The Implementation of Islamic Religious Education (PAI) in Shaping the Profile of *Rahmatan lil Alamin* Students in a Madrasah

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Abstract: Religious Education plays a crucial role in shaping the personality of students. An ideal Islamic Religious Education (PAI) should not merely focus on the transmission of religious knowledge but also encompass learning to practice the acquired religious knowledge and instilling Islamic values (value transfer) that align with the concept of "*Rahmatan lil Alamin*." Within this context, the researcher becomes interested in investigating the implementation of PAI instruction in molding the profile of "*Rahmatan lil Alamin*" students in a madrasah. This study aims to elucidate and interpret the implementation of PAI instruction in shaping the profile of "*Rahmatan lil Alamin*" students in a madrasah. The research follows a normative approach and includes literature review and descriptive-narrative analysis as research stages. The researcher employs conceptual and legal approaches, utilizing library research methods. The researcher serves as the primary instrument as a planner, executor, data collector, analyst, and reporter of research findings. The research findings illustrate the significant role of PAI instruction as a platform for shaping and reinforcing the profile of "*Rahmatan lil Alamin*" students. Profile reinforcement can be implemented through intracurricular-integrated, co-curricular, and extracurricular teaching strategies. Furthermore, the study outlines the pivotal role of teachers in project-based learning selection. In this regard, teachers act as project planners, facilitators, student mentors, resource persons, supervisors or consultants, and discussion moderators, thereby providing a comprehensive educational experience for students.
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Keyword: Islamic Religious Education (PAI), the Profile of "*Rahmatan lil Alamin*" Students, Religious Education

Introduction

Education plays a crucial role in addressing the dynamic and complex challenges of the globalization era.[1] Education serves as a platform or means for enhancing the quality of human

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[1] Subayil, "Kebijakan Pendikan Di Era Globalisasi," *DIDAKTIKA: Jurnal Pemikiran Pendidikan* 23, no. 1 (2020): 30–44.

resources and cultivating the dignified identity of a nation. Education, as a process, not only equips individuals with intellectual capabilities but also maximizes the development of learners' intellectual, social, and personal potential.[2] Education comprises a series of interactive processes between learners and educators within planned learning activities.[3] Therefore, education signifies the effort to develop students' full potential and abilities through a series of planned and continuous processes, to prepare an intelligent and morally upright generation for the nation. The importance of education in preparing the nation's generation has been mandated in the National Education System Law Number 20 of 2003, Article 3, which emphasizes that "national education functions to develop the capabilities and shape the character and civilization of the nation in a dignified manner, to realize the potential of students to become individuals who have faith and piety towards the One Almighty God, possess noble character, are healthy, knowledgeable, independent, and become democratic and responsible citizens."[4]

This is also reflected in Indonesia's education vision, which aims to realize an advanced, sovereign, independent, and dignified Indonesia by forming Pancasila Learners. This vision is realized through the Merdeka Curriculum policy, which includes Pancasila profile reinforcement projects in the educational processes at all levels and educational units.[5]

As a continuation of the national cultural and character education efforts, the Minister of Education and Culture has established the Pancasila Learners Profile as one of the Vision and Missions of the Ministry of Education and Culture, as outlined in Ministerial Regulation Number 22 of 2020 on the Strategic Plan of the Ministry of Education and Culture for the years 2020-2024. Pancasila Learners represent Indonesian learners as lifelong learners who possess global competence and behave in accordance with the values of the Pancasila philosophy.[6] The background for the development of the Pancasila Learners Profile is the rapid advancement of technology, socio-cultural shifts, changes in the environment, and the increasingly fierce competition in the job market in the era of Industry 4.0.[7]

Religious education plays a vital role in the national education framework. This is in accordance with the Government Regulation of 2007 on Religious and Religious Education, which states: "Religious education is education that imparts knowledge and shapes students' attitudes, personalities, and skills in practicing their religion. This objective is achieved by implementing, at the very least, through subjects/lectures in all pathways, levels, and types of education."[8] Based on

[2] Agus Taufiq, *Pendidikan Anak di SD* (Jakarta: Universitas Terbuka, 2014).

[3] Hadist Awalia Fauzia, "Penerapan Model Pembelajaran Problem Based Learning Untuk Meningkatkan Hasil Belajar Matematika SD," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 7, no. 1 (26 April 2018): 40–47, https://doi.org/10.33578/jpfkip.v7i1.5338.

[4] Departemen Pendidikan Nasional, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional" (2003).

[5] Seni Asiati and Uswatun Hasanah, "Implementasi Projek Penguatan Profil Pelajar Pancasila Di Sekolah Penggerak," *Jurnal Lingkar Mutu Pendidikan* 19, no. 2 (2022): 61–72.

[6] Zuliatin Nafisah Ahmad Zamroni, Nur Salim, Sutirjo, Lina Mariana, Aziz, Aziz Jakfar dan Zainul Hakim Jamanhuri, Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil alamin, Direktorat Jenderal Pendidikan Islam Kementerian Agama RI (Jakarta: Kementerian Agama Republik Indonesia, 2021).

[7] Ashabul Kahfi, "Implementasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Karakter Siswa Di Sekolah," *DIRASAH: Jurnal Pemikiran dan Pendidikan Dasar Islam* 5 (2) (2022): 139.

[8] Presiden Republik Indonesia, "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama dan Pendidikan Keagamaan," 2007, https://peraturan.bpk.go.id/home/details/4777/pp-no-55-tahun-2007.

this regulation, PAI (Islamic Religious Education) instruction becomes crucial in preparing a generation of the nation that is intelligent and morally upright. An ideal PAI instruction is not limited to the mere transfer of knowledge about Islamic religious subjects; rather, it should encompass an educational process that is capable of shaping the personality, attitudes, and skills of students in practicing Islamic values. [9]

In a complex education system, the process of learning inevitably involves the transfer of knowledge through interactions between teachers and students.[10] Similarly, in Islamic Religious Education, critical thinking skills are essential in learning. Critical thinking allows students to utilize their cognitive abilities to the fullest extent, enabling them to reflect on knowledge and contextualize it with the everyday societal challenges they encounter daily.[11] This implies that Islamic Religious Education (PAI) should not solely emphasize the cognitive aspect but should strive to develop other aspects comprehensively to achieve national education goals. However, in reality, Islamic religious education has not entirely met expectations. Instead of providing enlightenment, due to issues in the learning process, it has sometimes resulted in rigid, exclusive, and radical understandings and character traits. [12]

This is evident in the data from the 2020 National Counterterrorism Agency (BNPT) survey regarding the potential for radicalism. The results were startling, with approximately 85% of Indonesian millennials being vulnerable to exposure to radical ideologies.[13] Based on data from BNPT, in collaboration with FKPT and BRIN, the potential radicalism index for 2022 stands at 10%. However, the BNPT survey has actually found a higher potential for radicalism among young people, women, and those who are active on social media.[14]

These phenomena indicate that the teachings of Islam received by the Indonesian society have not been fully understood and implemented correctly. Educational institutions play a crucial role in teaching genuine and wise Islamic education. The true essence of Islam is one of compassion for all. Therefore, Islamic religious education conducted in institutions or schools in Indonesia is expected to make a genuine effort to teach, educate, and instill Islamic values that are friendly and in harmony with the nation's identity.

In this regard, the government, through the Ministry of Education and Culture (Kemendikbudristek), has begun to implement the Merdeka Curriculum as an effort to revitalize education in Indonesia. The Merdeka Curriculum emphasizes the development of students' competencies and character through the reinforcement of the Pancasila profile. Furthermore, the Minister of Religious Affairs of the Republic of Indonesia has issued Ministerial Decree No. 347 of 2022 concerning the Guidelines for the Implementation of the Merdeka Curriculum (IKM) in Madrasahs. IKM serves as a reference for the implementation of the curriculum for Islamic religious education subjects and Arabic language subjects specifically for madrasahs, and it focuses

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[9] Elihami Elihami dan Abdullah Syahid, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," 2018.

[10] Tatang Hidayat Dan Syahidin Syahidin, "Inovasi Pembelajaran Pendidikan Agama Islam Melalui Model Contextual Teaching And Learning Dalam Meningkatkan Taraf Berfikir Peserta Didik," *Jurnal Pendidikan Agama Islam* 16, no. 2 (20 Desember 2019): 115–36, https://doi.org/10.14421/jpai.2019.162-01.

[11] Rahmadani Rahmadani, "Metode Penerapan Model Pembelajaran Problem Based Learning (PBL)," *Lantanida Journal* 7, no. 1 (2017): 75–86, https://doi.org/10.22373/lj.v7i1.4440.

[12] Sri Mulya Nurhakiky and Muhammad Naelul Mubarok, "Pendidikan Agama Islam Penangkal Radikalisme," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 2, no. 01 (1970): 101–116.

[13] Safir Maki, "BIN: 85 Persen Milenial Rentan Terpapar Radikalisme."

[14] "Beranda - Badan Nasional Penanggulangan Terorisme."

on developing learning competencies through the profile of "*Rahmatan lil Alamin*" students.

Several previous studies have been conducted on the Pancasila profile reinforcement project. Asiati states that a collaboratively conducted Pancasila profile project, crossing subjects, strengthens the implementation of the project in line with the competencies possessed.[15]

Similar research has also been conducted by Safitri and colleagues, with research results indicating that the development of the Pancasila Learners Profile is achieved through project-based learning activities. Through this approach, students can become individuals who possess character values aligned with the principles embedded in each of the Pancasila's tenets.[16] Rahmawati also stated that reinforcing the Pancasila Learners Profile in the Prototype Curriculum at pilot schools, especially at the primary school level, allows educators to implement innovative teaching and learning processes.[17]

The previous studies mentioned above primarily focused on implementing research projects related to the Pancasila Learners Profile conducted within school environments. In contrast, this research endeavors to delve deeper into forming the "*Rahmatan lil Alamin*" student profile within the context of Islamic Religious Education instruction in madrasah settings.

Methods

This research employs a literature review methodology to examine existing studies, documents, and relevant resources on the topic of Islamic Religious Education (PAI) and its role in shaping the profile of students with the ethos of "Rahmatan lil Alamin". A literature review method is considered appropriate for this study, as it allows for the systematic collection, analysis, and synthesis of existing knowledge to gain a deeper understanding of the subject matter [18].

Data Collection

The data collection process was conducted through both digital and manual searches, ensuring a comprehensive review of relevant literature. The researcher collected data from a wide range of sources, including online research articles, books, government and departmental regulations, national and international journals, and other legal documents pertinent to the topic of Islamic Religious Education. In total, the research process involved gathering literature from online databases such as JSTOR, Google Scholar, and PubMed, as well as manual searches of physical and digital libraries, educational reports, and policy documents. The collected data also included relevant papers from established scholars and institutions that have addressed the relationship between PAI and character development, specifically in relation to the "Rahmatan lil Alamin" concept.

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[15] Asiati and Hasanah, "Implementasi Projek Penguatan Profil Pelajar Pancasila Di Sekolah Penggerak."

[16] Andriani Safitri, Dwi Wulandari, dan Yusuf Tri Herlambang, "Projek Penguatan Profil Pelajar Pancasila: Sebuah Orientasi Baru Pendidikan dalam Meningkatkan Karakter Siswa Indonesia," Jurnal Basicedu 6, no. 4 (2022): 7076–7086.

[17] Nugraheni Rachmawati et al., "Projek Penguatan Profil Pelajar Pancasila Dalam Impelementasi Kurikulum Prototipe Di Sekolah Penggerak Jenjang Sekolah Dasar," *Jurnal Basicedu* 6, no. 3 (2022): 3613–3625.

[18] David Hicks and James L. Peacock, "Muslim Puritans: Reformist Psychology in Southeast Asian Islam.," *Man* (1980).

Data Analysis

Data analysis in this study was performed using content analysis, a widely accepted technique for synthesizing and interpreting qualitative data from multiple sources [19]. The process of content analysis involved the following steps:

1. Selection of Relevant Literature: After gathering a range of articles, books, and other documents, the researcher selected sources that directly related to the impact of Islamic Religious Education on shaping the moral and ethical profile of students.
2. Comparative Review: The selected documents were then compared and contrasted with each other to identify common themes, findings, and insights related to the influence of PAI instruction in shaping students' attitudes and behaviors aligned with "Rahmatan lil Alamin" principles.
3. Synthesis: The insights drawn from the comparative analysis of the selected journals and documents were synthesized to generate a cohesive understanding of how PAI instruction contributes to developing students with a compassionate, inclusive, and tolerant worldview, as outlined in the concept of "Rahmatan lil Alamin".
4. Thematic Coding: The data were categorized into thematic codes related to core elements of PAI instruction, such as spiritual development, ethical guidance, and social responsibility. The researcher then identified the frequency and significance of these themes in the literature.

Reliability and Validity

The reliability and validity of this study are maintained through several practices:

1. Source Selection: To ensure the validity of the data, only peer-reviewed journals, books, and official documents were included in the analysis. This rigorous selection process helped maintain the quality of the literature reviewed.
2. Cross-Referencing: Multiple sources were cross-referenced to verify the accuracy and consistency of the findings. Any discrepancies or conflicting views were carefully analyzed and discussed to provide a balanced perspective on the topic.
3. Clear Coding Scheme: The content analysis was conducted using a clear and consistent coding scheme, which helped in systematically categorizing and interpreting the data. This enhanced the reliability of the conclusions drawn from the literature.

Result And Discussion
The Concept of the "*Rahmatan lil Alamin*" Student Profile in the Merdeka Curriculum

The Pancasila Learner is the embodiment of Indonesian learners as lifelong learners who possess global competence and are capable of behaving by Pancasila values, characterized by six main attributes. The six main attributes of the Pancasila Learner are faith, piety towards the One Almighty God, noble character, global diversity, collaboration, independence, and critical and creative thinking.[20]

Meanwhile, the profile of "*Rahmatan lil Alamin*" students, as explained by Hanun

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[19] H.-F. Hsieh and S E Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277–1288, https://www.scopus.com/inward/record.uri?eid=2-s2.0-27844518793&doi=10.1177%2F1049732305276687&partnerID=40&md5=35df27b8756f0ac2d54708630ae4f1c5.

[20] Rizky Satria et al., *Projek Penguatan Profil Pelajar Pancasila*, *Badan Standar, Kurikulum, Dan Asesmen Pendidikan* (Jakarta: Kemendikbudristek, 2022).

Asrohah, is a term that specifically applies to madrasah educational institutions under the Ministry of Religious Affairs. It focuses on instilling religious moderation, which can be implemented through systematically planned activities in the learning process as well as through habitual practices that support a moderate attitude.[21]

In the implementation of the Merdeka Curriculum within madrasah educational institutions, both the Pancasila Learner Profile and the "*Rahmatan lil Alamin*" student profile, hereinafter referred to as the Learner Profile, represent an effort to ensure that graduates of Indonesian education are moderate individuals with a strong sense of both Islamic identity and national identity. The Learner Profile embodies the character of students who exhibit a mindset, attitudes, and behaviors that reflect the universal noble values of Pancasila, emphasizing tolerance to achieve national unity, global peace, and harmony.[22]

The Learner Profile demonstrates a strong commitment to nationalism, a tolerant attitude towards others, a principle of rejecting both physical and verbal violence, and an appreciation for tradition. The presence of the Learner Profile in society contributes to the realization of a world characterized by peace and compassion. The Learner Profile continually encourages an orientation towards the universality of life, transcending all social divisions, and working towards the realization of peace and salvation, both in this world and the hereafter. The Learner Profile is designed to address a fundamental question: What kind of competencies should learners possess as a result of the Indonesian education system?

In this context, the Learner Profile defines competencies that complement the focus on achieving graduation competency standards at each level of educational institutions, aligning with the noble values of the nation and the principles of moderate Islam. Furthermore, the competencies of the Learner Profile take into account internal factors related to the identity, ideology, and aspirations of the Indonesian nation, as well as external factors related to the context of life and the challenges faced by Indonesia in the 21st century, which is experiencing the era of the fourth industrial revolution and religious moderation.

Within the Learner Profile, some several dimensions and values indicate that it not only focuses on cognitive abilities but also encompasses the character and identity of the nation, as follows:

1. Believing in and being devout to the One Almighty God and having noble character.
2. Embracing global diversity.
3. Practicing cooperation.
4. Demonstrating self-reliance.
5. Engaging in critical thinking.
6. Fostering creativity.[23]

In addition to possessing national character, Indonesian students are also expected to be capable of implementing moderate Islamic teachings in their daily lives. When both of these aspects are ingrained in the students, it will result in students who can moderately practice Islam without losing their national identity. The practical application of religious moderation values

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[21] Ahmad Zamroni, Nur Salim, Sutirjo, Lina Mariana, Aziz, Aziz Jakfar dan Jamanhuri, Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil alamin.
[22] Ibid., 1.
[23] Ibid., 3.

encompasses several dimensions, as follows:[24]

a. *Tawasuth* (Moderation): This involves understanding and practicing religion without excessive zealotry or neglect, striking a balanced approach in religious matters.

b. *Tawazun* (Balance): This encompasses a balanced understanding and practice of religion that covers all aspects of life, worldly and hereafter. It clarifies distinguishing between deviation (inhiraf) and differences (ikhtilaf).

c. *I'tidal* (Equity): It involves placing things in their rightful places and fulfilling rights and obligations proportionally.

d. *Tasamuh* (Tolerance): This entails recognizing and respecting differences in religious or other aspects of life.

e. *Musawwah* (Egalitarianism) means not discriminatory towards others based on differences in beliefs, traditions, or origins.

f. *Syura* (Consultation): This principle emphasizes resolving all issues through consultation and consensus, prioritizing the greater good above all.

g. *Ishlah* (Reform): It prioritizes a reformative approach to achieve a better state that accommodates change and progress while maintaining the common good (*mashlahah al-'ammah*) and balancing preserving tradition with responding to modernization.

h. *Aulawiyah* (Prioritization): This involves identifying and prioritizing matters of greater importance over lesser ones.

i. *Tathawwur wa Ibtikar* (Dynamic and Innovative): It signifies being open to change following the times and creating new solutions for the benefit and progress of humanity.

j. *Tahadhdhur* (Civility): This emphasizes upholding noble ethics, character, identity, and integrity as the best community in humanity and civilization.

The achievements of the Pancasila Learner Profile and the "*Rahmatan lil Alamin*" student profile projects can be depicted as follows:

(Source: Guidelines for the Development of P5 PPRA by the Ministry of Religious Affairs 2022)

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[24] Afrizal Nur, Mukhlis Lubis, *"Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrîr Wa At-Tanwîr Dan Aisar At-Tafâsîr)", Jurnal: An-Nur* Vol.4 No. 2, 2015), 207.

The formation of these student profiles is, in essence, a mandate from Law No. 20 of 2003 on the National Education System, which states that national education aims to develop the potential of learners so that they become individuals who have faith in and are devoted to the One Almighty God, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and are responsible democratic citizens.[25]

Therefore, national education guides Indonesia towards becoming a civilized and progressive nation. This requires a strengthening of commitment to the nation, understanding, and applying Pancasila values and the essence of "*Rahmatan lil Alamin*" Islam in the life of the nation and state, making it a top priority to be preserved for future generations. It is hoped that this will give rise to an increasing number of moderate generations capable of realizing a harmonious national life that upholds tolerance and democracy.

Principles of Strengthening the "*Rahmatan lil Alamin*" Student Profile

In the implementation of the Pancasila Learner Profile and the "*Rahmatan lil Alamin*" Student Profile strengthening projects in educational institutions, it must be carried out by the following principles: [26]

1. Holistic: This means designing learning activities comprehensively under a theme and recognizing the interconnections among various elements to gain a deep understanding.

2. Contextual: It involves linking learning activities with students' real-life experiences, making them relevant to their lived realities.

3. Student-Centered: This principle empowers students to become active agents in their learning processes. It allows them to manage their learning independently and even select and propose project topics based on their interests.

4. Exploratory: It encourages a spirit of openness in self-development and inquiry, whether structured or free-form.

5. Collaborative: All activities are carried out collaboratively by the madrasah community, emphasizing cooperation and teamwork.

6. Diversity: All activities in the madrasah are conducted while upholding tolerance, respecting differences, fostering creativity, innovation, and local wisdom inclusively within the national framework.

7. Independence: All activities in the madrasah are initiated, carried out, and for the benefit of the madrasah community itself.

8. Beneficial: This principle ensures that all learning activities in the madrasah positively impact students, the madrasah, and the broader community.

9. Religiosity: All activities conducted in the madrasah are carried out in devotion to Allah SWT.

Fundamentally, the Pancasila Learner Profile and the "*Rahmatan lil Alamin*" Student Profile are interconnected and mutually reinforcing. They are both rooted in the philosophy of Pancasila, which respects diversity and humanity to achieve a secure, peaceful, and prosperous

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[25] Sekretaris Negara Republik Indonesia, "UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional" (Republik Indonesia, 2003), https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003.

[26] Ahmad Zamroni, Nur Salim, Sutirjo, Lina Mariana, Aziz, Aziz Jakfar dan Jamanhuri, Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil alamin, 8.
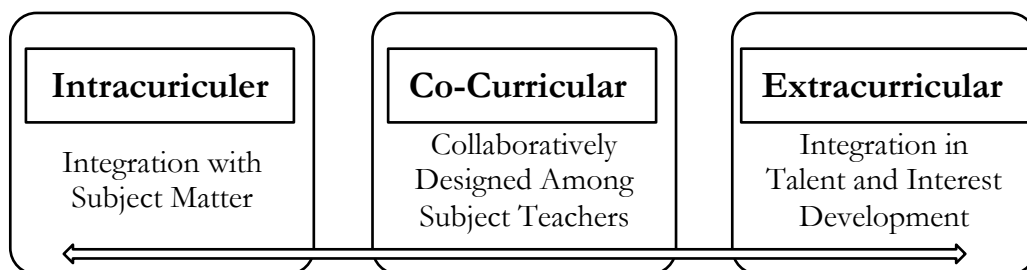
Indonesia.

The Implementation of Strengthening the "*Rahmatan lil Alamin*" Student Profile in Madrasahs

Implementation of the "*Rahmatan lil Alamin*" student profile project can be carried out through a conducive academic culture in madrasah educational institutions. The culture of an educational institution is a shared orientation system that includes norms, values, and principles held steadfast by the members of the institution to maintain unity with its characteristics. In this context, madrasah educational institutions have a unique and distinct culture, including a strong religious culture, a good academic culture, and a sense of nationalism. The madrasah culture is inclusive and adaptable to the local community's conditions.

The implementation of the "*Rahmatan lil Alamin*" student profile strengthening project in the school/madrasah environment can be carried out through three strategies, as follows:

1. Co-Curricular Learning The project is designed separately from the curriculum. Projects are conducted using several predetermined themes. Strengthening the "*Rahmatan lil Alamin*" student profile is packaged into multiple projects within one academic year, with a time allocation of 20-30% of the total teaching hours for projects.

2. Integrated Learning The "*Rahmatan lil Alamin*" student profile can be integrated with intracurricular learning. Educators can collaboratively design activities with educators from other subjects to integrate intracurricular learning activities with the dimensions and values of the "*Rahmatan lil Alamin*" student profile. To develop students' potential holistically, learning activities should be directed towards involving the community with field-based learning models.

3. Extracurricular Learning The "*Rahmatan lil Alamin*" student profile can be integrated into extracurricular activities in the madrasah, designed in collaboration with the student profile project facilitation team along with extracurricular mentors. This integration can occur in extracurricular activities such as scouting, flag-raising ceremonies, Red Cross Youth, and others.

From these three strategies, teachers and madrasahs can choose the one that suits their conditions and resource availability in their madrasah. The implementation strategy for strengthening the "*Rahmatan lil Alamin*" student profile can be illustrated as follows:

Intracuriculer	**Co-Curricular**	**Extracurricular**
Integration with Subject Matter	Collaboratively Designed Among Subject Teachers	Integration in Talent and Interest Development

(Summarized from the Ministry of Religious Affairs' 2022 Guidance for Developing P5 PPRA)

In the implementation of project development and strengthening of the Pancasila student profile and *Rahmatan lil Alamin* student profile, the Ministry of Education, Culture, Research, and Technology's (Kemendikbudristek) Education Standards, Curriculum, and Assessment Agency provides the following planning steps:

1. Formation of the Project Facilitation Team: The school's principal forms a facilitation team responsible for planning and executing the project in the madrasah. This team includes a project coordinator at the madrasah level, grade level coordinators, and other members as needed.

2. Identifying Madrasah Readiness: The principal and the facilitation team reflect on and determine the readiness of the madrasah for the project.

3. Designing Dimensions, Themes, and Time Allocation: The team designs the project's dimensions, themes, and the required time allocation.

4. Developing Project Modules: The team compiles project modules that align with the madrasah's readiness level. This involves setting objectives, developing topics, outlining project flow, determining project duration, and designing project activities and assessments.

5. Designing Data Processing and Reporting Strategies: Strategies for processing and reporting project results are developed. Data processing may involve documenting project profiles. Educators may use journals, while students use portfolios. Throughout the learning process, the facilitation team collects documentation of students' learning. At the end of the project, the team processes the assessment results to determine the overall achievement of the students. The team can employ various strategies and use diverse forms and assessment instruments during this process.[27]

The Role of Teachers in Strengthening the Profile of *Rahmatan lil Alamin* Students through Islamic Religious Education (PAI) in Madrasah

The value of *Rahmatan lil Alamin* is the foundation of attitudes and perspectives in religious matters by harmonizing the religious practices of Muslims in the context of nationhood and statehood, aiming for universal well-being. The *Rahmatan lil Alamin* student profile project, integrated with the Pancasila student profile, aims to produce graduates from madrasahs with moderate religious beliefs. Through Islamic Religious Education (PAI) in madrasahs, the student profile project can be optimally implemented in project-based learning.

Islamic Religious Education (PAI) in madrasahs is the essence of madrasah education. PAI teachers play a central role in optimizing the PAI learning process.[28] Teachers are expected to teach Islamic Religious Education (PAI) using interactive-dialectical teaching methods so that students can learn Islam with comprehensive understanding. Therefore, the learning process in madrasahs should be constructed as effectively as possible, based on the nation's noble values and the values of Islam *Rahmatan lil Alamin*.[29]

[27] Rizky Satria dkk., *PANDUAN PENGEMBANGAN Projek Penguatan Profil Pancasila Kurikulum Merdeka* (Jakarta: Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022), 11, https://ditsmp.kemdikbud.go.id/download/panduan-penguatan-projek-profil-pancasila-kurikulum-merdeka/.

[28] Ihsan Ihsan, "Penguatan Pendidikan Agama Islam Pada Madrasah Aliyah Di Kudus," *Nadwa: Jurnal Pendidikan Islam* 6, no. 1 (2016): 115–136.

[29] Tatang Hidayat and Syahidin Syahidin, "Inovasi Pembelajaran Pendidikan Agama Islam Melalui Model

Ideal Islamic Religious Education (PAI) should not only be about imparting religious knowledge (transfer of knowledge) but also about learning to practice the religious knowledge acquired (learning to do) and instilling Islamic values (transfer of value). Effective PAI instruction for madrasah students can be achieved by balancing competent teachers as facilitators and motivators, relevant teaching methods, and adequate school facilities. This way, PAI instruction can impart holistic understanding, awareness, and experience and can help shape students' character.[30] Therefore, teachers will be able to empower students through quality education. In the project to strengthen the student profile, three educational elements need to be considered because these elements will determine the success of student profile development. All of these elements must be integrated and optimized for their roles in project implementation.[31]

These three elements include students, teachers, and madrasahs. First, students play a role as active participants in implementing the student profile project. Second, teachers act as facilitators who can assist students throughout the learning process. Meanwhile, the educational institution or madrasah plays a supportive role in the project's overall implementation by providing conducive learning facilities and environments.[32]

More specifically, in project-based learning for strengthening student profiles, teachers assume at least six interconnected roles, namely as planners, facilitators, mentors, presenters, consultants, and moderators.[33] First, teachers play the role of project planners. Typically, teachers can start by assisting in project planning. Second, teachers act as facilitators. In practice, teachers facilitate by providing students with the necessary resources to complete the project based on their interests. Third, teachers serve as mentors. As mentors, teachers guide and accompany students throughout the project work. Teachers can also help students with difficulties or obstacles during the project. Fourth, teachers act as sources of information, actively providing knowledge to students related to the project to enhance their skills.

Fifth, teachers serve as supervisors and consultants. In these roles, teachers must supervise and guide students during the project implementation, continually offering constructive criticism and advice. Additionally, teachers assess students' performance in project development. Sixth, teachers are moderators, guiding and facilitating project-related discussions to ensure active and dialectical learning.[34]

The sixth role demonstrates the crucial importance of teachers in developing the profiles of Pancasila and *Rahmatan lil Alamin* learners through the process of Islamic Religious

Contextual Teaching and Learning Dalam Meningkatkan Taraf Berfikir Peserta Didik," *Jurnal Pendidikan Agama Islam* 16, no. 2 (2019): 115–136.

[30] Hidayati dan Aries Musnandar, "Implementasi Metode Pembelajaran Pendidikan Agama Islam dalam Perspektif Konsep Rahmatan lil alamin," DIAJAR: Jurnal Pendidikan dan Pembelajaran 1, no. 3 (2022): 330–338.

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Education (PAI) learning. This highlights the need for teachers to perform their roles with the professionalism and competence they possess to enhance the quality of teaching in imparting and developing the values of moderate Islam to students inclusively, tolerantly, while preserving the philosophical values of Pancasila in their daily lives.

Conclusion

In the implementation of the independent curriculum within madrasah educational institutions, the Pancasila learner profile and *Rahmatan lil Alamin* learner profile, hereinafter referred to as the learner profile, represent an effort to ensure that Indonesian education graduates exhibit moderation with a strong Islamic and national identity. The learner profile embodies the characteristics of students with thought patterns, attitudes, and behaviors that reflect the universal noble values of Pancasila and uphold tolerance.

The principles of implementing education in strengthening the *Rahmatan lil Alamin* learner profile include holism, contextualization, student-centeredness, exploratory learning, collaboration, diversity, autonomy, utility, and religiosity. Meanwhile, the implementation strategies for the learner profile strengthening project can be carried out through co-curricular, integrated learning, and well-planned extracurricular activities under the guidance of the school principal and project facilitation team.

Within project-based learning for strengthening the learner profile, teachers assume at least six roles: project planner, facilitator, student mentor, resource person, supervisor or consultant, and moderator who guides discussions. All these roles are integrated in developing the *Rahmatan lil Alamin* learner profile within the madrasah environment.

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