

DEVELOPING THE CHARACTER PROFILE OF PANCASILA AND RAHMATAN LIL'ALAAMIN STUDENTS THROUGH LOCAL WISDOM-BASED PROJECT MODULES IN MADRASAH IBTIDAIYAH

Sri Fatmawati^{1*}, Suhartono¹, Abdul Syahid¹

¹Universitas Islam Negeri Palangka Raya, Palangka Raya, Indonesia

*sri.fatmawati@uin-palangkaraya.ac.id

Abstrak: Nilai-nilai Pancasila dan Rahmatan Lil'alamin merupakan landasan moral dan etika yang penting dalam pendidikan di Indonesia, khususnya di madrasah. Usaha meningkatkan pemahaman dan penerapan nilai-nilai ini berarti memastikan bahwa peserta didik tidak hanya memahami terbatas teori, tetapi juga mampu menerapkan nilai-nilai tersebut dalam kehidupan sehari-hari. Kegiatan Pengabdian kepada Masyarakat (PkM) ini bertujuan melakukan pendampingan terhadap implementasi kurikulum merdeka khususnya Proyek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil alamin (P5PPRA) di Madrasah Ibtidaiyah (MI) Ar-Raudah, Kabupaten Katingan, Kalimantan Tengah. Kegiatan PkM berbasis pada aset Madrasah sehingga dalam pelaksanaannya menggunakan metode ABCD (*Asset Based Community Development*). Hasil isian kuisioner terhadap warga madrasah menunjukkan bahwa MI Ar-Raudah memiliki potensi kearifan lokal yang dapat dijadikan tema pengembangan modul P5PPRA. Para guru guru MI mendapatkan pendampingan yang intensif terhadap penyusunan modul P5PPRA sampai dengan implementasi di kelas. Kegiatan ini menghasilkan modul P5PPRA dengan tema Kearifan Lokal yaitu Mengayam Purun dan Makanan Tradisional. Evaluasi terhadap profil pelajar menunjukkan bahwa sebagian besar termasuk dalam kategori berkembang sesuai harapan (BSH) yaitu pada profil kerja sama, bernalar kritis, berkebhinekaan global, dan gotong royong, sedangkan profil mandiri masih termasuk dalam kategori sedang berkembang (SeB).

Kata Kunci: kearifan lokal, madrasah, P5PPRA

Abstract: The values of Pancasila and Rahmatan Lil'alamin are important moral and ethical foundations in education in Indonesia, especially in madrasahs. Efforts to improve understanding and application of these values mean ensuring that students not only understand limited theory, but are also able to apply these values in everyday life. This Community Service (PkM) activity aims to support the implementation of the independent curriculum, specifically the Pancasila Student Profile Strengthening Project and the Rahmatan lil alamin Student Profile (P5PPRA), at the Ar-Raudah Elementary Madrasah (MI) in Katingan Regency, Central Kalimantan. The PkM activity is based on Madrasah assets and utilises the ABCD (Asset-Based Community Development) method in its implementation. The results of the questionnaire completed by the madrasah community indicate that MI Ar-Raudah possesses the potential for local wisdom that can serve as a theme for developing the P5PPRA module. MI teachers receive intensive assistance in compiling the P5PPRA module, from implementation in the classroom. This activity resulted in a P5PPRA module on Local Wisdom, specifically focusing on Mengayam Purun and Traditional Food. Evaluation of student profiles reveals that most of them are categorised as developing as expected (BSH), specifically in the cooperation, critical reasoning, global diversity, and mutual cooperation profiles. The independent profile, however, remains in the developing category (SeB).

Keywords: local wisdom, madrasah, P5PPRA

Introduction

Madrasahs are Islamic educational institutions that play a crucial role in shaping students' character. The dynamics of current globalization present unique challenges. Madrasahs implement various strategies and activities integrated with the concept of character

education. Efforts are being made to develop programs that integrate the philosophical values of Pancasila and Rahmatan Lil'alaamin (blessing for all creation) with highly relevant local wisdom. Pancasila, through project activities that directly involve students, can foster positive character within the school environment (Rahmawati et al., 2023). Students who think, behave, and act based on the universal noble values of Pancasila, and prioritize tolerance to strengthen national unity and support world peace, reflect the profile of Pancasila students as well as students with the character of rahmatan lil'alamin (blessing for all the universe) (Zamroni et al., 2022). The student profile also includes knowledge and thinking skills, including critical thinking, problem-solving, metacognition, communication, collaboration, innovation, creativity, information literacy, piety, noble morals, and moderation in religion. The student profile is highly nationalistic, tolerant of others, principled against violence, both physical and verbal, and respects tradition.

The existence of student profiles in society can create a world order filled with peace and compassion. Student profiles consistently advocate for achieving peace, happiness, and security in this world and beyond for all groups, including the entire universe. Student profiles are designed to answer one major question: what profile (competencies) does the Indonesian education system aim to produce for students? The Pancasila Student Profile Strengthening Project and the Rahmatan lil alamin Student Profile (P5PPRA) are interdisciplinary projects that address the needs and/or problems of communities within educational institutions. They are designed to build character in each individual student's daily life (Nugroho, 2022).

Indonesian society is rich in local wisdom and is renowned for the Pancasila ideology, which serves as the nation's identity. However, these values are still not fully demanded and ingrained in every citizen, whether in the arts, language, local food, traditional clothing, or noble values. In the era of globalization, Indonesian children can see problems related to the decline of local wisdom and culture. The phenomena that can be observed include (Mimin, 2023), (1). Children prefer to play modern games related to gadgets compared to traditional games; (2) children prefer to eat fast food and drinks such as hot dogs, hamburgers, etc., compared to local food or snacks; (3) Children are more interested in Korean and Western pop music than traditional music. (4) The phenomenon of children wearing Western clothes is considered cool and fashionable. (5) Noble values in their relationship with God, nature, and others are also slowly weakening. As time passes, local culture and wisdom, along with their values, are no longer valued by today's students. There are cultures in regions that are almost extinct and disappearing because there is no longer a young generation to preserve them.

Deviant behavior among students may result from schools failing to incorporate education grounded in local wisdom values, which are essential for character building. Schools that lack innovation and focus only on technical or outcome-based assessments may also contribute to this issue. Values education provides a mechanism for monitoring, upholding, and renewing moral values, norms, and rules, shaping educational progress while addressing internal and external challenges (Dodi, 2019). Extracurricular activities rooted in local wisdom significantly influence students' patriotic character, nurturing responsibility, teamwork,

perseverance, positive personality traits, morality, discipline, and cultural appreciation, as seen in active participation in reog art (Rohmawati, 2020).

Increasing exposure to foreign cultures and rapid technological advancement threaten the preservation of local wisdom and may adversely affect students' identity (Ericha & Rahardi, 2023; Wardhani, 2016). Integrating local wisdom into education is crucial for enhancing national character and values (Hartono et al., 2022; Wardhani, 2016). This approach enables youth to recognize and appreciate their cultural heritage, thereby guarding against foreign influences that conflict with Indonesia's core values (Siahaan et al., 2022). Promoting the importance of local wisdom through education is a strategic measure to prevent cultural loss over time (Hartono et al., 2022; Sumiati et al., 2020).

Katingan Regency is rich in local wisdom and has significant potential to develop local wisdom-based craft programs. Through community service programs, we can integrate the values of Pancasila, Rahmatan Lil'alaamin, and local wisdom by developing crafts for students in Islamic schools (madrasah). Local wisdom is explored through cultural products that relate to the lives and livelihoods of communities, such as value systems, beliefs and religions, work ethics, and even the dynamics that unfold. This program aims to strengthen the character and morals of madrasah students by developing craft skills rooted in local wisdom that integrate the values of Pancasila and Rahmatan Lil'alaamin. Through their creations, it is hoped that students can become agents of change, contributing positively to society and preserving diversity and local wisdom amidst globalization.

MI Ar-Raudhah, located in Hampalit District, Katingan Regency, has unique characteristics that require the development of learning modules based on local wisdom, specifically Purun weaving. Geographically and socially, the students' environment is very close to the swamp ecosystem and the activities of the Purun crafts community, but this local potential has not been integrated into the school's teaching materials. Learning is still dominated by general modules with low contextualization, resulting in a lack of ability to connect lesson concepts to students' realities. This condition results in low student engagement and risks fading local cultural knowledge. Therefore, the development of a Purun weaving-based module is urgently needed to address the need for contextual learning, increase the material's relevance, and preserve the local wisdom that lives around MI Ar-Raudhah.

The Independent Curriculum, grounded in humanitarian values derived from local wisdom, explores the nature of humankind and the learning process. This curriculum believes that students are fundamentally intelligent, active, curious, and highly motivated individuals. Therefore, the learning process is not carried out using violence, as violence actually creates psychological tension that makes the learning atmosphere uncomfortable. Effective learning occurs in a pleasant situation, which creates an active learning environment, encourages direct mental and emotional involvement, and fosters interest in learning activities. Conversely, if students feel bored, stressed, bullied, or overwhelmed by excessive anxiety, they will learn reluctantly, resulting in low or even suboptimal learning quality. All of the above is derived from local wisdom values, which serve as the foundation for the Independent

Curriculum content, ensuring that education is not uprooted from its local cultural roots and that a global perspective is developed (Rohmadi, 2022).

Method

The community service activity method uses the ABCD (Asset-Based Community Development) method. The Asset-Based Community Development (ABCD) method is a community empowerment approach that builds on a community's assets and strengths. This method focuses more on community problems and needs, starting with the community's potential as an asset. This method focuses on community development by utilizing local assets and potential. ABCD is an approach that encourages residents in a community to change their circumstances by leveraging existing community assets (Afandi et al., 2022). Figure 1 illustrates the steps in this community service program with the ABCD approach.

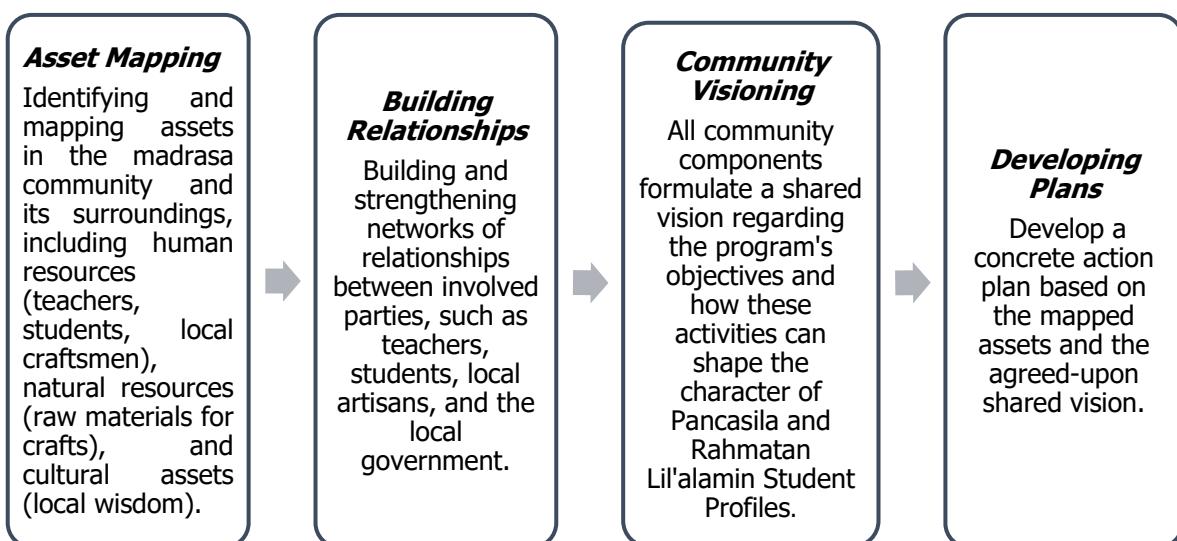


Figure 1. The stages of the community service program using the ABCD approach

In this community service activity, the Appreciative Inquiry method (Setyawan et al., 2022) is used to discover and mobilize assets. It encompasses four steps: first, discovery, identifying the strengths within the community as the primary driving factors; second, dreaming, determining what to achieve and future targets based on past successes. This shared goal is the community's dream, which must be prioritized based on the identified assets and strengths; third, design, by designing activities that can be carried out together for a common goal; and fourth, destiny, by determining the steps to achieve the shared goal.

The discovery stage involves identifying and mapping the assets of the madrasah community through group discussions, interviews, and questionnaires. These include human resources (teachers, students, local artisans), cultural assets (local wisdom in Purun weaving and traditional foods), and assets surrounding the madrasah. The dream stage is implemented by facilitating the madrasah community in formulating a shared vision and hope, namely the realization of contextual P5PPRA learning rooted in local wisdom, capable of forming a Pancasila and Rahmatan lil'Alamin Student Profile. Next, during the design stage, the

community service team, together with teachers, developed a P5PPRA module based on local wisdom, including determining the project theme, activity flow, assessment, and a block-based implementation scheme. The destiny/deliver stage is realized through mentoring the implementation of the module in the classroom, the implementation of Purun weaving and traditional food-making projects, and the exhibition of student work during market day activities. The final stage, namely reflection, is carried out through monitoring and evaluation of the achievements of the Pancasila and Rahmatan lil-'Alamin Student Profile, and through reflection with teachers to ensure the sustainability of the program.

Results and Discussion

Discovering Strengths Within the Community (Discovery)

This stage aimed to uncover the Madrasah's strengths and establish partnerships through outreach activities and initial communication. In line with this, activities included identifying and mapping assets within the Madrasah community and its surroundings, including human resources (teachers, students, local artisans), natural resources (raw materials for crafts), and cultural assets (local wisdom). Group discussions were held with Madrasah members to inventory skills and knowledge about traditional crafts.

This stage also included questionnaires completed by Madrasah members and interviews exploring the potential of local wisdom within the Madrasah environment, which could serve as topics for developing modules for the project to strengthen the profile of Pancasila and Rahmatan lil 'alamin (Rahmatan lil 'alamin) students (P5-PPRA). [Table 1](#) presents the demographic data for respondents at the Madrasah MI Ar Raudah Hampalit, Katingan.

Table 1. Respondent Demographic Data

Number of Respondents	Teaching Experience Interval	Respondent Position
Male	2 people	
Female	10 people	Supervisor, Madrasah Principal, Teacher
Total	12 people	

The questionnaire results showed that 75% of respondents stated that they often heard or learned about local wisdom in the Madrasah environment, 75% stated that it was important to learn local wisdom in Madrasah, 75% of teachers were involved in activities related to local wisdom in Madrasah, 100% of teachers stated that local wisdom could be used as a theme in the Pancasila and Rahmatan Lil Alamin Student Profile Strengthening Project Module (P5PPRA) in Madrasah. The aspects of local wisdom that should be taught in the P5PPRA Module are: 91.67% stated the arts and culture aspect, 66.67% stated the customs aspect, 25% stated the regional language aspect, and 25% stated the environment and ecological wisdom aspect. Respondents also stated that the best way to introduce and develop local wisdom in Madrasah is through special subjects (66.67%), extracurricular activities (33.33%), or collaborative projects (41.67%). The activities or local wisdom programs reported by respondents included wearing batik on certain days, learning local arts and culture, such as Dayak dances,

participating in school activities, wearing traditional attire, and performing traditional songs. The Maulid Habsy celebrations commemorating the Prophet's Birthday are among local traditions.

The questionnaire results also revealed respondents' diverse understanding of local wisdom, namely as a way of viewing and viewing knowledge and life strategies commonly found and developed by the community, the customs of a region/area, a perspective on life or knowledge, and activities carried out by the local community, as cultural diversity, customs inherent in the local community that must be preserved, knowledge and customs that have been passed down from generation to generation, knowledge of values and practices developed by local communities to adapt and live in harmony with their environment, and cultural heritage passed down from ancestors or from generation to generation, so that the existing culture does not easily blend with new cultures. Cultural heritage that must be maintained and preserved.

The diversity of respondents' understandings of local wisdom, as revealed in the questionnaire results, indicates that it is viewed not only as a physical cultural product but also as a system of knowledge, values, and life strategies that develop and are passed down within communities. Local wisdom is defined as collective knowledge of communities in managing social, cultural, and environmental life sustainably (Sri, 2025). Respondents' understanding, which emphasizes aspects of habits, outlook on life, and adaptation to the environment, demonstrates an awareness that local wisdom functions as a moral and ecological guideline in daily life (Ananda & Santoso, 2025). Furthermore, respondents' emphasis on intergenerational cultural inheritance reflects the role of local wisdom as an instrument for preserving cultural identity amid globalization, which, if not integrated into formal education, is at risk of degradation (Simatupang, 2025). Thus, these questionnaire results reinforce the urgency of integrating local wisdom into the P5PPRA module to transform local cultural values into contextual and meaningful learning experiences for students.

The questionnaire results obtained through an open-ended questionnaire also revealed respondents' expectations regarding the application of local wisdom in the P5 PPRA Module at MI Ar-Raudah Hampalit, namely that local wisdom in the module is not only applied in learning and schools, but can also be socialized in the environment around the school/madrasah; making students have a strong Pancasila profile and rahmatan lil aamin students; local wisdom in the local area is maintained because it is a national heritage; forming students to have critical, creative, collaborative communicative thinking skills, and have characters rooted in the values of Pancasila and rahmatan lil 'Alamin; increasing students' knowledge of local wisdom in the region and increasing positive student character values; students and teachers can participate in activities related to P5PPRA; providing a positive impact and helping to preserve local culture; increasing our insight into the cultures around us; and becoming more positive, creative, and helping to preserve local culture.

Based on the results of this mapping analysis, the madrasah community already understands the concept of local wisdom and would respond well to this theme being chosen as one of the P5PPRA activities. MI Ar-Raudah will implement the independent curriculum

starting in 2024, marking the first time the P5PPRA program will be implemented. Teachers still lack experience in developing P5PPRA modules. Based on this, further assistance will be provided in module development and classroom implementation.

Building a Shared Vision (Dream) to Develop and Implement the P5PPRA Module Collaboratively

This stage aims to build and strengthen relationships among the involved parties, including teachers, students, local artisans, and the district Ministry of Religious Affairs. During this stage, mentoring activities were conducted in developing the Pancasila and Rahmatan Lil'alamin (P5PPRA) Student Profile Strengthening Project Module. Meetings were held on Wednesday and Friday, September 18-20, 2024, at MI Ar Raudah Hampalit Katingan. The team, in collaboration with the Banjarbaru Religious Training Center (BDK), delivered materials on the Implementation of the Independent Curriculum and its relationship to the P5PPRA Module. [Figure 2](#) shows the team providing mentoring on the development of the P5PPRA Project Module, including providing materials and conducting discussions, while simultaneously distributing the P5PPRA Guidebook.



Figure 2. Mentoring and Alignment of Perceptions for the Implementation of the Independent Curriculum at MI Ar-Raudah in collaboration with BDK Banjarbaru

Designing Joint Activities (Design)

The previous activity, which involved all community components, formulated a shared vision regarding the program's objectives and how these activities could shape the Pancasila Student Profile and Rahmatan Lil'alamin (Rahmatan Lil'alamin) character. The activity discussed how the Community Service Program would be implemented at the Madrasah. Based on discussions with the Madrasah Principal and the P5PPRA Coordinator, several agreements were reached regarding the implementation of the TIM community service program, which aligns with the Madrasah community program. The resulting agreements are as follows: At MI Ar-Raudah Hampalit Pulang Pisau, it was agreed that the P5PPRA would be implemented in a block system, with implementation scheduled for two weeks at the end of the semester in early December 2024.

Determining Steps to Achieve Shared Goals (Destiny)

The activity at this stage involved developing a concrete action plan based on the mapped assets and the agreed shared vision. This plan should include operational steps, an activity schedule, and the division of tasks and responsibilities. The team will develop a schedule for mentoring the development of local wisdom-based P5PPRA modules as part of the implementation of the independence curriculum in madrasas. Activities undertaken at this stage include mentoring the implementation of the P5PPRA modules in madrasas. Mentoring and monitoring of P5PPRA activities at MI Ar-Raudah, Katingan, will be held on Thursday and Friday, November 14 and 15, 2024. The activity description is as follows: The team will monitor and mentor the development of P5PPRA modules at madrasas with the themes of making woven crafts from Purun and making traditional cake. In this activity, teachers were divided into groups to develop a P5PPRA module with a local wisdom theme. They discussed the form of project assignments that would be given to students. The discussion concluded that, for phase C, grades V and VI were tasked with making woven materials from Purun, while lower grades were tasked with making traditional cakes typical of Central Kalimantan. [Figure 3](#) shows the documentation of P5PPRA activities at MI Ar-Raudah, Hampalit Katingan, namely mentoring MI Ar-Raudah teachers in developing the P5PPRA Module with a local wisdom theme.



Figure 3. Assistance in Developing the P5PPRA Module on the Theme of Local Wisdom

[Figure 4](#) shows the implementation of the P5PPRA module in learning activities at MI Ar-Raudah. On the topic of weaving Purun, students were introduced to the Purun plant, a local plant used as a base material for weaving. On the topic of traditional food, students were introduced to traditional local cakes. The teacher-student products were exhibited at the culminating event of the P5PPRA program, Market Day. This activity provided students with entrepreneurial experience. The products were exhibited and sold to visiting parents/guardians and the local community. The P5PPRA product exhibition was held on Wednesday, December 18, 2024. Supervisors and representatives from the Katingan Regency Ministry of Religious Affairs were also invited to attend. This activity also had entrepreneurial value, as the P5PPRA products were sold to interested visitors. Parents and the community

were very enthusiastic about participating in the event. All the teacher-student creations resulting from the P5PPRA project were sold.



Figure 4. Implementation of the P5PPRA Module at MI Ar-Raudah, Hampalit, Katingan

Findings from this community service activity indicate that the P5PPRA module integrates local wisdom through purun weaving and traditional cakes. This approach can encourage the development of the Pancasila Student Profile and the Rahmatan lil'alamin Student Profile. It is particularly effective in the dimensions of mutual cooperation, critical reasoning, and global diversity, which are categorized as developing according to expectations (BSH). These results align with the theory of contextual learning. This theory emphasizes the importance of linking learning materials with students' socio-cultural realities to make learning more meaningful (Rohmadi, 2022). The project-based P5PPRA approach has also proven effective in positioning students as active subjects of learning (Kurniawan & Azizah, 2022). It helps instill character values through hands-on experience, collaboration, and real-world problem-solving (Saputro, 2024). Learning based on local culture in madrasas strengthens students' cultural identity. It also increases engagement and awareness of moral values (Nuryana & Sahrir, 2021; Suryadi & Jasiah, 2023). Educational strategies that integrate local wisdom values can strengthen students' capacity for innovation and business development (Royani, 2025).

Assessment of the Pancasila Student Profile and the Rahmatan lil alamin Student Profile is outlined in the P5PPRA report cards. In the Purun Weaving Project, students learned about purun and used it to create valuable products, including environmentally friendly mats, bags, and baskets. The character values instilled in this activity were mutual cooperation and critical thinking. The assessment was conducted by the class teacher supervising the project and comprised the following criteria: beginning to develop, moderately developing, developing as expected, and highly developed. Figure 5 shows the P5PPRA report cards for grades 4 (Phase B) and 1 (Phase A) at MI Ar-Raudah, Hampalit. The student profiles selected from the P5PPRA included mutual cooperation and critical thinking in the Purun Weaving and Global Diversity projects, and mutual cooperation and independence in the My Food and My Culture project.

The Purun Weaving Project in P5PPRA not only serves as a practical skills activity, but also has a strong philosophical foundation in the value of Rahmatan lil-'Alamin, namely the

Islamic principle that emphasizes compassion, usefulness, and harmony for all nature. This project represents the holistic integration of Islamic values, local wisdom, and the character of the Pancasila Student Profile within the Rahmatan lil-'Alamin framework. The use of Purun as an environmentally friendly weaving material reflects an attitude of ecological responsibility and concern for the sustainability of nature, which is a concrete manifestation of grace for the universe (Zamroni et al., 2022). The group weaving process also fosters values of mutual cooperation, empathy, and social cooperation, in line with the P5PPRA's goal of forming students with noble character and a caring attitude toward others (Nurjanah, 2024). In addition, this activity trains critical reasoning through design selection, technical problem-solving, and reflection on the environmental and societal benefits of products, so that learning becomes meaningful and transformative, not just a reproduction of traditional skills (Utami et al., 2023)

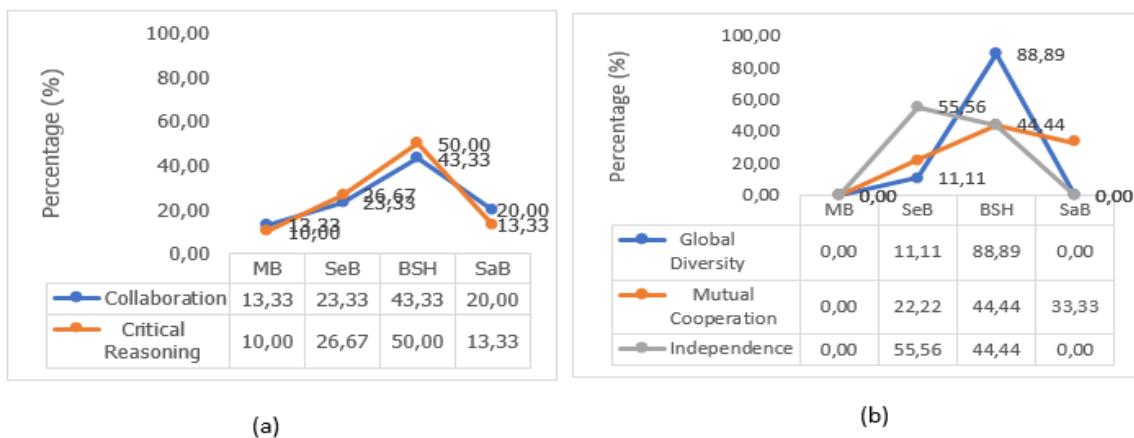


Figure 5. P5PPRA Report Card Graph: (a) Purun Weaving Project Theme; (b) My Food, My Culture Project Theme

The graph in Figure 5 shows that, in the Purun Weaving project theme, the most significant percentage of students' profiles met the Developing According to Expectations (BSH) criteria, both in the Cooperation profile (43.33%) and in the Critical Reasoning profile (50%). The improvement in the Cooperation and Critical Reasoning profiles in the Purun Weaving project occurred because the project activities were designed based on real-life and collaborative experiences, enabling students to actively engage throughout the learning process. Purun weaving activities required students to work in groups, share roles, help one another, and reach joint decisions, which directly fostered collaboration skills.

In the My Food, My Culture project theme, the largest percentage of students' profiles met the BSH criteria for the Global Diversity profile (88.89%) and Gotong Royong (44.44%), while for the Independent profile, the largest percentage fell in the Moderately Developing criterion (55.56%). The improvement in student achievement in this theme occurred because this activity directly involved students in a contextual, collaborative learning experience in which they learned about, appreciated, and practiced cultural diversity through the introduction and preparation of traditional regional foods. The group work process of

preparing materials, assigning tasks, and presenting project results encouraged social interaction, thus optimally developing the value of mutual cooperation. Meanwhile, the achievement of the Independent profile remained in the developing category because most project activities still required teacher guidance and group work, thus not fully providing students with the space to make individual decisions, manage their time, and complete tasks independently.

The Purun weaving activity required students to discuss, assign roles, and solve technical challenges in the production process, aligning with Vygotsky's view of social learning, which holds that interaction among students is key to developing higher-order thinking skills, including critical reasoning. According to Vygotsky, effective learning involves interaction between students, where they can construct knowledge together through discussion and collaboration, which is the essence of social constructivist learning (Rai, 2025). The project-based approach to the Pancasila Student Profile Strengthening activity encourages students to become active participants in the learning process so that they can instill positive attitudes such as mutual cooperation, tolerance, and a sense of justice among students (Kurniawan & Azizah, 2022; Sabbardi, Sukma, Rahman, et al., 2024; Saputro, 2024).

The improvement in the Global Diversity and Mutual Cooperation profiles for the My Food, My Culture project theme demonstrates the effectiveness of contextual, project-based learning rooted in local culture, where students learn through direct experiences involving social interaction and collective work. Experiential learning theory holds that learning is more meaningful when students are actively involved in real-world contexts (Kolb, 2014). The introduction and practice of traditional food preparation allow students to understand cultural diversity as part of collective identity, thereby strengthening the Global Diversity dimension. The integration of local wisdom into learning encourages tolerance, cultural appreciation, and social awareness (Hartono et al., 2022; Suryadi & Jasiah, 2023). However, achieving the Independent profile, which is still in the developing category, indicates that the level of student independence is not optimal, as the project activities remain teacher-guided and group-oriented, limiting students' opportunities to make individual decisions and manage learning autonomously. Strengthening the independent dimension requires assessment strategies and project designs that specifically provide space for students' reflection and personal responsibility (Sabbardi, Sukma, & Rahman, 2024).

Conclusion

The mentoring for the implementation of the P5PPRA (P5PPRA) as part of the Independent Curriculum at MI Ar-Raudah Hampalit, Katingan, has been successful. P5PPRA activities at MAN 1 Pulang Pisau are coordinated by the Madrasah Principal. The Community Service Team, along with the Madrasah Principal, supervisors, and teachers, has reached an agreement that the P5PPRA activities will be based on local wisdom at the MI. Students will be trained in weaving Purun for Phase C and also in making traditional cakes for Phases A and B. These activities maintain the local wisdom of the indigenous people of Central Kalimantan,

even though the majority of students at MI Ar-Raudah are from the Banjar and Javanese ethnic groups. The Pancasila Student Profile included in this project is expected to enhance students' understanding of culture and cultural identity as sub-elements of the Global Diversity Dimension, their ability to collaborate (Mutual Cooperation Dimension), their ability to reflect on their thoughts and thought processes (Critical Reasoning Dimension), and their ability to identify their own qualities, interests, and the challenges they face (Independent Dimension).

The Community Service Program (PKM) is recommended for ongoing implementation until the Madrasah (Islamic board) has a comprehensive understanding of the implementation of the Pancasila Student Profile (P5PPRA) with a local wisdom theme. Assessments are needed to measure and evaluate the project's success in instilling the Pancasila Student Profile and Rahmatan lil Alamin (Rahmatan lil Alamin).

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