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Strengthening Pancasila and *Rahmatan Lil Alamin* Profiles Through Wayang-Based Learning: A Study on Enhancing Students' Spiritual and Social Attitudes at MA Plus Al Muhibbin

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Abstract: *This study explores the implementation of the Project to Strengthen the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile based on wayang media to enhance students' spiritual and social attitudes at MA Plus Al Muhibbin Jatirogo Tuban. The Merdeka curriculum allows students to choose activities freely according to their interests, and this Project incorporates local culture through wayang media. By participating in a wayang kulit performance, students are expected to develop key character traits, such as faith, devotion, independence, tolerance, and cooperation. The study employs a qualitative case study approach to assess the Project's implementation in the school setting. Data collection involved direct observation, interviews with teachers and students, and documentation of the activities. The data were analyzed descriptively and qualitatively to evaluate the impact of wayang media on students' spiritual and social attitudes. The results showed that this Project improved students' discipline, devotion to worship, and active participation in school activities. Students exhibited stronger adherence to the values of Pancasila and Rahmatan Lil Alamin, as evidenced by their enhanced spiritual and social attitudes. These changes were particularly evident during the Fastabin event, the school's annual festival, where students showcased their talents. This study concludes that wayang media is an effective tool in strengthening students' character and enhancing their spiritual and social identity, aligned with the Merdeka curriculum.*

Keywords: *Project for Strengthening Pancasila Student Profiles and Rahmatan Lil Alamin Student Profiles, Spiritual Attitudes, and Social Attitudes.*

INTRODUCTION

The implementation of the Merdeka Curriculum requires students to participate in the Pancasila Student Profile Strengthening Project (Projek Penguatan Profil Pelajar Pancasila/P5) as an integral component of the learning process.(Masrurah et al., 2024) The implementation of P5 aims to enhance students' understanding and internalization of the values of Pancasila as the philosophical foundation of the Indonesian nation. In the context of madrasahs as Islamic educational institutions, the implementation of P5 is integrated with the concept of the *Rahmatan lil Alamin* Student Profile, which is known as P5PPRA. This integration reflects an effort to combine Islamic values with the national educational framework in order to shape the distinctive identity and character of madrasah students. Thus, the philosophy of Pancasila plays a crucial role in instilling moral values and ethical behavior while shaping the character of students in Indonesia (Baro'ah et al., 2023).

The primary objective of integrating Pancasila into the educational framework is to instill moral principles and ethical standards in students. The integration of Pancasila into the student profile is intended to deepen their understanding of moral and ethical concepts and to facilitate their development into individuals who are principled and responsible. Madrasahs, as educational institutions with strong religious characteristics, continue to adhere to the standards established by the Ministry of Education while making necessary modifications to accommodate the unique characteristics and needs of madrasah education. A key element of this adaptation involves the integration of Islamic religious principles into the curriculum. The implementation of P5PPRA provides several benefits for students, including the development of ethical behavior, the cultivation of unity and tolerance, and the strengthening of civic responsibility.(Wirda Ningsih, 2024)

Currently, character education has become an essential aspect that must be instilled in every student. Various social problems arise from the decline of personal morality, such as theft and other actions that harm others. These phenomena indicate that many individuals still lack strong moral character. Therefore, education should not only emphasize academic knowledge but must also contribute to the formation of students' character. Education is a planned effort to create a learning environment that enables students to develop their potential in various aspects, including spiritual and religious values, self-control, personality, intelligence, noble character, and the skills required for social and civic life (Munawaroh et al., 2024).

The Pancasila Student Profile Strengthening Project (P5) and the *Rahmatan lil Alamin* Student Profile (PPRA) represent innovations within the Merdeka Curriculum. The purpose of this project is to develop students who possess character aligned with the values of Pancasila and the concept of *Rahmatan lil Alamin*. Through this project, students are provided with opportunities to experience experiential learning that supports the strengthening of their character. The themes addressed in the project cover various aspects, such as culture, entrepreneurship, social change, anti-radicalism, mental health, technology, and democracy. Learning activities are implemented according to the stages and needs of students so that they can acquire knowledge, skills, and experiences that are relevant to their character development (Safitri & Siregar, 2024).

The Merdeka Curriculum provides educational institutions with the flexibility to determine learning methods that are aligned with the characteristics and needs of students. This flexibility enables madrasahs to integrate Islamic values into character education through more contextual and applicable approaches. One of the approaches applied is project-based learning, which allows students to explore social and cultural issues through direct experience. In this way, students not only gain theoretical understanding but also internalize national and Islamic values in their daily lives (Haq, 2024b).

Character education implemented through P5PPRA is also closely related to the principle of religious moderation, which has become a flagship program of the Ministry of Religious Affairs. Religious moderation emphasizes a balanced approach to religious practice, avoiding extremes toward either rigid conservatism or excessive liberalism. This concept is highly relevant in the Indonesian educational context, which is characterized by cultural, religious, and traditional diversity. Therefore, the values of religious moderation must be instilled from an early stage in the learning process so that students are able to understand and respect differences within society (Muzaini, 2023).

The P5PPRA project implemented at MA Plus Al Muhibbin Jatirogo Tuban serves as an example of the application of character education based on both Pancasila and Islamic values. MA Plus Al Muhibbin Jatirogo Tuban is an educational institution affiliated with a modern Islamic boarding school (pondok pesantren modern), where students are required to reside in the boarding school environment. This institution attracted the researchers' interest because it implements the Pancasila Student Profile and *Rahmatan lil Alamin* Student Profile strengthening project through cultural activities, particularly

wayang kulit (traditional shadow puppet art). This activity equips students with artistic competencies that may support their readiness to pursue further educational opportunities (Muzaini, 2023).

The institution is located at Jl. Stasiun No. 228, RT 2 RW 4, Wotsogo Village, Jatirogo District, Tuban Regency. The school successfully instills values of tolerance through both intracurricular and extracurricular learning activities. Students are taught to appreciate differences and to develop attitudes of mutual trust and respect. The diversity of students' backgrounds—whether in terms of regional origin, culture, or language—presents both challenges and opportunities for cultivating inclusive and tolerant character. In addition, students are introduced to various cultural traditions through artistic activities such as wayang, gamelan, modern qasidah, and barongsai.

Project-based learning within the P5PPRA framework aims to develop students' creativity and critical thinking skills in addressing various social issues. Through direct interaction with their surrounding environment, students become more sensitive to social conditions and develop the ability to identify solutions to existing challenges. In this context, the project-based learning approach provides students with deeper and more meaningful learning experiences (Mahiratin et al., 2024).

In responding to global challenges in the twenty-first century, education in Indonesia must be able to develop students who possess global competencies while maintaining strong adherence to national and Islamic values. The Pancasila Student Profile and the *Rahmatan lil Alamin* Student Profile were designed to address these challenges by fostering strong character, tolerance, and critical as well as creative thinking skills. Therefore, graduates of madrasahs are expected not only to possess academic competence but also to demonstrate high moral integrity and the ability to contribute positively to society (Nur'aini, 2023).

Several previous studies have examined topics related to this research, including studies conducted by Rosyida Rahmatul Haq (Haq, 2024a), Al Jannatu Firdausi (Firdausi, 2023), Syifa Nursafitri (Nursafitri, 2024), dan Luma'ul 'Adilah Hayya'.(Luma'ul 'Adilah, 2024) However, these studies tend to focus on partial analyses. In other words, their discussions mainly concentrate on a single aspect of the issue without elaborating on its broader dimensions. For instance, their studies largely focus on the conceptual and normative implementation of the Pancasila Student Profile Strengthening Project (P5)

and the *Rahmatan lil Alamin* Student Profile without incorporating the role of local cultural elements as alternative educational media.

In contrast, the present study focuses on the implementation of the Pancasila Student Profile Strengthening Project and the *Rahmatan lil Alamin* Student Profile based on wayang media in enhancing the spiritual and social attitudes of students at MA Plus Al Muhibbin Jatirogo Tuban. This study aims to explore how the implementation of the project contributes positively to students' character development while identifying the factors that support and hinder the successful implementation of the P5PPRA project within the madrasah environment.

This research employs a descriptive qualitative approach aimed at providing an in-depth description of the implementation of the Pancasila and *Rahmatan lil Alamin* Student Profile Strengthening Project using wayang media in improving the spiritual and social attitudes of students at MA Plus Al Muhibbin Jatirogo Tuban.(Rukminingsih et al., 2020) The researcher acts as the key instrument by conducting direct observations, interviews, and documentation using a naturalistic approach.(Nursanjaya, 2021) Data were collected through purposive and snowball sampling techniques. Primary data sources include the head of the madrasah, the vice principal for curriculum affairs, teachers, and students, while secondary sources consist of institutional documents such as school profiles, teacher and student data, and records of school activities (Nurahma & Hendriani, 2021).

Data collection was carried out through three main techniques: observation, interviews, and documentation. Observation was used to examine the implementation of the project in classrooms and within the madrasah environment (Sugiyono, 2016). In-depth interviews were conducted with key informants to explore their understanding of the spiritual and social values developed through the project. Documentation included photographs of activities, project modules, student achievement certificates, and other supporting materials. To ensure the validity of the data, the researcher applied source triangulation, technique triangulation, and time triangulation (Nyoto et al., 2025).

Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing or verification. The researcher interpreted the relationship between the implementation of wayang media in the project and changes in students' spiritual and social attitudes (S., 2022). Triangulation was employed to test the consistency and credibility of the data from different perspectives and time frames of

project implementation. Through this approach, the findings of this study are expected to provide a comprehensive understanding of the effectiveness of a local culture–based learning model in shaping students' character. For clarity, the data analysis process is summarized in a simple visual scheme.

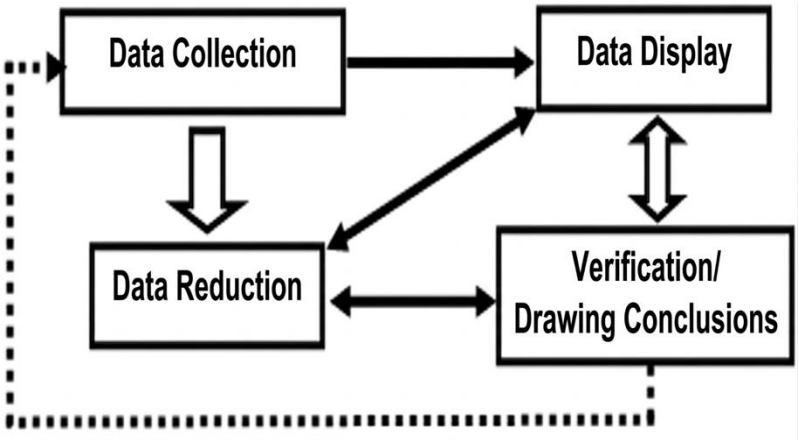


Figure 1. Data Analysis Process

RESULTS AND DISCUSSIONS

Profile and History of MA Plus Al Muhibbin Jatirogo Tuban

MA Plus Al Muhibbin was established in 2015. The establishment of this madrasah originated from a visit by the Head of the UPTD Jatirogo to SMP Plus Al Muhibbin, which at that time was still sharing the same campus with SMP Negeri 2 Jatirogo. During this visit, he suggested to Abah H. Muhibbin, the founder of the Modern Four-Language Islamic Boarding School Al Muhibbin, that the institution establish its own independent educational institution. This recommendation was made because the number of students at SMP Plus Al Muhibbin had reached approximately 150, which was considered sufficient to operate as an independent school.

At the same time, the Modern Four-Language Islamic Boarding School Al Muhibbin Jatirogo Tuban also had students who were at an age level equivalent to senior secondary education (MA or SMA). At that time, these students were still pursuing formal education by sharing facilities with MA Unggulan Wahab Hasbullah Tambakberas in Jombang, with a total of approximately 60 students. This situation became one of the key factors behind the establishment of MA Plus Al Muhibbin as a formal educational institution under the auspices of the Modern Four-Language Islamic Boarding School Al Muhibbin. The presence of madrasahs as formal Islamic educational institutions represents an

important development in the Islamic education system in Indonesia, which integrates traditional pesantren education with the modern educational system (Chairiyah, 2021).

Following this recommendation, Abah H. Muhibbin, together with his daughter, Nyai Nuzulir Rohmah, S.Sa., M.H., who serves as the caretaker of the Modern Four-Language Islamic Boarding School Al Muhibbin and the principal of SMP and MA Plus Al Muhibbin Tuban, subsequently established the institution independently. SMP Plus Al Muhibbin was founded under the authority of the Ministry of Education, while MA Plus Al Muhibbin Tuban operates under the supervision of the Ministry of Religious Affairs. This arrangement reflects the characteristics of madrasahs in Indonesia, which are administered by the Ministry of Religious Affairs as formal Islamic educational institutions that integrate religious and general knowledge within their curricula (Setiawan et al., 2024).

Since its establishment, Nyai Nuzulir Rohmah, S.Sa., M.H. has served as the principal of MA Plus Al Muhibbin. From 2015 to 2024, MA Plus Al Muhibbin has graduated seven cohorts of students. Graduates of MA Plus Al Muhibbin Jatirogo Tuban have continued their studies at various public and private universities across Indonesia, and several alumni have also pursued higher education abroad. This achievement demonstrates that MA Plus Al Muhibbin has been able to produce graduates with strong academic quality and competitive capabilities (L. Nandiroh, personal communication, November 14, 2024).

Project Concept of Strengthening Pancasila Student Profile and *Rahmatan Lil Alamin* Student Profile

Based on the theme of the Pancasila Student Profile Strengthening Project (P5), namely local wisdom, which employs the dimension of being faithful and devoted to God Almighty and possessing noble character, the researcher conducted interviews with several informants at MA Plus Al Muhibbin. The interview results with Siti Aminah, the Vice Principal for Curriculum Affairs, revealed that the concept of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile (P5PPRA) at MA Plus Al Muhibbin is implemented using the Merdeka Curriculum. The school applies the Merdeka Curriculum through P5PPRA activities by referring to the Decree of the Minister of Education and Culture No. 262 of 2022 concerning the Amendment to Ministerial Decree No. 56/M/2022 on Guidelines for Curriculum Implementation in the Context of Learning Recovery (S. Aminah, personal communication, November 5, 2024).

A similar statement was also conveyed by the history teacher, M. Zainul Reza. He explained that the concept of P5PPRA at the school adopts the Merdeka Curriculum, whose implementation follows regulations established by the government (M. Z. Reza, personal communication, November 14, 2024).

Furthermore, Leliyatun Nandiroh explained that in implementing the Pancasila Student Profile Strengthening Project, the school adopts the Merdeka Curriculum concept, which provides students with the freedom to choose activities that align with their interests. According to her, students are given the opportunity to select activities or extracurricular programs based on their interests and talents, while teachers act as facilitators who support and accommodate these choices, including in the field of arts that attract students' interest (L. Lailiyatun, personal communication, November 14, 2024).

The Merdeka Curriculum also encourages students to optimally develop their talents and potential through the Pancasila Student Profile Strengthening Project. This was emphasized by M. Ulil Albab, a teacher who stated that through P5PPRA activities, students are equipped with various life skills, including competencies in the arts as well as an understanding of local culture (M. U. Albab, personal communication, November 14, 2024).

The implementation of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile through artistic activities is considered to be aligned with the concept of the Merdeka Curriculum established by the government. Nuzulir Rohmah, the principal of the madrasah, stated that by introducing students to artistic activities, they become more familiar with Indonesian cultural heritage that needs to be preserved. This effort is important in maintaining the authenticity and sustainability of traditional arts, which are currently experiencing a decline in public interest (N. Rohmah, personal communication, November 5, 2024).

The gradual implementation of the Merdeka Curriculum also emphasizes the importance of learning activities beyond formal subjects. This was explained by M. Nashiruddin, the Aqidah Akhlak teacher, who stated that each student possesses different strengths and weaknesses. Therefore, through talent development activities outside regular subjects, students are able to identify their interests and potential, which encourages them to participate in activities that correspond to their abilities (M. Nashiruddin, personal communication, November 5, 2024).

Regarding the implementation of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile, the school also strives to understand and facilitate students' interests. This was reinforced by a statement from Puji Lestari, an eleventh-grade student of MA Plus Al Muhibbin, who stated that P5PPRA activities make students more cohesive because most activities are conducted in groups, requiring cooperation among students (P. Lestari, personal communication, November 14, 2024).

A similar perspective was expressed by Widya Try Agustyne, an eleventh-grade female student of the madrasah, who stated that students tend to feel more enthusiastic when participating in P5PPRA activities compared to attending regular lessons in the afternoon (W. T. Agustyne, personal communication, November 14, 2024).

In addition, Benazir A., a tenth-grade student of MA Plus Al Muhibbin, explained that the Pancasila Student Profile Strengthening Project is an activity that instills the values of Pancasila, such as appreciating and preserving Indonesian culture and arts, including the artistic traditions developed within the school (B. A., personal communication, November 14, 2024).

The Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile is not merely an incidental activity but constitutes an integral part of the national educational strategy to develop a resilient, religious, and morally grounded young generation. Through the implementation of this project, students are not only equipped with academic knowledge but also fostered with social and spiritual competencies, enabling them to adapt and contribute positively within a multicultural society. The active involvement of students in various activities based on local wisdom—such as arts, cultural practices, and religious values—provides a concrete platform for instilling values of tolerance, mutual cooperation (gotong royong), and patriotism (Purnawanto, 2023).

Furthermore, the Merdeka Curriculum approach applied in this project encourages the creation of participatory and contextual learning environments. Teachers are no longer the sole source of information but instead function as facilitators who guide students in exploring their potential, interests, and talents. This approach aligns with the spirit of Merdeka Belajar, which positions students as active subjects in the learning process, thereby creating a healthy environment for holistic development, encompassing intellectual, emotional, social, and spiritual aspects, as well as twenty-first-century skills such as critical thinking, collaboration, and digital literacy (Wilsani et al., 2023).

Within this context, the implementation of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile is also directed toward addressing contemporary challenges, including moral degradation, intolerance, and the spread of negative information through social media. Therefore, through this project, students are trained to become individuals who are not only cognitively intelligent but also possess strong social awareness and religious commitment, enabling them to distinguish between reliable and beneficial information and misleading information. Additionally, students are encouraged to preserve traditional values and local wisdom as a cultural defense against the negative impacts of globalization (Apriana et al., 2024).

This project serves not only as a medium for self-actualization but also as a platform for developing both national and moderate religious identities. The values of Islam *Rahmatan lil Alamin* embedded in this project—such as compassion, empathy, justice, and tolerance—are expected to shape a generation of students who are resilient against narratives of hatred, extremism, and radicalism. Through community-based project activities and local cultural values—such as traditional arts, social activities, and religious reflection—students are encouraged to cultivate sustainable positive habits, including caring for others, maintaining environmental cleanliness, and actively participating in religious and social community activities (Putri et al., 2024).

Thus, the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile serves as an important foundation in building the character of the nation's future generation. The project not only develops knowledgeable and high-achieving individuals but also cultivates individuals who possess noble character, tolerance, peaceful attitudes, and the readiness to contribute positively to social, national, and civic life. Therefore, the success of this project's implementation largely depends on the synergy among schools, teachers, students, parents, and the broader community as an interconnected educational ecosystem that supports the development of students with excellent profiles and strong character.

Implementation of the Pancasila Student Profile and *Rahmatan lil Alamin* Student Profile Strengthening Project Based on Wayang Media

The implementation of the Merdeka Curriculum has not been immediately applied comprehensively across all schools but has instead been introduced gradually. Consequently, the implementation of the Pancasila Student Profile Strengthening Project and the *Rahmatan lil Alamin* Student Profile (P5PPRA) has also been carried out

progressively according to the readiness of each educational institution. One of the dimensions emphasized in this activity is the dimension of being faithful and devoted to God Almighty and possessing noble character (Kumalasari et al., 2025).

According to Siti Aminah, the Vice Principal for Curriculum Affairs, artistic activities such as *wayang kulit* (traditional shadow puppet theatre) fall under the theme of local wisdom because they represent a part of national cultural heritage that needs to be preserved. Although public interest in *wayang kulit* is currently relatively limited, the school continues to provide opportunities for students to learn and preserve this cultural tradition. Through *wayang kulit* performances that incorporate themes of Islamic preaching (*dakwah*), this activity aligns with the dimensions of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile, particularly in fostering faith and devotion to God Almighty. This approach also reflects the historical spread of Islam in Indonesia, where the *Walisongo* utilized *wayang kulit* as a medium for religious propagation (S. Aminah, personal communication, November 5, 2024).

Local wisdom highlighted within the Merdeka Curriculum through the P5 theme is manifested in *wayang kulit* performances featuring stories that convey moral and religious messages. These activities function not only as entertainment but also as an educational medium that teaches spiritual and cultural values to students. The principal, Nuzulir Rohmah, stated that the P5PPRA dimension emphasizing faith, piety, and noble character is highly compatible with *wayang kulit* performances presenting Islamic-themed narratives. Thus, these performances can serve as a form of religious outreach packaged in an engaging artistic format (N. Rohmah, personal communication, November 5, 2024).

The implementation of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile (P5PPRA) at MA Plus Al Muhibbin Jatirogo Tuban is carried out through *wayang* performances that actively involve students in various roles, such as *dalang* (puppet master), character performers, *pengrawit* (gamelan musicians), and supporting teams. Students' involvement in these diverse roles demonstrates that the learning process is not merely oriented toward the final performance outcome but places greater emphasis on the learning process itself, which is rich in character-building values.

Wayang performances also function as a contextual learning medium that integrates elements of art, culture, Pancasila values, and Islamic teachings. Through

storylines and puppet characters, students are introduced to moral and spiritual values in symbolic and narrative forms. The process from rehearsal to performance encourages students to collaborate, interact, and communicate intensively, enabling them to learn responsibility, teamwork, discipline, and leadership through direct experience.

M. Zainul Reza explained that wayang performances not only present emotionally engaging stories but also contain profound religious values. Historically, the Walisongo utilized wayang art as a medium of Islamic propagation because Indonesian society has a strong cultural identity rooted in the arts, including gending (traditional musical compositions) and traditional performances. These religious values are also evident in the Fastabin activities, where each wayang storyline consistently incorporates moral and spiritual messages that serve as a form of religious outreach (M. Z. Reza, personal communication, November 14, 2024).

The P5PPRA activities conducted through Islamic-themed wayang kulit performances symbolize the implementation of the dimension of faith, devotion to God Almighty, and noble character. Zulfarida Arini, the cultural arts teacher, noted that *wayang kulit* has traditionally attracted greater interest from older generations. Therefore, this activity is expected to foster interest among younger generations while providing opportunities for students to discover and develop their talents in the art of puppetry (Z. Arini, personal communication, November 14, 2024).

Wayang kulit performances function not only as entertainment but also as guidance that conveys important life lessons. According to the *wayang kulit* activity mentor, Ki Sholikin Asmara Seta, *wayang* represents both guidance and the spiritual order of life and has historically been used as a medium for the dissemination of Islamic teachings by the *Walisongo*. Therefore, the present generation is expected to preserve and further develop these values within the tradition of *wayang* and puppetry. One of the stories frequently performed is *Jamus Kalimosodo*, which symbolizes the cultural transition from the Hindu era to the Islamic period (S. A. Seta, personal communication, November 14, 2024).

The dalang plays a central role in *wayang kulit* performances. One of the students serving as a *dalang*, Johan Marcel, stated that he has been learning puppetry since the second grade of junior high school and continues to develop this skill while currently studying in the second grade of MA. According to him, participation in *wayang* activities can enhance both spiritual and social attitudes because each storyline and character in

wayang conveys specific moral messages. These messages are not only delivered to the audience but also serve as a form of learning for the *dalang*, encouraging them to practice the moral values embedded within the narratives they present (J. Marcel, personal communication, November 14, 2024).

The implementation of the Pancasila Student Profile Strengthening Project and *Rahmatan lil Alamin* Student Profile through *wayang kulit* performances is not merely a platform for artistic expression but also a means of fostering students' spiritual, social, and national character. Through *wayang* narratives that have been adapted as a medium for *dakwah*, students are trained not only to perform and collaborate within groups but also to internalize values such as honesty, perseverance, responsibility, courage, and tolerance in religious life.

This project represents a concrete example of a project-based learning approach that emphasizes students' active involvement in designing, rehearsing, and collaboratively presenting their work. Through this process, students learn to cultivate mutual cooperation (*gotong royong*), solve problems collectively, and optimally develop their potential. This approach aligns with the objectives of the Pancasila Student Profile Strengthening Project, which aims to develop students who are faithful, devoted to God, and possess noble character; embrace global diversity; demonstrate independence; practice mutual cooperation; think critically; and exhibit creativity.

On the other hand, the integration of the *Rahmatan lil Alamin* Student Profile values can be observed in the interpretation of *wayang* stories such as *Lahire Wisanggeni* and *Gatotkaca Lahir*, which serve as media for internalizing attitudes of religious moderation. Arjuna's perseverance in meditation and Gatotkaca's loyalty in supporting the Pandawa struggle are interpreted as symbols of faith, patience, and national spirit. These values indirectly shape students' character so that they do not easily give up, remain devoted in worship, and are courageous in defending truth and justice through peaceful means.

These activities also provide an educational space to develop spiritual indicators, such as the practice of praying before activities, expressing gratitude for achievements, and fostering appreciation for religious practices such as *dhikr* and congregational worship. In the social context, students are also trained to become individuals who are honest, confident in expressing their opinions, responsible, and respectful of differences as part of strengthening attitudes of tolerance.

Through annual activities such as Fastabin (*Festival Tahunan Al Muhibbin*), the school has successfully created a learning ecosystem rooted in local culture, integrating the noble values of Pancasila while strengthening the spirit of *Rahmatan lil Alamin* in students' daily lives. Thus, this activity represents a comprehensive form of educational implementation aimed at shaping a generation of young people who are intellectually capable, possess strong character, and are able to become agents of change in society while maintaining religious and national values.

Project Outcome Strengthening Pancasila Student Profile and *Rahmatan Lil Alamin* Student Profile Based on Wayang Media

The outcomes of the Pancasila Student Profile Strengthening Project and the *Rahmatan lil Alamin* Student Profile implemented through *wayang kulit* performances indicate an improvement in students' spiritual and social attitudes. According to Lailiyatun Nandiroh, wayang was introduced to students while maintaining the authenticity of traditional puppet characters; however, the storyline was restructured to incorporate elements of Islamic preaching (*dakwah*). The narratives presented did not strictly follow the original traditional plots but were adapted to convey specific moral messages and lessons intended for students. Thus, *wayang* performances function not only as a form of entertainment but also as an educational medium that conveys religious messages and life values to students (L. Lailiyatun, personal communication, November 14, 2024).

This approach is also aligned with the principal's objective of developing students' diverse potentials. Through artistic activities such as *wayang kulit* performances, students are provided with opportunities to express their talents while simultaneously using them as a creative and engaging medium for religious outreach. This demonstrates that dakwah can be conducted through various media, including cultural arts that are closely connected to community life.

The *wayang kulit* performance itself involves numerous roles and therefore requires effective teamwork within a group. According to Alaudin Mafaza, who performs as a gamelan musician, each storyline or theme presented contains profound religious messages. One example is the story *Semar Mbangun Kayangan*, which depicts a character's struggle to achieve spiritual perfection in life. The narrative conveys moral messages to students regarding the importance of effort, patience, and perseverance in navigating life (A. Mafaza, personal communication, November 14, 2024).

The use of Islamic-themed narratives in wayang performances also reinforces the religious values intended to be conveyed. According to Ki Sholikin Asmara Seta, one of the frequently performed stories is *Jamus Kalimosodo*, which is interpreted as a symbol of the two declarations of faith (*shahada*). This symbolism teaches that the essence of a Muslim's faith lies in acknowledging that there is no God but Allah and that the Prophet Muhammad is the Messenger of Allah. In this way, religious messages can be conveyed symbolically through the narratives and characters in *wayang* performances (S. A. Seta, personal communication, November 14, 2024).

Furthermore, all students are assigned roles and responsibilities in the *wayang kulit* performances, as these activities are conducted collaboratively. The principal, Nuzulir Rohmah, explained that each class is required to form a *wayang* performance team consisting of a *dalang* (puppet master), *warenggono* (female vocalists), and *karawitan* (gamelan ensemble). These activities are organized in the form of an annual competition held during the *Fastabin* (*Festival Tahunan Al Muhibbin*). Through this event, students are trained to build solidarity, teamwork, and a healthy competitive spirit among classes (N. Rohmah, personal communication, November 5, 2024).

The improvement in students' spiritual and social attitudes is also reflected in their understanding of *wayang* narratives that contain strong *dakwah* messages. According to Fairuzcindy Azielda Alif Sumbodo, a student participant, P5PPRA activities enable students to better understand the diversity of national cultural heritage while fostering a spirit of teamwork. Additionally, the activity increases students' interest in learning about cultural traditions and encourages them to apply the values gained from these experiences in their daily lives (F. A. A. Sumbodo, personal communication, November 14, 2024).

The achievements of implementing the Pancasila Student Profile Strengthening Project and the *Rahmatan lil Alamin* Student Profile through *wayang kulit* performances are not limited to cultural preservation but have also developed into an effective medium for religious outreach. Through Islamic-themed narratives such as *Jamus Kalimosodo*, *Banyu Suci Perwitasari*, and *Semar Mbangun Kayangan*, students not only learn about acting and puppetry techniques but also gain an understanding of spiritual, social, and noble character values.

The rehearsal process, guided directly by a dalang serving as a mentor, transforms this activity into a meaningful form of character education. Students are guided to

understand the moral messages embedded in each story, such as the importance of honesty, discipline, tolerance, and gratitude. Moreover, these activities also strengthen students' commitment to religious practices through various spiritual activities that form part of daily life in the madrasah environment.

The *wayang* performances also emulate the preaching methods of the *Walisongo*, who historically conveyed Islamic teachings through cultural arts. This approach enables religious messages to be more easily accepted by the community because they are delivered through familiar and enjoyable cultural media. Consequently, this activity not only fosters students' spiritual and social attitudes but also contributes to shaping them into independent, democratic learners who embody the values of Pancasila and *Rahmatan lil Alamin.*

Improvement of Students' Spiritual Attitudes

The results of the study indicate a significant improvement in students' spiritual attitudes after participating in the P5PPRA activities based on wayang media. This improvement is reflected in several key indicators, namely religious observance, gratitude behavior, and tolerance in religious life.

Religious observance is evident from the increased frequency of students participating in congregational prayers as well as their involvement in various religious activities within the madrasah. This finding indicates an increase in students' spiritual awareness regarding the importance of worship as an integral part of daily life. In addition, gratitude behavior has also shown positive development, as reflected in students' attitudes of greater appreciation for the blessings they receive and their improved conduct in social interactions.

The attitude of tolerance among students has also strengthened, as indicated by a growing sense of mutual respect for differences and greater support for one another in various religious and social activities. This suggests that the values conveyed through wayang narratives are capable of fostering deeper spiritual awareness among students.

Improvement of Students' Social Attitudes

In addition to spiritual attitudes, improvements in students' social attitudes were also observed as a result of the implementation of P5PPRA based on wayang media. Students demonstrated stronger collaboration skills, more effective communication, and greater respect for differing opinions within group settings.

The collaborative process involved in preparing wayang performances requires students to work in teams, resolve conflicts through deliberation, and achieve shared objectives. As a result, the learning environment becomes more harmonious and inclusive. Students not only learn how to express their opinions but also develop the ability to listen to and appreciate the perspectives of others.

These social skills serve as an important foundation for students in their future social lives. Therefore, the implementation of P5PPRA based on wayang media not only enhances students' spiritual and social attitudes but also contributes to the development of more holistic and balanced character formation.

To strengthen the research findings regarding the impact of implementing the Pancasila Student Profile Strengthening Project and the *Rahmatan lil Alamin* Student Profile through wayang media, the researcher also conducted an analysis of changes in students' spiritual and social attitudes after participating in the series of activities. This analysis was based on the results of observations, interviews, and behavioral monitoring of students throughout the process from rehearsals to the wayang performances.

The observed attitudinal changes included several key indicators, such as religious observance, gratitude behavior, and tolerance in religious life as part of the spiritual dimension. Meanwhile, the social dimension included indicators such as teamwork ability, communication within groups, and social concern among students. The findings indicate that P5PPRA activities based on wayang media not only provide learning experiences in the fields of art and culture but also influence the overall development of students' character.

To provide a clearer picture of these changes in spiritual and social attitudes, the research findings are summarized in a table that presents a comparison of students' conditions before and after participating in P5PPRA activities based on wayang media. The presentation of this data aims to enable readers to systematically observe the development that occurred in each attitudinal indicator.

Furthermore, to facilitate a better understanding of the relationship between the P5PPRA activity process and the formation of students' character, the researcher also presents a flow diagram illustrating the stages of the program's implementation and its impact.

Table 1. Changes in Students' Spiritual and Social Attitudes
After the Implementation of P5PPRA

Attitudinal Aspect	Indicator	Condition Before P5PPRA	Condition After P5PPRA
Spiritual Attitude	Religious observance	Inconsistent participation in congregational worship	**More regular and disciplined participation**
	Gratitude behavior	Not consistently demonstrated	**Greater appreciation for blessings and the environment**
	Religious tolerance	Still limited	**More open and respectful toward others**
Social Attitude	Teamwork	Tended to be individualistic	**Actively engaged in teamwork**
	Communication	Passive in discussions	**More communicative and confident**
	Social concern	**Relatively low**	**Increased and more supportive toward others**

Figure 2. *Flow of the Impact of Wayang Media–Based P5PPRA Implementation*

Implementation of P5PPRA
↓
Wayang Performance (Cultural and Religious Media)
↓
Collaborative Process (Rehearsal and Performance)
↓
Internalization of Values (Pancasila Values and Islamic Teachings)
↓
Improvement of Spiritual and Social Attitudes
↓
Students' Character Formation

The diagram illustrates that *wayang* media functions as a bridge connecting the values of Pancasila and Islamic teachings with students' learning experiences, which ultimately contributes to the development of students' character.

CONCLUSIONS

This study concludes that the implementation of the Pancasila Student Profile Strengthening Project (P5) and the *Rahmatan lil Alamin* Student Profile within the Merdeka Curriculum at MA Plus Al Muhibbin is effective in fostering students' character through a local wisdom–based approach. The student-centered and flexible learning design provides opportunities for learners to explore and develop their interests and talents through project-based activities, particularly Islamic-themed *wayang kulit* performances.

The findings reveal a significant improvement in students' spiritual and social attitudes. The enhancement of spiritual attitudes is reflected in increased discipline in religious practices, a stronger awareness of faith and piety, and the ability to convey religious messages through artistic expression. Meanwhile, the improvement in social attitudes is demonstrated by the development of collaboration skills, tolerance, responsibility, independence, and discipline throughout the learning and performance processes.

Furthermore, the integration of local wisdom contributes to strengthening students' cultural awareness, making the learning process more contextual and meaningful. Activities such as Islamic *wayang kulit* performances and participation in the Fastabin event serve as concrete manifestations of the internalization of Pancasila and *Rahmatan lil Alamin* values in students' daily lives.

In conclusion, this learning model is not only effective in character development but also offers a practical and replicable approach for other schools or madrasahs. It is therefore recommended that educational institutions integrate local wisdom into project-based learning, enhance teacher capacity through professional development, and provide structured opportunities for student expression and collaboration to optimize the development of students' spiritual and social competencies.

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