and educational activity to support the development of student character as a whole, including spiritual, social, and intellectual aspects (Sarinastitin, 2018).

Nana Syaodih Sukmadinata emphasized that the goal of education is to develop students' potential holistically, which includes knowledge, skills, and attitudes. Education in Indonesia must integrate various learning activities to form a balanced character of students, by providing space for academic, moral, social, and emotional development. Sukmadinata also emphasized the importance of integration between intracurricular, co-curricular, and extracurricular activities so that national education goals can be achieved optimally (Sukmadinata, 2020).

Integration of character values in the Independent Curriculum at the State Islamic Senior High School (MAN) of Indragiri Hilir Regency, especially those related to the Rahmatan Lil-Alamin Student Profile (P5RA) and the Pancasila Student Profile (P5PA), requires a deeper understanding of how the relationship between intracurricular, co-curricular, and extracurricular activities can be optimized. Wibowo pointed out that character education that is only taught in the classroom or in extracurricular activities without any connection between the two will tend to lose its meaning and influence on students' attitudes. Wibowo suggested that character learning needs to be strengthened with an emphasis on in-depth co-curricular activities, which allow students to directly apply national and religious values in their daily social contexts. This is important to ensure that the character values taught in the classroom can be reinforced with practical experiences outside the classroom that show a direct impact on students' social and spiritual lives.

In line with that, Liza Sari said that one way to overcome this is to design co-curricular activities that have a direct relationship with classroom learning, especially those related to the development of moral attitudes and character. Sari suggested that one method that can be applied is project-based learning that involves students in social activities that introduce them to the realities of society, such as community service programs or social entrepreneurship projects. This kind of learning can provide opportunities for students to internalize the values of Pancasila and Rahmatan Lil-Alamin in a more applicable and relevant way, while strengthening the teaching that takes place in the classroom (L. Y. Sari & Fitriani, 2023).

In addition, extracurricular activities can also be used as a very potential space to develop character values, as long as these activities do not only focus on achieving individual achievements, but also on the formation of students' social and religious characters. According to Siti Astuti, good management of extracurricular activities can create space for students to instill the values of Pancasila and Rahmatan Lil-Alamin more deeply, for example through student organizations, cultural clubs, or sports activities that involve teamwork (Astuti, 2015). This extracurricular activity can provide direct experience for students to practice the values of mutual cooperation, leadership, and a sense of responsibility towards others. Moreover, this activity also has the potential to shape students' characters to be more inclusive and based on universal values of goodness, as taught in P5RA.

The implementation of the integration of the Rahmatan Lil-Alamin Student Profile (P5RA) and Pancasila Student Profile (P5PA) values at the State Islamic Senior High School

(MAN) of Indragiri Hilir Regency, Riau, according to the Decree of the Minister of Religion of the Republic of Indonesia Number 450 of 2024, includes three components of educational activities: intracurricular, co-curricular, and extracurricular. Although this guideline requires the implementation of an integral and holistic independent curriculum (so that it can support the formation of student character as a whole (covering cognitive, affective, and psychomotor aspects), the reality in the field shows that the P5RA values are more dominantly applied in co-curricular activities, while intracurricular and extracurricular activities have not been fully integrated. This is due to limited time and space in intracurricular activities which focus more on academic achievement, as well as the lack of integration between extracurricular and the existing academic curriculum.

Project-based approaches in co-curricular activities, such as social simulations or environmental projects, have been shown to be effective in developing social, leadership, and teamwork skills, as well as deepening students' understanding of social and religious values. However, if not supported by clear connections with intracurricular and extracurricular activities, character education based on Pancasila and P5RA values becomes disconnected and does not achieve optimal impact. Therefore, to achieve comprehensive educational goals, the character values of Pancasila and Rahmatan Lil-Alamin should be taught holistically through better integration between the three components of learning activities.

Below is the theory offered by the researcher as follows: Integrative-Transformational Theory in education refers to an approach that combines various dimensions of learning and character development comprehensively, with the aim of transforming individuals and society. In the context of implementing the Rahmatan Lil-Alamin Student Profile (P5RA) in Madrasahs, this theory can be described as an approach that integrates various aspects of education, both cognitive, affective, and psychomotor, to form students who are not only superior in science but also have characters based on religious and national values that foster peace, justice, and sustainability. P5RA itself is a framework that combines religious teachings with universal values based on rahmatan lil-alamin or peace and blessings for all mankind.

1. Experiential Learning and Social Projects

This theory emphasizes experiential learning, where students are given the opportunity to learn through real activities that bring them into contact with social situations or problems that are relevant to their lives. In the context of implementing P5RA, this can take the form of social or environmental projects that connect the theory taught in class with direct experience in the field. For example, community-based projects that involve students in environmental management or working with community organizations to help others can be a means of implementing the values contained in P5RA. These projects help students to better understand the importance of diversity, social cooperation, and how religious and national values support each other in creating social peace.

2. Holistic Approach in Student Development

Integrative-transformational theory emphasizes the importance of a holistic approach in developing students, which includes academic, social, emotional, and spiritual aspects. In the context of P5RA, holistic learning aims to educate students to become individuals who are not only intelligent in academics, but also have empathy, a sense of social responsibility, and high spiritual awareness. For example, in co-curricular activities, such as discussions, religious studies, or community-based projects, students are given space to think critically, act according to moral principles, and interact positively with others. These activities integrate academic, social, and spiritual elements, which shape students' character as a whole.

3. Social Transformation Through Education

Keterlibatan siswa dalam proyek sosial yang nyata misalnya, program peduli lingkungan, pengentasan kemiskinan, atau kerja sama lintas agama membantu mereka untuk melihat dan merasakan bagaimana pendidikan mereka dapat memberikan dampak positif bagi masyarakat secara keseluruhan.

4. Keterhubungan Antara Intrakurikuler, Kokurikuler, dan Ekstrakurikuler

In this theory, the importance of integration between intracurricular, co-curricular, and extracurricular activities becomes very relevant. Intracurricular activities provide the basic knowledge needed by students to understand the values of P5RA, while co-curricular and extracurricular activities provide opportunities for students to apply and internalize these values in real life. Among them are: 1) Intracurricular: Delivering basic knowledge and theory about the values of Pancasila and Islam. 2) Co-curricular: Providing space for community-based projects or activities that connect theory with direct social practice. 3) Extracurricular: Developing students' skills and talents while instilling

By connecting these three components, learning in Madrasah can become more integrated, creating a deeper experience for students, and producing greater positive change in society. The Integrative-Transformational approach in the implementation of P5RA in Madrasah emphasizes the importance of integrating character, religious, and national values in all aspects of learning: cognitive, affective, and psychomotor. Through a holistic approach that combines intracurricular, co-curricular, and extracurricular, as well as social experience-based learning, students can develop into individuals who are not only academically intelligent, but also have character, are socially responsible, and can act as agents of positive change in society.

This approach allows education in Madrasahs to not only shape knowledge, but also character and attitudes that support the vision of Rahmatan Lil-Alamin in everyday life. The following is a clearer schematic image of the Integrative-Transformational Approach in Education that connects the Rahmatan Lil-Alamin Student Profile (P5RA) with the Independent Curriculum, as well as its application in intracurricular, co-curricular, and extracurricular activities.

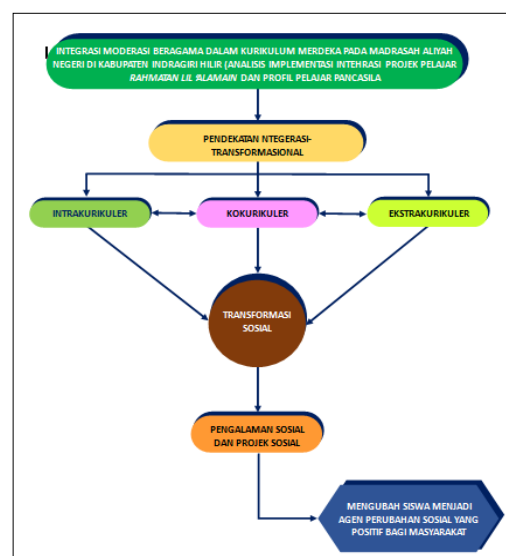


Figure 2. Novelty scheme of research results

This schematic simplifies the Integrative-Transformational approach by emphasizing the integration of knowledge, attitudes, and actions. Through a curriculum that unites

intracurricular, co-curricular, and extracurricular, students are expected to develop strong characters and play an active role in social transformation. The application of the Integrative-Transformational approach with the Rahmatan Lil-Alamin Student Profile and the Pancasila Student Profile is the formation of a more holistic, interdisciplinary, and social experience-based education, which not only develops academic knowledge, but also moral character, social skills, and leadership that encourage students to become agents of social change. This approach connects religious and national values with real actions that create positive social impacts in society.

CONCLUSION

The implementation of the integration of the rahmatan lilalamin student profile project and the pancasila student profile at the State Islamic Senior High School in Indragiri Hilir Regency, Riau, has actually been carried out according to the stages and procedures set by the Ministry of National Education and Research and Technology of the Republic of Indonesia and also the Ministry of Religion of the Republic of Indonesia. However, its implementation is only limited to extracurricular and co-curricular activities, according to researchers, this P5RA activity should also be included in extracurricular activities. So that it is not just that students get practical field experience on the school side, but the most important thing is real experience outside of school. In other words, there is a balance of activities that are manifested in experiences in the field or in the community. So that the values of P5RA truly become characters that are manifested in the personal character of students both during lessons, practiced in the school environment, but also become characters and personalities in society.

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