

**Strengthening The Profile Of Pancasila Students (P5) And The Profile Of *Rahmatan Lil Alamin* Students (PPRA) Through The Implementation Of Local Wisdom Exhibition At Mts Al-Maarif 01 Singosari**

**Sahrul Maulana<sup>1</sup>, Amiliya Nur Rosyidah<sup>\*2</sup>, Fatimah Azzahra<sup>3</sup>, Ulil Fauziyah<sup>4</sup>**  
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang; Jl. Gajayana No. 50, Diyono,  
Lowokwaru, Malang 65144, Indonesia , +62-341 551-354  
e-mail: [1maulanasidoarjo@gmail.com](mailto:1maulanasidoarjo@gmail.com), [2amiliyanurrosyidah@gmail.com](mailto:2amiliyanurrosyidah@gmail.com), [3amelpercasi@gmail.com](mailto:3amelpercasi@gmail.com),  
[4ulilfauziyah@pai.uin-malang.ac.id](mailto:4ulilfauziyah@pai.uin-malang.ac.id)

**Abstract**

This study aims to analyze the implementation of a local wisdom exhibition at MTs Al-Maarif 01 Singosari as a means to strengthen the Pancasila Student Profile (P5) and the *Rahmatan Lil Alamin* Student Profile (PPRA). The background of this research lies in the multidimensional challenges faced by education in Indonesia in shaping a young generation that excels not only intellectually but also possesses strong character aligned with the values of Pancasila and the teachings of Islam as *rahmatan lil alamin*. The implementation of the Pancasila Student Profile (P5) and the *Rahmatan lil Alamin* Student Profile (PPRA) programs in schools involves the principal, Civics and Social Studies teachers, and students as key elements. The principal acts as the leader, formulating policies and creating a supportive environment for both programs. Civics and Social Studies teachers serve as facilitators, integrating Pancasila values and the *Rahmatan lil Alamin* concept into the learning process, guiding students to understand and apply these values in their daily lives. Students, as the main participants, actively engage in these programs to internalize Pancasila values and become individuals who bring benefit to the world. This collaboration is expected to shape students' character, making them morally and socially outstanding individuals. The results of the study indicate that the local wisdom exhibition can be an effective medium for internalizing character values in students, strengthening national identity, and integrating Islamic teachings with local cultural contexts. This research is expected to contribute to the development of a character education model that is more relevant to the socio-cultural realities of students in Indonesia.

**Keywords** Character education; Cultural context; Local wisdom; Pancasila Student Profile; *Rahmatan Lil Alamin*

**A. INTRODUCTION**

Education in Indonesia faces great challenges in shaping a young generation that is not only intelligent, but also has a strong character in accordance with the values of Pancasila and the teachings of Islam which are *Rahmatan Lil Alamin*. Globalization and the technological revolution complicate this effort, creating a dilemma between maintaining national identity and competing globally. To address this challenge, the Ministry of Education and Culture has launched the *Profil Pelajar Pancasila* (P5) program. The Ministry of Religious Affairs developed the *Profil Pelajar Rahmatan Lil Alamin* (PPRA) for Islamic education, in line with the government's efforts to instill fundamental values as a moral and intellectual compass for the next generation. Tilaar and Nugroho (2020) in their book “Indonesian Education: Directions and Dynamics of Development” state that

character education based on Pancasila and local wisdom is the key to facing the challenges of the 21st century.

The Pancasila Student Profile (P5) outlines six main dimensions of national education: faith, global diversity, mutual cooperation, independence, critical reasoning, and creativity, reflecting a holistic approach in shaping student character. Meanwhile, the *Rahmatan Lil Alamin* Student Profile (PPRA) from the Ministry of Religious Affairs focuses on building Islamic character that is moderate, inclusive, and oriented towards universal benefits. The integration of P5 and PPRA in madrasah is a strategic step to synergize national and Islamic values, in line with Azra's thoughts in "Islamic Moderation in Indonesia," which emphasizes the importance of education in building a moderate and inclusive Indonesian Islamic narrative (Azra & Azuumardi, 2020).

The integration of national values, Islamic values, and local wisdom must be based on the understanding that diversity is a fitrah established by Allah SWT. This became the basis for the formation of inclusive and moderate characters in accordance with the objectives of the Pancasila Student Profile (P5) and the *Rahmatan Lil Alamin* Student Profile (PPRA). As explained in the Qur'an Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best."*

This verse emphasizes that the diversity of ethnicities and nations is a divine design to encourage humans to know and understand each other. In character education, this becomes the spiritual and moral foundation for developing inclusive attitudes, respecting differences and building positive interactions, in accordance with the concept of global diversity in P5 and the principle of *Rahmatan Lil Alamin* in PPRA.

Although P5 and PPRA have a strong conceptual foundation, their implementation in schools faces significant challenges. Research by Israwati Amir et al. in "The Challenges of Implementing the Pancasila Student Profile Values in Indonesian Language Learning in the *Merdeka Belajar* Curriculum" revealed a gap between central policy and practice in the field. The gap is seen in integrating P5 and PPRA values into substantive and relevant learning for students. Raihani's study (2023) shows that the effectiveness of character education programs is highly dependent on the context and relevance of the material to students' socio-cultural realities (Raihani, 2023).

One potential approach to bridging this gap is to utilize local wisdom as a learning resource rich in character and cultural values. Local wisdom, as defined by Fajarini in her research entitled "The Role of Local Wisdom in Character Education" and expanded by Alwasilah et al. in their book "Ethnopedagogy: Foundations of Educational Practice and Teacher Education", is the accumulation of knowledge and practices of local communities that have stood the test of time in responding to various life challenges. Indonesia's rich local wisdom offers a reservoir of values and practices that are highly relevant to character building as idealized in P5 and PPRA. found that local wisdom-based learning not only improved students' understanding of character values, but also strengthened their cultural identity and sense of belonging to their cultural heritage (Zulkarnaen, 2022).

MTs Al-Maarif 01 Singosari, located in East Java, has the potential to develop innovative learning models by integrating P5 and PPRA values through exploration of local wisdom. Its location and history allow access to a variety of local wisdom that can be used to introduce and strengthen character values rooted in local culture as well as Islamic values. Research by Yashinta et al shows that the integration of local wisdom in character education is crucial in the digital era, to shape national identity and encourage constructive engagement, by blending traditional elements and technology wisely (Sanjaya & Safitri, 2024).

The use of exhibitions as a learning method is no longer seen as a static presentation of cultural artifacts, but rather as a dynamic, interactive and reflective learning space. . The exhibition of local wisdom in P5 and PPRA-based character education allows students to actively explore and

internalize the values of Pancasila and Islam through interaction with local culture. This approach is in line with the principle of differentiated learning, which emphasizes providing facilities according to students' individual needs, as expressed by Fitriyah and Moh Bisri in their research. Thus, we can relate that it is important to provide a variety of learning modalities to accommodate the diversity of students' learning styles.

This study examines how the exhibition of local wisdom at MTs Al-Maarif 01 Singosari can strengthen the Pancasila Student Profile (P5) and the *Rahmatan Lil Alamin* Student Profile (PPRA). By utilizing local wisdom as a learning resource, this research aims to develop a model of character education that is effective and relevant to students' socio-cultural realities. This is in line with Emi Ramdani's recommendations that emphasize the importance of a culture-based approach in character education (Ramdani, 2018).

This research is important because it integrates the values of Pancasila with the teachings of Islam *rahmatan lil alamin* through local wisdom, offering a holistic model that combines nationality, Islam, and local wisdom. This is in accordance with Nur Afif's recommendation, which emphasizes the need for a learning model that integrates Islamic values, Indonesianness, and local wisdom to form a moderate and inclusive Indonesian Muslim identity, in accordance with the global context without losing its cultural roots. This study will examine the impact of the implementation of the local wisdom exhibition at MTs Al-Maarif 01 Singosari on students' understanding and practice of Pancasila (P5) and PPRA values. The focus is on how the exhibition strengthens students' national and Islamic identities.

## **B. METHODS**

This research model uses Field Research, because the data sources used are obtained from the results of the field so that it can be produced that the data is really in accordance with the facts of events that occur in the field. Field research is a form of research that aims to reveal the meaning given by community members to their behavior and the surrounding reality. In this study, the location studied by the researcher was MTS Maarif 01 Singosari. Researchers directly seek information in the field about the actual phenomena that occur. Along with that, the situation and environment will also be described (Martana, 2006).

The approach model that will be used in the research is a descriptive qualitative approach. Descriptive qualitative is a research method used to understand or describe phenomena or events by collecting data that is not in the form of numbers or statistics, but in the form of words, images, or descriptive text. This method aims to understand the characteristics, nature, or quality of a phenomenon by describing in detail and in depth, without measuring or counting the number (Pikuleva, 2023). The main feature of descriptive qualitative research is the focus on explaining and interpreting data, so that researchers can understand the meaning and context behind the phenomenon under study. Data in this research is often obtained through interviews, observations, or document analysis, and then analyzed qualitatively to identify patterns, themes, and relationships that emerge from the data (Rusandi & Rusli, 2021).

Researchers use a field research model and a descriptive qualitative approach because it is considered to be in accordance with the theme that will be studied by researchers. Several things have been prepared in accordance with existing guidelines, both in the form of documentation, interviews with caregivers, students and several people concerned. The researcher hopes by using this research model to be able to explore data in the field in detail by making observations from the smallest point to find solutions to problems for the common good.

In qualitative research, there are two main data sources, namely primary data sources and secondary data sources. Primary data sources are data collected directly by researchers from the original source for specific research purposes. Primary data is data that has never been published or used before by others. Researchers collect primary data to answer specific research questions and fulfill specific research objectives. The data sources in this study took from several people, among others: Principal, Board of Teachers and Students (Rijali, 2019).

Meanwhile, secondary data sources refer to information or data that has been collected, processed, and published by other parties, which can then be used by researchers or other

individuals for specific analysis or purposes. Secondary data is not collected directly by researchers or individuals who use it, but is the result of research or data collection that has been carried out previously by other parties. In this study, secondary data sources used were taken from several sources of literature related to the object of research such as the official website of MTs Al-Maarif 01, the website of the Ministry of Education and Culture, documents, syllabi, activity reports, articles, government policies and surveys (Pratiwi, 2017).

Data collection techniques refer to the methods or approaches used to collect information or data needed for analysis, research, or other purposes. The selection of data collection techniques will depend on the type of information desired, the data sources available, the research environment, and ethical considerations. Some of the data collection techniques used are interviews and observations (Yusra dkk., 2021).

## **C. RESULT & DISCUSSION**

### **Reasons for Choosing the Local Wisdom Theme**

Irawan explained that the process of selecting the local wisdom theme was based on the support of the Singosari area which is rich in history. With a background as an old city that has relics from the Singosari Kingdom and the forerunner of the Majapahit Kingdom, as well as traces of the early development of Islam, such as the story of Kyai Hamimuddin and Kyai Thohir, Singosari is the main inspiration in implementing P5 and PPRA in madrasah. The theme of local wisdom was raised to foster a sense of pride and love in the younger generation for their precious history and culture.

The heritage of the Singosari kingdom, whose background is Hindu-Buddhist, and then there are historical sites as well as the beginning of Islam in the Singosari area of North Malang, starting from kyai Hamimuddin to the affected kyai Thohir and finally at that time decided to take the historical kyai Thohir, so the theme of local wisdom we raised as a theme in implementing P5 and PPRA is because the background of the madrasah located in Singosari, an old city with a rich history, became an inspiration for the theme of local wisdom in education in Madrasah. This city, which was once the center of the Singosari Kingdom and the forerunner of the Majapahit Kingdom, holds such a valuable cultural heritage. The decision to raise the theme of local wisdom was based on the desire to foster a sense of pride and love in the younger generation for their history and culture. (I. Y. Zamhari, Interview, 18 Juni 2024)

After analyzing the interview results, we concluded that it is very much related to P5 values, especially the value of global diversity, and PPRA values, such as citizenship and tolerance. Although MTS Al-Maarif is an Islamic-based school, they still study history that includes aspects outside Islam, thus fostering a broad understanding, inclusiveness and respect for diversity.

### **Preparation And Planning**

Madrasahs set up special facilitation teams to run P5 projects, where each theme has its own coordinator. The facilitation team designs projects, provides teaching materials for teachers, and organizes activities such as visits to historical sites and debates, all of which focus on strengthening students' character. Project activities do not always have to be exhibited, but emphasize the learning process and cooperation.

Irawan explained that the madrasah made a team, the facilitation team is a team specially formed by the madrasah to run the p5 project so that each theme will have its own coordinator according to the theme. Well, incidentally, when the first learning exhibition was held, it was extraordinary, maybe the shortcomings were that we could not involve student guardians because almost 70-80% of the student guardians

were out of town, but we documented everything in live streaming on the madrasah's YouTube channel.(I. Y. Zamhari, Interview, 18 Juni 2024)

Dwi Retno Palupi also explained that in implementing the Merdeka Curriculum, teachers receive training through special resource persons to understand the curriculum and P5 projects in depth. A block system is used to organize project implementation, with two weeks each semester allocated specifically for this activity.

At the beginning, when we first implemented the independent curriculum, it was a debriefing, then you had to be given insight, so independently we brought in resource persons so that you had insight into bringing in resource persons to discuss the independent curriculum what the learning practices were like and specifically the resource persons who were P5P2RA also specifically discussed the project, well to discuss the project alone, there were special resource persons after that when we got an overview, after we knew how it worked at the beginning, the head of the curriculum formed a facilitation team, there were members who would carry out the project, But later, for example, in the curriculum itself in the schedule, we take the block system, so this system can be chosen, meaning that the blocks, we immediately block two weeks for the project but the hours are used for regular hours at 1-4 regular lessons and at 5 to 9 it's a project but it's only two weeks and the two weeks are placed in what month so we have 2 semesters a year so in the odd semester it's one in the even semester it's 1. This facilitation team designed it. After it is designed, the teachers of the teaching team all gather together, meaning that what is designed by the facilitation team is discussed later by the teachers using the journal so that the material, oh the material for the child's initial insight, has been prepared by the facilitation team, then all the teachers who have these hours have their journals. Usually, if it's the last one, which is already starting to finish, after it's finished, there is indeed cooperation from all of them, but it must be from the beginning, there are already similarities, insights, etc. After there are two weeks, yes, if there is local wisdom, yesterday there was also a visit to the pesantren temple area and that was the design of the facilitation team, 2 hours, 5 to 9, it will also be arranged, such as a visit to where it is. If someone wants to make products, what is the process until the peak. The name of the project doesn't always have to be exhibited, it's combined, maybe at the beginning local wisdom was synonymous with exhibitions, marketing, so there are various kinds of peaks, the theme doesn't have to be high-cost, right, the main thing is character strengthening. Character strengthening is when in his group when he discusses determining the theme and continues to work together, he can read opportunities so that's all the character that is built not just the peak, right, so the process is from start to finish so it takes the teachers who can spark it. So indeed, at the beginning, why should the teachers and teachers be given insights.(D. R. Palupi, Interview, 5 Agustus 2024)

The establishment of a facilitation team for P5PPRA (*Projek Penguatan Profil Pelajar Pancasila dan Rahmatan Lil 'Alamin*) in schools is very important because this team acts as the main driver in the implementation of education projects based on the Merdeka Curriculum. The formation of the P5PPRA facilitation team in schools is very important because it supports the implementation of Merdeka Curriculum-based education projects that integrate Pancasila and *Rahmatan Lil 'Alamin* values. First, this team assists in the preparation of project modules according to student needs, developing values such as deliberation and mutual cooperation. Second, the facilitation team provides training and guidance to teachers, strengthening cooperation in developing teaching materials and strategies. Third, the team ensures consistent standards of project implementation and encourages collaboration among teachers. Overall, the facilitation team is crucial in creating a dynamic learning environment and strengthening students' character according to P5PPRA principles.

## Implementation process

Irawan explained that the P5 system in this school uses a facilitation team to create learning modules that are implemented by all teachers. Learning takes place from the 5th to the 9th hour with a moving class system according to the local wisdom theme chosen by the students. Students also visit historical sites and create projects based on the theme, the results of which are exhibited at the end of the semester.

So the system is like this, the facilitation team makes a module, the module that facilitates it for later given to all random teachers in the religious social science map in quotes given the same material, then studied first after that it is made in the form of PowerPoint and videos that can support it when delivered to children so the system is that children are given initial knowledge by being given material in class after that there is a question and answer session and discussion after that there is a reflection. Now for the class itself, students use a moving class system. P5 is conducted in lesson hours 5-9 after 1-4 regular hours. After regular hours, students move to the specialization class on the theme of local wisdom that they have chosen, for example, 7A students who choose the History of the Singosari Temple Kingdom, then they move to the class that will study the material, and so on for other themes. Then there is a day where outing class, which is a direct visit to Singosari Temple and also to Yai Haminuddin's Tomb, then students are given the task of making projects from the theme of local wisdom they have chosen, for example making miniature Singosari temples, etc. and ending with an exhibition of local wisdom at the end of the semester, the last day of p5 was made a learning exhibition, this learning exhibition means exhibiting the results of the children's work and the work is in the form of goods and writing. (I. Y. Zamhari, interview, 18 Juni 2024)

Dwi Retno Palupi, the madrasah principal, chose the theme of local wisdom in Singosari in the implementation of the education project not only to facilitate the introduction to students, but also to foster P5 values, particularly in critical and creative reasoning. By raising interesting local topics, teachers as facilitators encourage students to think critically through discussion and exploration of various aspects of culture, history and tradition. Students are invited to analyze information, make connections, and ask relevant questions about the topic. In addition, they are also given the opportunity to be creative, such as making miniatures, videos, or displaying typical food of the past. These activities not only spark their creativity but also encourage them to come up with innovative ideas that reflect the fusion of royal and pesantren cultures. Through this process, students not only learn informatively but also develop critical and creative thinking skills, in line with P5 values (Azahra & Kosim, 2024). Themes such as "Voice of Democracy," which was also implemented, helped further hone students' critical thinking skills, although it was more suitable to introduce it after the initial stage of introducing themes that were closer to their daily experiences.

When raising the theme of local wisdom, there are many themes that can be raised in Singosari, most recently the theme has shifted to the voice of democracy, we have but in the beginning, it was easier to introduce it to children, like local wisdom if we invite children to discuss it. So the system is like this, there is a facilitator and then there is a project module and then later the implementation in the classroom, the teacher must establish communication with the children, then the child must be how the teacher can actually tell the child directly, you take this theme, but no, the teacher must be able to spark the child, so our theme about local wisdom is an interesting theme that enters the children so the children have an idea oh later someone will make a miniature because this local wisdom has elements that are royal culture so yes but also Islamic boarding schools and so on so the combination of children so there are those who can make beautiful miniatures with various projects right, One class was divided, they came up with the ideas earlier if by discussing with local wisdom it was connected as the first theme, it was connected, wanting to make

miniatures, videos, then there were those who displayed typical foods of ancient times and then there were religious ones. So maybe that's why the first one was taken because it was interesting, it was interesting to discuss well because once again the goal is to spark children so that their ideas emerge, their ideas are not determined by this teacher, but the teacher facilitates so that their ideas emerge if, for example, in the beginning they took the democratic vote, so it was not enough for the first one. But yesterday there was already a democratic voice theme such as the debate.(D. R. Palupi, interview, 5 Agustus 2024)

The selection of the local wisdom theme in Singosari in the education project not only develops students' ability to reason critically and creatively, but also integrates the principles of P5 and PPRA, such as togetherness and diversity. The principle of togetherness is realized through activities that are carried out collaboratively by the entire madrasa community. In the learning process, teachers, students and the madrasah work together in mutual cooperation, supporting each other and sharing responsibilities to achieve project goals. The teacher acts as a facilitator, triggering discussions and encouraging students to collaborate in developing their creative ideas, such as making miniatures, videos, and displaying typical food of the past.

In addition, the principle of diversity is also reflected in this activity, where madrasah implements the project while respecting differences, creativity, innovation, and local wisdom in an inclusive manner. Students are invited to understand and appreciate the various cultural elements, both from the kingdom and Islamic boarding schools, that exist in the environment around them. Through this approach, the madrasah teaches students the importance of respecting differences and diversity within the framework of the Unitary State of the Republic of Indonesia. This project not only enriches students' knowledge of local culture but also shapes their character to appreciate and embrace diversity as an integral part of national identity.

## P5 and PPRA Values

**Table 1.** P5 and PPRA Values in Singosari History Learning

P5 and PPRA Values in Singosari History Learning		
NO	P5 And PPRA Scores	Linkage
1.	Global Diversity	By studying the history of the Singosari Kingdom which involved various elements of Hindu, Buddhist and Islamic cultures, students are expected to appreciate diversity and understand the contribution of various cultures in the formation of national identity.
2.	Citizenship	Understanding local history, including figures such as Kyai Hamimuddin and Kyai Thohir in the spread of Islam, helps students develop a sense of responsibility as good citizens who preserve and conserve their cultural heritage.
3.	Tolerance	Education that integrates various aspects of history, including those outside Islam, encourages students to have an inclusive attitude and respect for differences, which is the core of the value of tolerance.

## Supporting Factors

The team set up by the madrasah has been successful in working in line with the leadership's expectations. In the first year, the team focused on grade 7, then expanded in the second year to include grades 7 and 8. Next year, the team will include grades 7, 8 and 9. This success attracted the attention of neighboring schools who wanted to learn about effective P5 implementation. Despite the view that P5 costs a lot of money, this madrasah has managed to get around it well. This success is also supported by the quality of competent teachers, with 70% of the teachers at Al-Maarif 01 Singosari being young teachers, and the ability of students, especially generation Z, to be creative in finding innovative ideas.

Irawan explained that by looking at the human resources of MTS teachers, 70% of which are now many young people and it can be and it is well optimized by the leadership and the human resources are very influential in making the module. Incidentally, the team formed by the madrasah can work according to the expectations of the leadership, finally in the first year the same people in the second year the people were added because indeed if in the first year only grade 7, now in the second year it is grades 7 and 8 and if next year it is grades 7 8 9 so it is interesting and many surrounding schools appreciate and want to share about how the actual implementation of P5 because many consider that P5 is a waste of P5 it requires a large amount of money on the one hand yes on the one hand it turns out that it can be dealt with.(I. Y. Zamhari, Interview, 18 Juni 2024)

In line with Irawan's explanation, Dwi Retno Palupi also added that the teacher's human resources at MTs Al-Maarif are of high quality.

Palupi also added that the teacher's human resources are good, very competent, the children are all good, the genzi are millennial children, yes, they can look for creative ideas, it is also very supportive.(D. R. Palupi, interview, 5 Agustus 2024)

This is also discussed in an article entitled “Implementation of the Pancasila Student Profile Strengthening Project (P5) to Train Students' Soft Skills at MI Miftahul Ulum Bajur Waru Pamekasan”. The study revealed that the successful implementation of P5 requires detailed planning, including the development of modules that suit learning needs and effective schedule arrangements. Careful preparation is also important to overcome technical obstacles, such as power outages, which can disrupt the learning process. In addition, the study emphasized the importance of effective communication between teachers and students in order to improve students' communication skills (Zahrah & Mawasil, 2023).

## Key Challenges

The biggest challenge in implementing the P5 program in madrasahs is threefold. First, the preparation of modules that meet the learning needs. Secondly, the schedule arrangement that often encounters technical obstacles, such as electricity problems that affect the use of devices such as LCDs. Third, there are obstacles related to communication, both between teachers and students and among students themselves. Some students need more intensive training to improve their communication skills. In addition, time constraints are often an obstacle, making the implementation of the program feel less than optimal.

So the biggest challenge is there are three, the first is the module, the second is organizing the schedule, well this is technical there are also obstacles, namely electricity, when the LCD is used sometimes it turns off, so on the first day it was beyond prediction.(I. Y. Zamhari, interview, 18 Juni 2024)



Furthermore, Dwi Retno Palupi also added about time constraints, and the lack of time in running this P5PPRA.

Yes, just a lighter, maybe a lot of communication must be trained from the children. So there are children whose tendencies are like that and then their communication is lacking, their communication must be trained a lot. Yes, both of them are time, maybe not long enough sometimes tight.(D. R. Palupi, interview, 5 Agustus 2024)

This is also discussed in an article entitled "The Implementation of the Pancasila Student Profile Strengthening Project (P5) to Train Student Soft Skills at MI Miftahul Ulum Bajur Waru Pamekasan". The research revealed that the successful implementation of P5 requires detailed planning, including the development of modules that suit learning needs and effective scheduling. Careful preparation is also important to overcome technical obstacles, such as electrical disturbances, that can interfere with the learning process. In addition, this study emphasizes the importance of effective communication between teachers and students in order to improve students' communication skills (Zahrah & Mawasil, 2023).

### **Efforts to Overcome Challenges**

To overcome the challenges faced, the implementation team took several strategic steps. One of the steps was to ensure that experienced teachers received the materials three days before the implementation in the classroom. This material was studied and prepared well so that its delivery to students would be more effective. Although there were technical obstacles, such as equipment problems, these difficulties were overcome with careful preparation and good communication between teams.

Teachers who are older three days before the implementation of the delivery of P5PPRA material must have been informed that they will be asked for help to be the material in the class at that time, well that h-3 has been given so that it is studied and prepared when it wants to be delivered to the children so that it is more comfortable, technical obstacles but can be overcome and resolved.(D. R. Palupi, interview, 5 Agustus 2024)

### **Benefits**

#### **Improved Communication Between Teachers and Students**

Irawan explained that the implementation of P5 in madrasah has had a positive impact in building communication between students and teachers. Through this approach, students become more open and less awkward when talking to their teachers. They feel more comfortable to share problems, both related to friends and lessons. P5 has also succeeded in fostering a sense of pride and love for local history and culture around the madrasah, as well as encouraging students to be active in an interactive and student-activity-based learning process.

The impact of P5 is that communication between students and teachers when students chat with their teachers or teachers chat with their students is no longer awkward, but in positive things, such as if there is something to convey, there are problems with friends, there are problems with lessons, children usually just keep it to themselves and the impact of P5 is that they can share with their teachers, be more open-minded, and introduce children to foster a sense of pride in loving to want to preserve and maintain the history of the madrasah and proven historical facts about the area around the madrasah and developed by means of a learning process that emphasizes student activeness.(I. Y. Zamhari, interview, 18 Juni 2024)



Photo 1. The teachers of Mts Al-Ma'arif 01 Singosari who are looking at the products on display

This is evident in the video that we found on youtube Mts Al-Ma'arif 01 Singosari in the local Learning Exhibition in the context of strengthening P5 and PPRA activities, it appears that some students and students can communicate more actively with teachers and can further improve the quality of their confidence.

In a study entitled "The Effect of Strengthening the Pancasila Student Profile (P5) on Student Character at SMPN Payakumbuh" written by Muaddyl Akhyar, Sasmi Nelwati, Khadijah explained the influence of the P5 project on student character, including more open communication between students and teachers. Research shows that by involving students in relevant projects, they are more likely to share their experiences and problems with teachers, which in couples increases a sense of pride and love for local history and culture. It also helps students to feel more connected to their learning environment (Akhyar & Nelwati, 2024).

### Increased Creativity and Critical Thinking

In addition, Arif Wibowo, an active student in P5 PPRA activities on the theme of local wisdom at MTs Al-Maarif 01 Singosari, also explained that exhibitions provide space for students to think critically and creatively. As expressed by one student, they prefer to create works during certain events such as exhibitions because at that moment they can think diversely and unlimitedly. Unlike the classroom situation where the focus is only on the subject matter, exhibitions allow students to explore new and different ideas, encouraging them to think critically in producing unique and meaningful work.

When creating a work, I prefer it when there is a specific event, because at that time I can think more diversely and widely. It's different when I'm in class only focusing on the lesson. With this exhibition, I like and enjoy making work more.(I. A. Wibowo, interview, 20 Juni 2024)



Photo 3 One of the products of P5 and PPRA (Miniature Singosari Tample)

This is evident in the video that we found on youtube Mts Al-Ma'arif 01 Singosari in the local Learning Exhibition in order to strengthen P5 and PPRA activities, it appears that several student and student products can be more creative and innovative, one of which is by making a miniature Singosari temple and also a miniature mosque which in its philosophy is rich in history and knowledge that can be obtained.



Photo 3. One of the products of P5 and PPRA activities  
(Miniature Mosque Bungkok, one of the buildings rich in Islamic spiritual history)

### **Increased Concern For The Environment**

Dwi Retno Palupi also added that this exhibition teaches students about the importance of caring for the environment. In the process of making the works, students are taught not to use materials that are not environmentally friendly and uneconomical. This policy is implemented to instill the value of caring for the environment and teach students to use resources wisely. Through this learning, students are expected to understand the importance of protecting the environment and saving the use of resources.

In the exhibition, students are not only taught in terms of communication, there are several components that students can get, such as in making a work prohibited from using items that are not environmentally friendly and not economical. We treat this so that it can be a lesson for students to save and use money and the environment properly.(D. R. Palupi, interview, 5 Agustus 2024)

### **Improving The Way Students Communicate And Express Themselves To Large Audiences**

The implementation of Merdeka curriculum at MTs Al-Maarif 01 Singosari has improved students' skills in communicating, discussing, and expressing opinions. The experience since grade 7 makes them more confident and ready to face challenges in grade 8. In addition, this program also trains students to think critically and creatively in marketing their work, building mental resilience, and the ability to find solutions.

Children are getting used to discussions, expressing their opinions, being proud of their results, and that's getting used. In the past, it was difficult to ignite the children, so the second experience was that the children already knew, understood, experienced. So children in grade 7 have already experienced the Merdeka curriculum system so when they were in grade 8 they were already smooth. So with this how to market the products of their work, it makes children more able to survive to find solutions, mentally too.(I. Y. Zamhari, interview, 18 Juni 2024)

Arif Wibowo as an active student in participating in P5PPRA activities on the theme of local wisdom at MtS Al-Maarif 01 Singosari also explained that in this local wisdom exhibition activity it also encourages initiative and hones students' communication skills. Students showed their uniqueness in offering their exhibits. Some used demonstrations to attract attention, while others used rhymes or yells to get visitors interested in seeing their work. This shows how students develop creative ways of communicating and promoting their work, which is an important skill in everyday life.

During the Local Wisdom Exhibition, many students have their own characteristics in offering their exhibits. Some use demonstrations, some use rhymes and yells to attract visitors to see their goods.(I. A. Wibowo, interview, 20 Juni 2024)

#### D. CONCLUSION

This study concludes that the implementation of the local wisdom exhibition at MTs Al-Maarif 01 Singosari significantly strengthens the Pancasila Student Profile (P5) and the Rahmatan Lil Alamin Student Profile (PPRA). The exhibition not only provides a means to introduce and deepen students' understanding of the values of Pancasila and moderate Islam, but also encourages character development through an approach that is contextual and relevant to local culture. The results showed that the local wisdom exhibition successfully improved students' critical thinking, creativity and communication skills. In addition, it instilled environmental awareness and diversity values, which are important in shaping students' national and religious identities. The exhibition also creates an interactive and inclusive learning environment, where students can explore, interpret and internalize these important values through hands-on experience. The implementation of the local wisdom exhibition is driven by the background location of MTs Al-Maarif 01 Singosari which is rich in history, both Islamic and other religions such as Hinduism and Buddhism, with many temples and historical sites in the area. This makes the local wisdom exhibition relevant and effective in integrating P5PPRA values such as global diversity, citizenship, tolerance, mutual cooperation, and critical thinking.

The main supporting factors for this activity were the thorough preparation by providing teachers with knowledge about P5PPRA before the activity began, by bringing in resource persons and utilizing competent human resources, where 70% of the teachers are young teachers. However, challenges encountered include the difficulty in making modules without exact examples and the inadequate schedule of moving classes and time. The benefits of the implementation of the exhibition include increased creativity and critical thinking skills of teachers and students, a growing concern for the environment through project work, and improved communication skills of students, who became more confident in interacting with the public. Overall, this research makes an important contribution to the development of a more effective character education model based on local wisdom, forming students who are critical, creative, and care about diversity and the environment around them.

#### Photo of Documentation of P5 and PPRA Implementation Activities at Mts Al-Ma'arif 01 Singosari



The Local Wisdom Exhibition in strengthening P5 and PPRA was inaugurated by the principal and chairman of the Al-Maarif Foundation and attended by elders and important figures



One of the activities of the local wisdom exhibition is to display the process of making written batik





<p>Important figures of Mts Al-Ma'arif 01 Singosari who are looking at the products on display</p>	<p>One of the products of P5 and PPRA (Miniature Singosari Temple) activities</p>
	
<p>Bazaar activities by buying and selling traditional foods or in supporting the potential of entrepreneurs in P5 and PPRA activities</p>	<p>Activities of singing traditional songs in order to preserve regional culture</p>
	
<p>Fashion show from each class representative wearing regional traditional clothes to get to know the diversity of the regions</p>	<p>Photo with the head of the madrasah, teachers and students who actively participated in P5 and PPRA activities</p>
	
<p>Performances of Barongan Action which is the culture of Ponorogo</p>	<p>Fashion show from each class representative wearing regional traditional clothes to get to know the diversity of the regions</p>
	
<p>Fashion show from each class representative wearing regional traditional clothes to get to know the diversity of the regions</p>	<p>Important figures of Mts Al-Ma'arif 01 Singosari who are looking at the products on display</p>

	
<p>Bazaar activities by buying and selling traditional foods or in supporting the potential of entrepreneurs in P5 and PPRA activities</p>	<p>Performances of traditional fairy tales and fairies</p>
	
<p>Fashion show from each class representative wearing regional traditional clothes to get to know the diversity of the regions</p>	<p>The teachers of Mts Al-Ma'arif 01 Singosari who are looking at the products on display</p>
	
<p>Bazaar activities by buying and selling traditional foods or in supporting the potential of entrepreneurs</p>	<p>One of the products of P5 and PPRA activities (Miniature Mosque Bungbuk, one of the buildings rich in Islamic spiritual history)</p>

## REFERENCES

- Pikuleva, I. A. (2023). Challenges and Opportunities in P450 Research on the Eye. *Drug Metabolism and Disposition*, 51(10), 1295-1307,. <https://doi.org/10.1124/dmd.122.001072>.
- Akhyar, M., & Nelwati, S. (2024). *THE INFLUENCE OF THE PROFILE STRENGTHENING OF PANCASILA STUDENTS (P5) PROJECT ON STUDENT CHARACTER AT SMPN 5 PAYAKUMBUH*. 6. <https://doi.org/10.55352/mudir>
- Azahra, A., & Kosim, M. (2024). Peningkatan Kreativitas Siswa melalui Implementasi Profil Pelajar Pancasila Rahmatan Lil 'Alamin (P5-PPRA) di MTSN 1 Tanah Datar. *ISLAMIKA*, 6(3), 1155–1164. <https://doi.org/10.36088/islamika.v6i3.5012>
- Azra, & Azuumardi. (2020). *Moderasi islam di indonesia: Dari ajaran, ibadah, hingga perilaku*. Kencana.
- Martana, S. P. (2006). Problematika Penerapan Metode Field Research Untuk Penelitian Arsitektur Vernakular Di Indonesia. *DIMENSI (Jurnal Teknik Arsitektur)*, 34(1), 59–66.
- Palupi, D. R. (2024, Agustus 5). *Wawancara dengan Kepala Sekolah* [Komunikasi pribadi].
- Pratiwi, N. (2017). Penggunaan Media Video Call dalam Teknologi Komunikasi. *Jurnal Ilmiah DInamika Sosial*, 1, 213–214.
- Raihani. (t.t.). Character Education in Indonesian Schools: A Longitudinal Study. *Journal of Moral Education*, 52(1), 1–17.



- Ramdani, E. (2018). Model Pembelajaran Kontekstual Berbasis Kearifan Lokal sebagai Penguatan Pendidikan Karakter. *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL*, 10(1), 1. <https://doi.org/10.24114/jupiis.v10i1.8264>
- Rijali, A. (2019). ANALISIS DATA KUALITATIF. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Rusandi, & Rusli, M. (2021). Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus. *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam*, 2(1), 48–60. <https://doi.org/10.55623/au.v2i1.18>.
- Sanjaya, Y. A., & Safitri, D. (2024). INTEGRASI NILAI-NILAI KEARIFAN LOKAL DALAM PENGEMBANGAN PENDIDIKAN KARAKTER DI ERA 4.0. *JICN: Jurnal Intelek dan Cendekiawan Nusantara*, 1(2), 3007–3013.
- Wibowo, I. A. (2024, Juni 20). *Wawancara dengan Murid* [Komunikasi pribadi].
- Yusra, Z., Zulkarnain, R., & Sofino. (2021). Pengelolaan Lkp Pada Masa Pendmik Covid-19,. *Journal Of Lifelong Learning*, 4(1), 15–22. <https://doi.org/10.33369/joll>.
- Zahrah, F., & Mawasil, H. (2023). Penerapan Proyek Penguatan Profil Pelajar Pancasila (P5) Untuk Melatih Soft Skill Siswa Madrasah Ibtidaiyah. *Jurnal Prakarsa Paedagogia*, 6(2). <https://doi.org/10.24176/jpp.v6i2.11914>
- Zamhari, I. Y. (2024, Juni 18). *Wawancara dengan Guru* [Komunikasi pribadi].
- Zulkarnaen, M. (2022). Pendidikan Karakter Berbasis Kearifan Lokal di Era Milenial. *AL MA'ARIEF: Jurnal Pendidikan Sosial dan Budaya*, 4(1), 1–11. <https://doi.org/10.35905/almaarief.v4i1.2518>