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INTEGRATION OF RAHMATAN LIL'ALAMIN VALUES TO STRENGTHEN NATIONAL CHARACTER: A MULTI-SITE STUDY IN SMA PLUS SE KOTA MEDAN

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ABSTRAK

Kurikulum Merdeka Belajar menekankan pembentukan karakter peserta didik melalui pengalaman nyata yang relevan dengan tantangan zaman. Dalam konteks Pendidikan Agama Islam (PAI), transformasi ini sejalan dengan spirit QS. Al-Anbiya ayat 7 yang mengimplikasikan bahwa pendidikan bukan sekadar transfer ilmu (*transfer of knowledge*), melainkan wahana penanaman nilai *rahmatan lil'alamin*. Penelitian ini bertujuan untuk menganalisis secara mendalam integrasi nilai-nilai *rahmatan lil'alamin* dalam pembelajaran PAI guna memperkuat karakter kebangsaan peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (*field research*). Peneliti bertindak sebagai instrumen kunci (*key instrument*) untuk mengumpulkan data primer melalui teknik observasi partisipatif, wawancara mendalam dengan pendidik dan peserta didik, serta dokumentasi di [Nama Sekolah/Lokasi]. Data yang diperoleh kemudian dianalisis secara deskriptif-kualitatif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Secara teoretis, hasil penelitian ini memberikan kontribusi signifikan terhadap pengayaan khazanah keilmuan mengenai model pendidikan karakter berbasis Islam moderat di era modern. Secara praktis, penelitian ini berdampak langsung sebagai panduan aplikatif dan rujukan kontekstual bagi para pendidik, satuan pendidikan, serta pengambil kebijakan dalam merancang serta mengimplementasikan kurikulum PAI yang adaptif dan bernuansa kebangsaan sesuai dengan semangat Kurikulum Merdeka.

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ABSTRACTS

The Independent Learning Curriculum also places significant emphasis on developing students' character. Values such as mutual cooperation, integrity, independence, and a sense of social responsibility are instilled through various learning activities designed to reflect real-world experiences. The relevance of instilling educational values in relation to education, particularly Islamic education, is evident in the verse 7 of Surah Al-Anbiya' (The Holy Quran), which has profound implications for instilling these values. Education not only transfers knowledge but also instills the values of rahmatan lil-'alamin (blessings for all the universe). This research is expected to provide a comprehensive overview of how the integration of Rahmatan Lil 'Alamin values can be implemented in Islamic Religious Education (Islamic Religious Education), particularly in strengthening students' national character. The results of this study are expected not only to contribute theoretically to the development of character education studies based on moderate Islamic values, but also to serve as a practical reference for educators, educational units, and policymakers in designing relevant, applicable, and contextual Islamic Religious Education (PAI) learning models in accordance with the spirit of the Independent Curriculum. The purpose of this research is to analyze the integration of rahmatan lil 'alamin values to strengthen national character. This type of research is field research, where the key instrument is going into the field to conduct direct observations of a phenomenon.

A. INTRODUCTION

The history of curriculum development in Indonesia demonstrates a consistent dynamic in safeguarding national morality, from the 1947 Lesson Plan to the 2013 Curriculum, which explicitly emphasized character education. In response to the challenges of the Industrial Revolution 4.0 and digitalization, the government launched the Independent Curriculum in 2021 (Ministry of Education, Culture, Research, and Technology, 2022). This curriculum offers flexibility through Project-Based Learning (PjBL) to shape the Pancasila Student Profile: critical, independent, and collaborative (Arifin & Wasith Achadi, 2023; Muliardi, 2023).

In the context of Islamic Religious Education (PAI), this character vision is closely intertwined with the theological spirit of Surah Al-Anbiya' verse 7, which affirms the prophetic mission as a blessing for the universe (rahmatan lil-'alamin). This concept implies that Islamic education should not merely be an agent of knowledge transfer, but rather an ethical-social vehicle for producing individuals who uphold universality, tolerance, humanity, and justice in national life (Fauzi, 2021; Ibn Kathir in al-Ghazali, 1997).

The integration of national curriculum policies and Islamic values has been a focus of previous researchers. For example, Sugito et al. (2025) found that the freedom within the Independent Curriculum empirically strengthens the independence and tolerance dimensions of students at the secondary school level. Furthermore, Rizkiyanto et al. (2025) and Satria & Dinata (2026) confirmed that the internalization of morals and religious character within the Independent Curriculum relies heavily on systematic instructional aspects, positive habits, and concrete role models from

teachers in elementary school settings. These studies demonstrate that the Independent Curriculum provides significant accommodating space for strengthening students' moral aspects.

Although the Independent Curriculum is conceptually considered ideal and proven effective at the local-habit level (Sugito et al., 2025; Satria & Dinata, 2026), its implementation in the field still faces serious obstacles when integrating moderate Islamic values (*rahmatan lil-'alamin*). Alfaridzih (2024) criticized that Islamic Religious Education (PAI) learning in most educational institutions is currently stuck in a cognitive-orthodox approach, thus failing to foster students' spiritual awareness and social empathy in a balanced manner.

This gap is emphasized by the findings of Nikmah, Salisah, & Zainuri (2025) at SMP Ma'arif 1 Ponorogo, which showed that efforts to integrate *rahmatan lil-'alamin* values and the Pancasila Student Profile tend to be "local-centric" and hampered by limited infrastructure. As a result, existing learning models are unable to equip students with adaptive skills to face multidimensional global dynamics. Most current literature only addresses the general implementation of the Merdeka Curriculum or the theological concept of moderate Islam separately. However, field research specifically formulating how the integration of these two entities can concretely transform students' national character amidst the constraints of school realities is rare.

To fill this gap, this field research focuses on the integration of *rahmatan lil-'alamin* (blessing for the universe) values into Islamic Religious Education (PAI) learning as an instrument for strengthening national character. The novelty of this research lies in its attempt to outline a contextual, applicable, and expansive implementation model that transcends the cognitive limitations of texts amidst the challenges of instructional reality.

Theoretically, this research is expected to reconstruct the paradigm of character education based on moderate Islam in the modern era. Practically, the results of this study are intended to serve as a blueprint and strategic guide for educators, educational units, and policymakers in designing a relevant and nationally nuanced Islamic Religious Education (PAI) curriculum model in accordance with the principles of the Merdeka Curriculum.

B. METHOD

This research was conducted at two leading private high schools (SMA) in Medan: SMA Plus Yayasan Pendidikan Syafiyatul Amaliyyah (YPSA) and SMA Plus Al-Azhar Medan. These two sites were selected using purposive sampling based on the following methodological criteria (not simply based on community popularity):

- Integrative Curriculum Typology: Both schools formally implement the Merdeka Curriculum, but differ uniquely in their development. SMA Plus YPSA combines it with the International Program approach, while SMA Plus Al-Azhar integrates it with the strengthening of religious values based on a full-day school model. This provides a rich variety of data on how the Merdeka Curriculum is adapted.

- **Religiosity-Based National Commitment:** Both institutions have a formal track record of implementing national character-building programs based on moderate Islamic values. Both schools explicitly include a vision of developing a generation that is both religious (with a rahmatan lil-'alamin perspective) and nationalistic in their school strategic plans (renstra).

- **Level Homogeneity and Background Cultural Heterogeneity:** Both schools are at the same educational level (SMA Plus) with A accreditation, but have heterogeneous organizational cultural backgrounds and student input characteristics. This is crucial in a multi-site study to determine whether the values of rahmatan lil-'alamin can be consistently integrated despite differences in local school cultures.

The data analysis process in this study was conducted interactively and continuously, from data collection in the field to drawing conclusions. Given the multi-site design of this research, data analysis was divided into two main stages:

A. Within-Site Analysis

Analysis was conducted at each site (SMA Plus YPSA first, then SMA Plus Al-Azhar) using the interactive model of Miles, Huberman, and Saldaña. This step-by-step process included:

1. **Data Condensation:** The process of selecting, focusing, simplifying, and transforming raw data from interview transcripts, field notes, and curriculum documents.

2. **Coding and Categorization:** The condensed data was coded (initial coding) based on key themes, such as: Islamic Religious Education planning, teacher instructional strategies, internalization of rahmatan lil-'alamin (blessings for the universe), and indicators of national character. These codes were then grouped into thematic categories.

3. **Data Display:** Organizing organized data into a narrative, matrix, or thematic network to identify patterns of relationships between variables.

4. **Conclusion Drawing/Verification:** Formulating tentative meanings from the data presented at a single site and retesting them through a field confirmation process.

B. Cross-Site Analysis

After completing the analysis at each school, the researcher conducted a cross-site analysis to compare and synthesize the findings from both locations. The steps included:

- **Cross-Site Matrix Development:** Mapping thematic categories from SMA Plus YPSA and SMA Plus Al-Azhar onto a single conceptual matrix.

- **Inductive Comparative Analysis:** Comparing findings to identify commonalities and unique differences in the values integration strategies of both schools.

- **Theoretical Synthesis:** Conceptualizing cross-site findings into a single macro conclusion or draft of a complete conceptual model regarding the integration of rahmatan lil-'alamin values in the Independent Curriculum that can be applied to similar school contexts.

C. RESULT AND DISCUSSION

The Concept of Strengthening the Pancasila Profile and Rahmatan lil 'Alamin

The Concept of Strengthening the Pancasila and Rahmatan lil 'Alamin Student Profiles

In the philosophical and operational realms of SMA Plus YPSA and SMA Plus Al-Azhar Medan, the Pancasila and Rahmatan lil 'Alamin Student Profiles are not viewed as separate curriculum entities, but rather as a unified, integrative character paradigm.

The Pancasila Student Profile is positioned as the primary framework for civic character formation. Its values (faith, piety, global diversity, mutual cooperation, independence, critical thinking, and creativity) provide secular-constitutional direction for the ideal profile of Indonesian citizens (Ministry of Education, Culture, Research, and Technology, 2022).

The Rahmatan lil 'Alamin Student Profile provides a moral-spiritual (spiritual-religious) character strengthening dimension. This concept emphasizes that religiosity must lead to a moderate attitude (*tawasut*), compassion, tolerance (*tasamuh*), justice (*'adl*), and safety for all groups of humanity and the entire universe (Najibuddin & Sutrisno, 2022; Endrizal & Rahmi, 2023).

Strategy and Model for Strengthening the Pancasila Profile and Rahmatan lil 'Alamin

The value-instilling strategy implemented at SMA Plus YPSA and SMA Plus Al-Azhar is systematically and sustainably designed through synergy between school policies, curriculum management, strengthening of school culture, and the active involvement of the entire school community. This approach demonstrates that strengthening the values of the Pancasila Student Profile is not done partially or incidentally, but rather is planned as an integral part of the school's educational system.

In terms of school policy, both schools are strongly committed to making the values of the Pancasila Student Profile the primary foundation of their education. This policy is reflected in their vision, mission, and work programs, which emphasize the holistic development of student character. The schools not only set academic achievement targets but also prioritize the development of attitudes, morals, and personality as the primary educational goal. Through this policy, all school activities are directed towards supporting the development of students who are faithful and devout, socially conscious, patriotic, and capable of critical and creative thinking.

This approach aligns with character education theory, which emphasizes the importance of integrating the dimensions of knowledge, attitudes, and actions in the educational process. Character education not only aims to shape students' moral understanding, but also fosters good behavioral habits in everyday life ². Furthermore, the concept of holistic education also emphasizes that the educational process must develop all students' potential in a balanced manner, including intellectual, emotional, social, and spiritual aspects ³. In the context of national education, this idea is also in line with the thoughts of Ki Hajar Dewantara, who emphasized that education aims to

² T. Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

³ J. P. Miller, *The Holistic Curriculum* (Toronto: University of Toronto Press, 2007).

guide all the natural powers that exist in children so that they can achieve the highest safety and happiness as individuals and members of society ⁴.

Numerous studies also show that school policies that systematically integrate character values into the school's vision, culture, and learning activities can have a positive impact on the development of students' social attitudes and responsibilities ⁵. Therefore, school policies that prioritize character building as the primary focus of education are a crucial foundation for creating a learning environment that focuses not only on academic achievement but also on the holistic development of students' personalities.

Overall, the role of teachers and educational staff at SMA Plus YPSA and SMA Plus Al-Azhar is inseparable from efforts to strengthen the Pancasila Student Profile and the principles of *rahmatan lil 'alamin* (blessing for the universe). They are the primary drivers in creating a valuable, meaningful, and sustainable learning environment. Through exemplary behavior, humanistic interactions, and the integration of values in every school activity, teachers and educational staff contribute significantly in shaping students who are not only academically superior, but also have character, noble morals, and are ready to become the nation's next generation who bring humanitarian values and virtue into social life.

In accordance with Ministerial Decree No. 56/M/2022, both schools implemented a project-based learning (P5) approach as a concrete form of value integration outside the traditional classroom, but with a distinctive model:

YPSA Plus High School Strategy: Focusing on socio-cultural issues and creative expression. Through the project themed "Awaken the Soul and Body," students are encouraged to examine healthy digital habits through creative campaigns and drama. Under the theme "Bhineka Tunggal Ika," reinforcement is provided through inclusive intercultural dialogue. This strategy emphasizes that character education must stem from students' real-life socio-cultural experiences (Dewey, 1938; Kolb, 1984).

Al-Azhar Medan Plus High School Strategy: Focusing on ecological-humanitarian issues through the theme "Sustainable Lifestyle." Students are encouraged to identify real-world environmental issues through education on waste management and composting. At the same time, this project is integrated with the spirit of Islamic education, where environmental conservation actions are understood as a form of human moral responsibility as *khalifah fil 'ardh* who brings blessings to the universe (Fauzi, 2021).

Similarities and Differences in the Strengthening Patterns of the Pancasila Profile and *Rahmatan lil 'Alamin*

The similarities in school policy patterns for strengthening the Pancasila Student Profile and *rahmatan lil 'alamin* values at SMA Plus YPSA and SMA Plus Al-Azhar lie in their shared goals, approaches, and implementation strategies, which are implemented in an integrated and sustainable manner. Both schools place character education as the

⁴ K. H. Dewantara, *Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1977).

⁵ M. W. Berkowitz and M. C. Bier, *What Works in Character Education: A Research-Driven Guide for Educators* (Washington DC: Character Education Partnership, 2005).

primary foundation of the entire educational process, ensuring that formulated policies are oriented not only toward academic achievement but also toward developing a holistic and competitive student personality.

In terms of objectives, both SMA Plus YPSA and SMA Plus Al-Azhar share a shared vision of developing students who are not only intellectually intelligent but also possess moral integrity, social awareness, and spiritual sensitivity. Strengthening the Pancasila Student Profile is understood as a means to instill national values, humanity, and social responsibility, while the rahmatan lil 'alamin values reinforce the spiritual and ethical dimensions, emphasizing compassion, tolerance, and helpfulness to others. This shared goal serves as the primary foundation for formulating school policies oriented toward the holistic development of student character.

Overall, these differences in assessment focus do not represent a contradiction, but rather complement each other in efforts to strengthen character education. The combination of systematic project-based assessment and humanistic attitude evaluation illustrates that character education requires a diverse and contextual assessment approach. Thus, both SMA Plus YPSA and SMA Plus Al-Azhar demonstrate that the success of strengthening character values is determined not only by what is taught, but also by how those values are evaluated and continuously fostered.

Systemic and Institutional Commitment: Both schools incorporated character education into formal documents of the school's vision, mission, and strategic plan, rather than simply being an incidental program (Lickona, 1991; Miller, 2007).

Integrated Assessment Methods: Both schools abandoned traditional cognitive tests for character, replacing them with qualitative-formative instruments such as attitude observation sheets, reflection journals, self-assessments, and homeroom portfolios.

Driving and Inhibiting Factors in Strengthening the Pancasila Profile and Rahmatan lil 'Alamin

The primary driving force behind strengthening the Pancasila Student Profile and rahmatan lil 'alamin values at SMA Plus YPSA and SMA Plus Al-Azhar stems from an institutional awareness that education is not solely aimed at producing students who excel academically, but also at developing individuals with character, noble morals, and strong social sensitivity. This awareness stems from the schools' reflection on the strategic role of education in shaping a young generation that is not only intellectually intelligent but also morally and spiritually mature.

Overall, the driving force behind strengthening these values at SMA Plus YPSA and SMA Plus Al-Azhar stems from a shared awareness that education must balance intellectual intelligence with attitudinal, moral, and spiritual maturity. This institutional awareness serves as the basis for schools to design and implement character education models that are relevant to student needs and the challenges of the

times. Thus, strengthening the Pancasila Student Profile and rahmatan lil 'alamin values is not only a response to social issues but also a visionary strategy in preparing a young generation with character, humanity, and responsibility for life in society, the nation, and the state.

Conceptual Model for Strengthening the Pancasila Profile and Rahmatan lil 'Alamin

The values-reinforcement model implemented at SMA Plus YPSA and SMA Plus Al-Azhar is based on the shared fundamental goals of the Pancasila Student Profile and the values of rahmatan lil 'alamin (blessing for the universe): to develop students who are faithful, have noble morals, possess noble personalities, and are able to live harmoniously within diversity. This shared goal serves as a meeting point that strengthens the integration of national and religious values within a holistic and sustainable character education framework.

In both schools, the Pancasila Student Profile is positioned as the primary framework for developing students' civic character. The values it embodies, such as faith and piety in God Almighty, global diversity, mutual cooperation, independence, critical thinking, and creativity, provide a clear direction for the ideal character of Indonesia's young generation. This profile emphasizes the importance of students developing an awareness of citizenship rooted in Pancasila values, patriotism, respect for diversity, and the ability to participate actively and responsibly in community life.

Meanwhile, the value of rahmatan lil 'alamin (blessing for the universe) provides a moral and spiritual dimension of empowerment. This value emphasizes that education aims not only to produce intelligent and skilled individuals, but also to cultivate human beings who embody compassion, justice, and peace in every role they undertake. The principle of rahmatan lil 'alamin encourages students to view fellow human beings as part of God's creation who must be respected and treated fairly, regardless of differences in background, culture, or perspective.

Analysis/Discussion

At Al-Azhar Plus High School, the values-reinforcing model also demonstrates a strong alignment between the two concepts. The Pancasila Student Profile is understood as a framework for national character formation, while the rahmatan lil 'alamin (blessing for the universe) values serve as the spiritual foundation that animates the entire educational process. The values of compassion, justice, and peace are instilled through habituation, teacher role models, and religious activities linked to students' social lives. With this approach, students are encouraged not only to conceptually understand Pancasila values but also to internalize them from a faith and moral perspective.

The shared goals of the two schools are also reflected in the efforts to shape students capable of living harmoniously within diversity. The Pancasila Student Profile provides guidance on the importance of tolerance and openness within the national context, while the rahmatan lil 'alamin (blessing for the universe) values emphasize that diversity is God's will and must be addressed with love and peace. The integration of these two values shapes students' perspectives that are inclusive, non-judgmental, and capable of forging healthy social relationships within a diverse society.

The values-reinforcement model developed at SMA Plus YPSA and SMA Plus Al-Azhar also demonstrates that effective character education must integrate cognitive, affective, and spiritual aspects in a balanced manner. The Pancasila Student Profile provides structure and direction for civic character development, while the rahmatan lil 'alamin values enrich the process with profound moral and spiritual meaning. The two do not operate in isolation, but complement each other in shaping the holistic personality of students.

Overall, the values-reinforcement model at SMA Plus YPSA and SMA Plus Al-Azhar demonstrates that the shared goals of the Pancasila Student Profile and the rahmatan lil 'alamin values provide a strong foundation for building character education that is relevant to students' needs and the challenges of the times. Education is not only aimed at academic achievement, but also at developing individuals with faith, noble morals, and noble personalities, capable of living peacefully and contributing positively to a diverse society. This model demonstrates that integrating national values and spirituality is an effective strategy in preparing a young generation with character, humanity, and responsibility as citizens of the nation and the world.

Evaluation of character value strengthening at SMA Plus YPSA and SMA Plus Al-Azhar is conducted through a systematic and ongoing assessment of student character development. This evaluation serves not only as a tool for measuring grade achievement but also as a means of coaching and reflection oriented towards the process of character formation of students as a whole. The evaluation approach used emphasizes that character education cannot be measured solely through academic results, but must be seen from the development of students' attitudes, behaviors, and ways of thinking in everyday life. In its implementation, teachers use various character assessment instruments, such as attitude observation sheets, reflection journals, self-assessments, and homeroom teacher notes.

These instruments enable teachers to monitor the development of the Pancasila Student Profile values and the principles of rahmatan lil 'alamin (blessing for the universe) more comprehensively. Attitude observations are conducted during the learning process and school activities, allowing teachers to directly observe how students apply values such as mutual cooperation, independence, tolerance, honesty, and social concern in various situations. Reflection journals are an important instrument in the evaluation because they provide space for students to assess and reflect on their own learning experiences. Through written reflections, students are encouraged to recognize changes in their attitudes and behaviors and to understand the meaning of the character values they have learned. At SMA Plus YPSA, reflection journals are used to explore the extent to which students are able to internalize the values of the Pancasila Student Profile in the context of learning activities and projects. Meanwhile, at SMA Plus Al-Azhar, reflection journals are also aimed at strengthening students' spiritual and moral awareness in embracing the values of rahmatan lil 'alamin (blessing for the universe).

Self-assessment is another important instrument in character evaluation. Through self-assessment, students are trained to be honest and responsible for their own development. Students are encouraged to assess the extent to which they have demonstrated attitudes and behaviors consistent with the values instilled by the school.

This process helps students build self-awareness and a commitment to continuously improve their attitudes and behavior independently.

Furthermore, homeroom teacher notes serve as an important data source for monitoring students' character development on an ongoing basis. Homeroom teachers play a strategic role in observing the dynamics of student behavior over a longer period of time and across subjects. Homeroom teacher notes contain information about students' attitudes, discipline, social interactions, and emotional development. This data helps schools gain a more comprehensive picture of students' character development, not only within specific learning contexts but also across school life as a whole.

The character evaluation data collected through these various instruments is not only used to provide feedback to students but also serves as a reflection for teachers and schools. For students, the feedback provided helps them understand their strengths and areas for improvement. For teachers, evaluation data serves as a basis for refining learning strategies and character development approaches to make them more effective and tailored to students' needs.

Furthermore, for schools, character evaluation results serve as a basis for reflection and continuous improvement of character education policies. This data serves as the basis for designing development programs, teacher training, and strengthening a school culture that is more responsive to student development. Thus, character evaluation does not stop at the assessment process alone but becomes part of a continuous cycle of educational quality improvement. Overall, the character evaluation system implemented at SMA Plus YPSA and SMA Plus Al-Azhar demonstrates that character assessment is a formative, reflective, and development-oriented process for students. This approach emphasizes that character education aims not only to assess achievements but also to guide students, teachers, and schools to continuously learn, develop, and strengthen character values as the primary foundation of education.

CONCLUSION

Based on the comprehensive research results and discussions, this section presents the research conclusions, structured according to the research problem formulation. These conclusions summarize the main findings regarding the concept of integrating the Pancasila student profile with rahmatan lil 'alamin values, strategies and models for strengthening character education, similarities and differences in implementation patterns across sites, conceptual models for strengthening values from a character education perspective, and driving and inhibiting factors for its implementation at Senior High Schools (SMA Plus) in Medan City.

Integration of the Pancasila Student Profile concept with rahmatan lil 'alamin values. The concept of strengthening the Pancasila Student Profile integrated with rahmatan lil 'alamin values at SMA Plus YPSA and SMA Plus Al Azhar Medan is understood as a holistic approach to character education. Strategies and models for strengthening the Pancasila Student Profile and rahmatan lil 'alamin. Value strengthening strategies at SMA Plus YPSA and SMA Plus Al Azhar are implemented systematically and sustainably through school policies, curriculum management, intracurricular learning, co-curricular and extracurricular activities, and instilling habits in daily school life. The values reinforcement model was developed through the

integration of learning materials, project-based learning, social and religious activities, and the exemplary behavior of teachers and education staff.

The similarities in the reinforcement patterns at each site lie in the shared goals of character education, an integrative approach, and the school's commitment to making the Pancasila Student Profile and *rahmatan lil 'alamin* the foundation of education. Both are implemented through interconnected school policies, curriculum development, and learning practices. Differences are evident in the policy emphasis, curriculum design, and learning strategies, which are tailored to the vision, culture, and characteristics of each school. Conceptual Model of Strengthening the Pancasila Student Profile and *rahmatan lil 'alamin* The conceptual model of values reinforcement produced in this study is based on the shared goals of the Pancasila Student Profile and *rahmatan lil 'alamin*, namely, to develop students who are faithful, have noble morals, possess noble personalities, and are able to live harmoniously in diversity.

Driving and inhibiting factors for strengthening values at each site Factors driving the strengthening of the Pancasila Student Profile and *rahmatan lil 'alamin* values include the school's institutional awareness of the importance of character education, the commitment of school leaders, the strategic role of teachers and education personnel, and the need to respond to increasingly complex challenges of the times.

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