



## The Impact of the Implementation of P5-PPRA in Strengthening the Attitude of Religious Moderation of Students at MAN 2 Langsa.

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### ABSTRACT

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This study describes the impact of the implementation of the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5-PPRA) Strengthening Project on strengthening religious moderation at MAN 2 Langsa. Departing from the gap in studies that often focus on heterogeneous interfaith schools, this study places a relatively religiously homogeneous madrasah as the context, with attention to intra-community diversity. The study uses a qualitative approach with a field case study design; data are obtained through observation, interviews, and documentation, then analyzed inductively through thematic coding, with triangulation validation of sources, techniques, and time. The results show variations in practices at the teacher level: some apply values in a structured and contextual way through learning and projects, while others remain implicit and administrative. Institutional support such as religious habituation (Yasinan) and the practice of fardhu kifayah strengthens the dimensions of social responsibility, mutual cooperation, and discipline in worship. From the student perspective, collaborative projects (calligraphy, recycled art, eco-friendly soap making, and the practice of fardhu kifayah) serve as a vehicle for internalizing values that encourage openness to differences, habits of dialogue, deliberation, and peaceful conflict management. Challenges that emerged included unequal literacy in the concept of moderation, non-operational assessment of values, synchronization across teachers, limited time and resources, and the burden of costs on some activities.

### 1. Introduction

The Rahmatan lil 'Alamin Student Profile represents a holistic educational framework designed to cultivate pupils with academic acumen and profound moral-spiritual purity (Sahibe et al., 2025). This notion views pupils as individuals devoted to the One Almighty God, demonstrating virtuous character and integrating religious principles through a balanced and contextualized approach across several life domains—academic, familial, and societal (Fitri & Suyanto, 2025). In this framework, religious moderation extends beyond mere conceptual understanding of moderate faith; it embodies a holistic disposition that harmonizes cognition, behavior, and action grounded in equilibrium, tolerance, and respect for diversity (Ramadhan & Azah, 2026). The Rahmatan lil 'Alamin profile

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underscores an educational concept that advocates for faith-based humanism aligned with the tenets of global compassion and societal harmony(Puspitasari et al., 2025).

The Rahmatan lil 'Alamin Student Profile includes several basic ideals that serve as the foundation for student character development. These values include exemplary conduct (qudwah), tolerance (tasamuh), balance (tawazun), civility (ta'adub), moderation (tawassut), equality (musawah), nationalism and citizenship (muwathonah), steadfastness and justice (i'tidal), consultation (syura), and innovation and dynamism (tatawwur wal ibtikar), which encourage students to continuously grow, be creative, and adapt to changing times(Nafisah et al., 2025). Overall, the Rahmatan lil 'Alamin Student Profile provides guidance for shaping the character of madrasah students in accordance with inclusive, humanistic, and contextual Islamic values, allowing them to respond to current challenges while strengthening religious moderation in national and social affairs(Sirait et al., 2025).

However, initial results show that the education community's understanding and execution of religious moderation values remains inconsistent. Some argue that moderation instruction is only useful in schools with a large religious and cultural diversity(Siregar et al., 2024). This viewpoint shows a restricted notion of moderation, as if such virtues are not needed in religiously homogeneous environments, such as madrasahs(Nur Nabila et al., 2025).Religious homogeneity does not inherently ensure the development of a moderate disposition. Conversely, in communities that seem religiously homogeneous, there is frequently a propensity for exclusivism, group fanaticism, and hostility to divergent schools of thought or interpretations within Islam(Halimatussa'diyah et al., 2025). This inclination may manifest subtly if education fails to deliberately incorporate ideals of openness, tolerance, discourse, and unity(Suhartono et al., 2025).

In this context, the implementation of the P5 and PPRA programs becomes not only important but also urgent to examine seriously. These programs are not merely administrative components of the independent curriculum, but strategic instruments for instilling inclusive and rahmatan lil 'alamin Islamic character values(Rifki et al., 2024). This research does not only aim to determine whether the programs are being implemented, but also how these values are truly internalized by teachers and experienced by students in the daily life of the madrasah(Rosyidah & Ali, 2025). Based on preliminary observations at MAN 2 Langsa, it was found that although all Islamic education subject teachers (SKI, Aqidah Akhlak, Fiqh, and Qur'an–Hadith) have incorporated P5–PPRA values into their teaching modules, the implementation varies considerably(Ilham et al., 2025). Some teachers include these values only normatively in teaching documents, while others demonstrate innovation by integrating P5–PPRA values into contextual learning activities(Uroidli et al., 2024).

This condition makes MAN 2 Langsa an interesting subject of study. Although located in a relatively religiously homogeneous environment, the madrasah has social, cultural, and economic diversity that may generate dynamic values and student behaviour(Tarbiyah et al., 2025). This situation highlights a research gap: most studies on religious moderation focus on heterogeneous schools across religious traditions, while homogeneous madrasahs are often considered “safe.” Yet, homogeneity may conceal intra-faith differences such as mazhab, local traditions, and religious practices, all of which require competence in dialogue, fairness, and wasathiyah attitudes(Zumairoh et al., 2025).

Therefore, this study seeks to examine the impact of implementing the P5–PPRA program on the development of students' religious moderation attitudes at MAN 2 Langsa. It also explores how teachers internalize P5–PPRA values in Islamic education classroom practices and in the life of the madrasah, as well as how students respond to these values in their daily social behaviour(sobaro & Rahman, 2024).

Using a qualitative approach, this research is expected to explore deeply the relationship between policy, teacher practices, and school culture in strengthening students' religious moderation. The findings are expected to provide conceptual contributions to strengthening the Islamic character education curriculum and practical contributions for madrasahs in designing models for implementing moderation values relevant to their context.

## **2. Methodology**

The study utilized a qualitative methodology, consistent with the attributes of research that prioritizes the comprehension of meaning and subjective realities. The qualitative technique is deemed most suitable since it facilitates a comprehensive examination of the learning setting of Islamic Religious Education (PAI) at MAN 2 Langsa. This technique aims to elucidate the essence of the internalization process of Islamic moderation ideals within the madrasah context, as perceived by the principal, professors, and students. The research methodology employed is field research utilizing a case study approach. Field research was executed within the environment of MAN 2 Langsa, utilizing the case study method to facilitate an in-depth examination of the implementation of the Strengthening Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile Project (P5–PPRA) in enhancing students' religious moderation attitudes.

This study designated MAN 2 Langsa as the research location to investigate the effects of P5–PPRA implementation on enhancing religious moderation attitudes among students. MAN 2 Langsa serves as a pertinent context, having exhibited initial endeavors in implementing values of religious moderation within the independent curriculum framework.

The methods of data collection included observation, interviews, and documentation. Observations were conducted to acquire an accurate understanding of the P5–PPRA Project's implementation within the madrasah setting, as well as to assess student participation in activities that foster the cultivation of moderate attitudes. Interviews were done with the principal, Islamic Education instructors associated with the P5–PPRA program, and 39 student participants in the events. The documents gathered in this study comprised the madrasah's vision and mission, organizational structure, institutional profile, P5–PPRA activity reports, program evaluation instruments, visual documentation including photographs and videos, and official directives from the Ministry of Religious Affairs concerning the execution of P5 and PPRA.

## **3. Results**

### *3.1 3.1. Patterns of Implementation of P5–PPRA Values by PAI Teachers.*

Based on interviews and observations, the implementation of P5–PPRA at MAN 2 Langsa takes place through two primary forms: co-curricular activities (project-based activities separate from intracurricular learning, such as making environmentally friendly soap and calligraphy) and integrated intracurricular learning (integration of P5–PPRA values into the teaching of Islamic Cultural History, Qur'an–Hadith, and Fiqh subjects).

These two models reflect the implementation principles of P5–PPRA as discussed in Chapter II. Overall, the implementation of the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5–PPRA) program at MAN 2 Langsa has been systematically designed in teaching tools and lesson planning documents. Nearly all Islamic Education teachers comprising teachers of Islamic Cultural History (SKI), Aqidah Akhlak, Fiqh, and Qur'an–Hadith have included dimensions and values of P5–PPRA such as tolerance, cooperation, patriotism, and love for peace in their teaching modules.

However, observations and interviews indicate variation in implementation patterns. Not all teachers are able to translate these values contextually into classroom practice. Some teachers

include them merely as administrative compliance without directly relating them to religious moderation and students' real-life experiences. Field findings revealed two main typologies of co-curricular implementation patterns: explicit–structured and implicit–less structured. These patterns are influenced by teachers' conceptual understanding, pedagogical creativity, and institutional support from the madrasah..

A teacher, designated as M, exhibited a profound comprehension and consistent implementation of P5–PPRA ideals. He instructs in Islamic Cultural History (SKI). In an interview held on June 17, 2025, the informant asserted:.

"I noted initially that certain students at MAN 2 Langsa lacked a comprehensive understanding of the concept of religious moderation." They continued to think exclusively, particularly when observing disparities in ethnicity or cultural background among their classmates. Consequently, I find it necessary to incorporate moderation ideals directly into SKI learning. I teach history not merely as a series of events, but I contextualize it within the present. For instance, in analyzing Walisongo, I highlight their peaceful dissemination of Islam, their integration of local culture, and their preservation of Islamic doctrine. There, I include PPRA ideals, like tolerance, love for peace, and respect for differences. My objective is for students to not only comprehend history but also to apply it in real life, particularly when divergent opinions emerge in the madrasah setting. Interview with MY, June 17, 2025.

The excerpt demonstrates that the teacher intentionally incorporates concepts of religious moderation into historical education using a contextual approach. He emphasizes not only cognitive aspects but also moral and social reflections on Islamic historical events. This pattern is classified as strong–structured, as it is underpinned by conceptual comprehension and reflective awareness of P5–PPRA values. This discovery corresponds with Ahmad Badrun's research at Pesantren Modern Darussalam Ciamis, indicating that the internalization of religious moderation ideals is beneficial when educators can relate Islamic teachings to the sociocultural circumstances of pupils.

The teacher known as F, who teaches Al-Qur'an Hadith and is in charge of the P5–PPRA program at MAN 2 Langsa, is another example of a teacher who actively and systematically used P5–PPRA values. The informant said in an interview on June 20, 2025:

"At start, I was in charge of the P5–PPRA program to help me meet my teaching hours. But I thought that once I was given the job, I had to do it well. I started learning, going to training, making courses, and making sure they fit with the rules of the madrasah. We made dishwashing soap from natural things like lime and fans from cardboard that had been used before. This exercise is good for the environment and teaches kids how to work together, be responsible, and keep things clean as part of their faith".

A separate source additionally stated:

"Projects like this get students more involved. They not only learn how to build things, but they also learn that Islam teaches people to care for the environment and share duties. That's what I stress, so that principles like moderation, care, and working together aren't just ideas. (Interview with Fajriani, June 20, 2025)"

The teacher's implementation pattern, which is called F, shows that the effectiveness of P5–PPRA depends a lot on the teacher's initiative, comprehension of the principles being taught, and willingness to apply those ideas to real-life learning situations. In this instance, the informant exemplifies a teacher who embodies the function of a facilitator of moderation ideals through contextual and significant activities for pupils. The method used by teacher F shows a unique feature of learning that is based on context and projects. She links hands-on activities to moral principles,

teamwork, and social responsibility. This pattern shows that the implementation is well-structured since the teacher is more of a facilitator of values than just a broadcaster of information.

These results support Noptario's assertion that the effectiveness of the P5–PPRA program in madrasahs is predominantly influenced by teachers' creativity and reflective awareness in facilitating project-based learning grounded in national and Islamic values. Mrs. D is another teacher who helped put the P5–PPRA program into action at MAN 2 Langsa. The person who told us this is an Arabic language instructor who also teaches Aqidah Akhlak. The Vice Principal for Curriculum chose her to be the P5–PPRA Coordinator at the madrasah. She admitted that the hiring was mostly to fill teaching hours and didn't come from a specific area of expertise or personal interest in character-based project development.

Still, the teacher known as D did her job well every day when she talked to kids. She is noted for teaching qualities like teamwork, accountability, and politeness in both the classroom and everyday school life. This is in line with the spirit of P5–PPRA, which focuses on building character qualities within an Islamic education framework based on the principles of *rahmatan lil 'alamin*. A calligraphy project was one of the things that instructor D did. The goal of this activity was to encourage kids to be creative while also teaching them spiritual principles and how to appreciate the beauty of Islamic art. The project represented qualities such as faith, aesthetics, and patience; yet, it was not expressly characterized as an aspect of religious moderation or directly associated with the dimensions of P5–PPRA.

In the interview, teacher D stated:

“I was appointed as the P5–PPRA coordinator by the madrasah, partly to adjust my instruction hours accordingly. In the classroom, I continue to emphasize principles such as cooperation, responsibility, and mutual respect, particularly during instruction in Aqidah Akhlak. I also previously guided students in the art of calligraphy; they demonstrated enthusiasm and supported one another. However, I acknowledge that I have not yet explicitly clarified that it was part of P5–PPRA or religious moderation. I possess a teaching module that encompasses the values; however, I have not yet had the opportunity to develop the project module. Interview Conducted with Dewi Indriani on June 20, 2025”.

The pattern demonstrated by Mrs. Dewi reflects an implicit–unstructured approach, in which values such as cooperation, responsibility, and patience are taught, but are not yet explicitly linked to the P5–PPRA framework. This finding is consistent with Lutfi Nur Hayati's research, which revealed that some Islamic Education teachers in madrasahs implement moderation values normatively and intuitively, without project guidance or systematic value reflection. Another teacher involved in the implementation of P5–PPRA values at MAN 2 Langsa is the teacher identified as E, who teaches Fiqh. Although the informant is not part of the P5–PPRA coordination team and has not received specific training regarding the program, in practice, she has already instilled positive values such as responsibility, honesty, and cooperation, which align with the principles of P5–PPRA.

As a teacher of Islamic subjects, particularly in the context of Fiqh, teacher E guides students to practice Islamic teachings in daily life with politeness, honesty, and respect for others. These values inherently align with the P5–PPRA framework, although the informant has not yet fully understood the concept, nor explicitly connected it to religious moderation.

In the interview, the informant acknowledged:

“I don't fully understand P5–PPRA yet because I'm not the coordinator. But if you ask whether I instill the values, of course I teach the students to be honest, responsible, and respectful, especially when discussing morals. It's just that I never mentioned it as part of P5–PPRA or religious moderation, because I didn't really know they were connected.” (Interview with Elli Suryani, June 22, 2025)”

Interestingly, after discussing with the researcher during the interview process, teacher E realized that her teaching practices actually fall within the scope of P5–PPRA value implementation that supports religious moderation, even though she had not recognized it conceptually.

“After talking with you, I realized that the values I have been teaching such as tolerance in differing opinions and respecting others are actually part of P5–PPRA as well. I thought they were just regular moral teachings. So I haven’t designed them specifically as part of a project or moderation-based learning.”

The implementation pattern carried out by the teacher referred to as E is intuitive and natural, stemming from religious practices she has long taught as basic moral values. Although it has not been organized into a project module nor labeled as part of P5–PPRA, this approach still contributes to students’ character formation. Despite not formally understanding the P5–PPRA concept, teacher E has already applied its principles through the habituation of religious moral values. This approach is categorized as implicit and demonstrates the need to improve program literacy among non-coordinator teachers so they can consciously and systematically link their teaching with the P5–PPRA framework.

### *3.2 The Process of Internalizing Moderate Values in Students.*

The internalization of moderation values among students at MAN 2 Langsa transpires through a progressive process encompassing the stages of comprehension (cognitive), valuation (affective), and habituation (psychomotor). This process occurs through formal instruction in religious themes, teacher role modeling, the instillation of values in daily activities, and the execution of project-based initiatives within the P5–PPRA program.

The internalization of religious moderation principles among students at MAN 2 Langsa occurs progressively through three primary phases: comprehension, appreciation, and habituation. These stages are evident in both formal classroom learning and in daily practices, teacher demonstrations, and P5–PPRA project-based efforts. This internalization process often adheres to an integrative framework that amalgamates cognitive, emotive, and psychomotor dimensions, ensuring that moderation ideals transcend theoretical understanding for students and are reflected in their daily conduct as madrasah learners. This approach is consistent with the fundamental goals of character education in the Independent Curriculum, which aims to cultivate students' critical thinking abilities while fostering personalities rooted on virtuous character and the Islamic principle of *rahmatan lil ‘alamin*.

During the initial phase, educators endeavor to impart the essential principles of religious moderation by including religious content into intracurricular learning. For instance, SKI (Islamic Cultural History) educators associate the history of the Walisongo with harmonious da’wah practices, the embrace of local culture, and equitable treatment of differences. This historical perspective enhances students' understanding that Islam has fostered tolerance and social cohesion since its initial dissemination in the Indonesian archipelago. Simultaneously, Aqidah Akhlak and Fiqh educators promote moderation by fostering virtuous character, social etiquette, respect for difference, and the idea of *tasamuh* (tolerance) within social interactions. At this juncture, students start to comprehend that Islam is not solely a ritualistic faith but a holistic way of life that necessitates Muslims to exhibit fairness, courtesy, and respect for diversity. This fundamental comprehension is crucial prior to students advancing to the phases of appreciation and habituation.

The appreciation stage involves an enhancement of values and reflective practice across many classroom and extracurricular activities. The Al-Qur’an Hadith instructor conducts project-based activities, including the creation of eco-friendly soap and handheld fans with recycled materials.

These initiatives serve as a vehicle for cultivating creative and practical skills while also fostering environmental awareness, collaboration, social responsibility, and the recognition that cleanliness is integral to faith. Students acquire firsthand knowledge that Islamic principles and ethics are comprehensive, embracing one's connection with God, other individuals, and the environment. Students not only comprehend tolerance and collaboration conceptually, but also begin to embody these principles via tangible experiences. Reflection occurs via group conversations, joint assessments, and instructor coaching concerning attitudes that arise during the assignment. Consequently, moderation is not presented as a fixed principle, but rather as a practical experience intimately linked to students' everyday existence.

The subsequent phase is habituation, during which students commence the application of moderation values in their daily conduct within the madrasah setting. The influence of teacher modeling is significant at this period. Islamic Education instructors, for example, emphasize habits such as demonstrating mutual respect, greeting others, keeping decorum in communication, assisting peers, and performing collective responsibilities in academic work. While not all educators openly articulate that these principles are integral to P5–PPRA, these practices nonetheless significantly contribute to fostering inclusive and sympathetic student character. A number of kids demonstrate an enhanced ability to regulate their emotions during conflicts, exhibit a stronger willingness to collaborate in diverse groups, and progressively display respect for the diversity among their peers. This signifies that moderation principles have started to be assimilated through habitual practices and positive social engagement.

The absorption of moderation ideals at MAN 2 Langsa is further reinforced by the madrasah's religious culture, which prioritizes civility and virtuous character. The physical and social environment influences student character development through regular activities such as communal prayer, customary greetings, Qur'an recitation, and the cultivation of discipline. These activities reinforce students' ethical foundation, facilitating their comprehension of moderation within a constructive religious context. Moreover, the execution of P5–PPRA affords students the chance to engage in active, collaborative learning and cultivate independence while collaborating, irrespective of disparities in ability or socioeconomic background. Field observations indicate that values such as collaboration, respect for others, and patience in collective problem-solving have started to establish themselves among pupils.

Nonetheless, the internalization process encounters several hurdles. Firstly, not all educators have a comprehensive grasp of the P5–PPRA conceptual framework, leading some to implement principles instinctively rather than based on a solid theoretical foundation. This may result in inconsistencies in program execution, with some educators systematically incorporating values while others only enumerate them for administrative compliance. Secondly, the absence of defined project modules for all moderation tasks complicates the task for teachers lacking prior expertise or training in designing contextual learning activities. A minority of students continue to display exclusionary views, particularly about cultural differences and divergent perspectives in class debates, although these inclinations diminish progressively as habituation and instructor modeling are reinforced.

In the face of these problems, a notable development occurred: teachers who initially lacked a comprehensive understanding of religious moderation gained awareness via debate and thought with the researcher. This signifies that internalization is taking place not only among students but also among teachers, who act as principal agents of value transmission. Enhanced teacher literacy concerning P5–PPRA and religious moderation is anticipated to render character education procedures at MAN 2 Langsa more systematic, focused, and sustainable. The integration of moderation ideals in this madrasah signifies a character-building process grounded in Islam, highlighting cognitive, emotional, moral, and behavioral characteristics in students' daily lives.

### 3.3 Challenges Implementation and Need for Improvement.

The implementation of the Project for Strengthening the Profile of Pancasila Students and Rahmatan lil 'Alamin Students (P5–PPRA) at MAN 2 Langsa has generally run well and received support from the entire school community. However, field findings reveal several challenges faced by both teachers and students. These challenges are not only technical, but also conceptual and cultural, and collectively influence the effectiveness of internalizing religious moderation values within the madrasah.

#### 1. *Limited Teacher Understanding of the P5–PPRA Concept*

Some teachers, particularly those outside the coordinator team, do not yet fully understand the concepts and objectives of P5–PPRA comprehensively. As a result, the implementation of its values remains inconsistent and still tends to be administrative in nature. In an interview on June 17, 2025, one Islamic studies teacher stated:

“In my opinion, P5–PPRA is a good program, but honestly we are still learning a lot. Sometimes we just list the values in the teaching module without really knowing how to apply them in the learning process.”

This statement illustrates that a portion of teachers are still at an early stage of conceptual understanding. P5–PPRA, which is fundamentally an integrative effort to combine Pancasila values with moderate Islamic principles, is often perceived merely as an additional activity rather than a pedagogical approach for character formation. This situation aligns with Lutfi Nur Hayati’s findings, which highlight that the main challenge in implementing P5–PPRA in madrasahs is the low level of teacher literacy regarding religious moderation in the learning context. To address this, the madrasah needs to conduct regular refreshment activities such as training and teacher sharing forums, ensuring that P5–PPRA is not merely administrative, but becomes a true pedagogical guideline in cultivating religious moderation in the classroom.

#### 2. *Limited Facilities and Technical Support*

Another significant challenge is the limitation of supporting facilities. Several projects, such as producing eco-friendly soap or recycled craft items, require specific materials and tools that are not fully provided by the madrasah. As a result, students sometimes have to cover part of the expenses themselves. In an interview on June 23, 2025, a student explained:

“When we made dish soap from lime, we had to buy some of the materials ourselves. Some friends didn’t join because they didn’t have money to buy the materials.”

This situation indicates an inequality in participation due to economic factors. Yet one of the key principles of P5–PPRA is inclusivity and cooperation. This challenge highlights that limited funding and facilities remain major obstacles in implementing character-based projects at the madrasah. To address this issue, the school is encouraged to allocate BOS funds or seek support from the school committee for project activities, as well as promote creative use of locally sourced, low-cost materials. This can ensure that project-based learning runs equitably without financially burdening students.

#### 3. *Limited Time and Schedule Management*

The P5–PPRA program is a project-based initiative that requires sufficient time for planning, implementation, and value reflection. However, the tight academic schedule and numerous school activities often force its implementation to be adjusted to limited time availability. One teacher expressed on June 22, 2025:

“Sometimes the time is very tight. The project is not finished yet, but the next class has already started. If we continue after school hours, many students cannot stay because they live far away.”

This condition leads teachers and students to focus more on completing the product rather than reflecting on the values, which should be the core of the activity. To overcome this, the school can schedule the P5–PPRA activities in an integrated manner with the curriculum, for example through cross-subject thematic learning or by setting special project days. This strategy will allow more flexible and meaningful implementation without disrupting the main academic schedule.

#### 4. *Limited Project Modules*

Based on the interviews, some teachers still do not have a systematic project module as a guide for implementing P5–PPRA. As a result, several teachers only include values such as tolerance, patriotism, and cooperation in the lesson plan without concrete implementation strategies. This condition indicates the need to strengthen value-based learning literacy among teachers. A recommended solution is to form a cross-subject project module development team that provides detailed guidelines covering activity plans, targeted character values, success indicators, and strategies for reflection and assessment. This will ensure the project implementation becomes more structured and consistent.

#### 5. *Limited Reflection on Religious Moderation Values*

The reflection stage is an essential part of the P5–PPRA project because it helps students understand the meaning and relevance of the values they practice. However, observation results show that this stage is often neglected or conducted briefly. One teacher explained on June 20, 2025:

“Most of the remaining time is spent preparing the final product. So the students do not really have time to discuss the values they learned from the project.”

The lack of reflection sessions weakens the internalization process of religious moderation values. In fact, reflection is a key aspect of project-based learning as it bridges experience and value awareness. To improve this, teachers may allocate brief reflection sessions at the end of each project activity, such as value journals, group discussions, or narrative presentations. This way, students can relate their activities to the spiritual and social values being cultivated.

#### 6. *Uneven Student Participation*

Although most students show high enthusiasm in participating in project activities, there are still groups of students who tend to be passive or reluctant to participate actively. Contributing factors include lack of self-confidence, mismatched interests toward certain project types, and diverse socio-economic backgrounds. In an interview on June 24, 2025, a teacher stated:

“There are still some students who feel shy or afraid of making mistakes. They join the group but do not dare to speak or present.”

This phenomenon highlights the need for a more inclusive and differentiated learning approach. Teachers should assign roles based on students’ abilities, such as report writer, photographer, or presenter, so that all students feel they contribute meaningfully to the project. In addition, giving appreciation for every effort can enhance students’ confidence and strengthen their sense of responsibility within the group.

### 7. *Lack of Collaboration Among Teachers*

Ideally, the implementation of P5–PPRA should involve all teachers across subject areas so that the values being instilled are more holistically integrated into the curriculum. However, at MAN 2 Langsa, its implementation is still largely dominated by Islamic Education (PAI) teachers. Other teachers tend to perceive this program as solely the responsibility of the religious studies department. In an interview on June 25, 2025, one teacher stated:

“Not all teachers are actively involved. Many consider this to be the responsibility of the P5–PPRA Coordinator, not a shared responsibility.”

This condition indicates that cross-disciplinary teacher collaboration still needs to be strengthened. To address this, the school principal can encourage collaboration among teachers by forming cross-subject teams in planning and evaluating the project. Involving all teachers is essential to ensure that the values of P5–PPRA do not appear exclusive to religious studies but become part of the overall school learning culture. Cross-disciplinary integration will also broaden the implementation of religious moderation values, as each teacher has the potential to instill values such as cooperation, tolerance, and social responsibility within the context of their respective subject areas. Thus, the challenge of limited teacher collaboration should receive serious attention so that P5–PPRA can be implemented sustainably and holistically across all learning components at MAN 2 Langsa. In addition, the implementation in co-curricular and intra-curricular domains has not yet reached a balanced level. Co-curricular activities appear more active because they take the form of real projects, whereas the integration of values in the intra-curricular domain remains largely implicit. This highlights the need for an integrated cross-curriculum plan so that both learning pathways can synergistically support the explicit and comprehensive internalization of religious moderation values.

## 4. Conclusions

Based on the findings and discussion, this study concludes:

1. The implementation of the P5–PPRA program at MAN 2 Langsa exhibits variations in pattern and clarity of application among teachers. The Islamic History (SKI) teacher, Muhammad Yusuf, and the Qur’an–Hadith teacher, Fajriani, applied P5–PPRA values explicitly and systematically through learning activities and projects aligned with the values of the Profile of Rahmatan lil ‘Alamin Learners (PPRA) such as *tawassuth* (moderation), *syura* (consultative decision-making), and *qudwah* (exemplary conduct) as well as the dimensions of the Pancasila Student Profile (P5), including collaboration, critical thinking, and creativity. Meanwhile, the Aqidah Akhlak teacher and the Fiqh teacher tended to integrate P5–PPRA values implicitly, where the application of values was not always explicitly connected to the indicators of religious moderation within instruction. This discrepancy indicates that the implementation of P5–PPRA still depends on teachers’ conceptual understanding, pedagogical creativity, and institutional support. Therefore, strengthening concept literacy, enhancing pedagogical capacity, and developing more systematic and sustainable school policies are required to ensure that P5–PPRA values are implemented more consistently, explicitly, and effectively in strengthening students’ religious moderation.

2. Moderation values are internalized through project-based experiences such as *fardu kifayah* practice, recycling crafts, eco-friendly soap production, cardboard fan making, and calligraphy projects. These activities foster *tasamuh* (tolerance) and *ta’adub* (courtesy) as PPRA values, as well as cooperation and critical thinking as P5 competencies. The most significant behavioral change was observed in the indicators of national commitment and tolerance aligned with *muwathonah*

(citizenship) and tawassuth. However, aspects related to anti-violence and cultural accommodation still require strengthening through habituation of i'tidal (justice/balance), ta'adub, and task designs that appreciate local wisdom.

3. The primary obstacles in implementing P5–PPRA include low conceptual literacy, limited project modules and value-based assessment instruments, as well as time and facility constraints. As a result, some practices remain administrative in nature and have not fully reached the affective–reflective domain. A stronger constructive alignment is needed (value goals → project activities → assessment evidence), along with continuous teacher mentoring, provision of resources and materials, and program standardization so that policy support and school culture can translate into consistent and sustainable impact.

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