



REPRESENTATION OF *PELAJAR RAHMATAN LIL ALAMIN* VALUES IN NON-MADRASAH SCHOOL THROUGH THE ISLAMIC BOARDING SCHOOL CURRICULUM

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Abstract:

This study examines the integration of the values of the *Profil Pelajar Rahmatan lil Alamin (PPRA)* in non-madrasah schools through the Islamic Boarding School Curriculum. The study of the Technical Guidelines for the Curriculum of Islamic Boarding Schools was used to find out whether the ten core values of PPRA are modesty, exemplary behavior, citizenship, equality, moderation, balance, justice, consultation, tolerance, and innovation. The findings show that the boarding school curriculum displays the implementation of PPRA. Teachers play an important role in realizing these values, thus increasing the development of students who are *rahmatan lil alamin*. However, empirical research is still needed to research the long-term of this curriculum. This paper contributes to developing the curriculum in Indonesia to see if PPRA can be applied to a broader scope outside of madrasas. The originality of the research lies in critical thinking through how PPRA can be applied in non-madrasah.

Keywords: *Islamic Boarding School, Islamic Boarding School Curriculum, Non-Madrasah schools, Profil Pelajar Rahmatan lil Alamin, PPRA values*

1. INTRODUCTION

Indonesia's education system is firmly rooted in the values of Pancasila, as an effort to cultivate individuals who have empathy, harmony, social, and moral. *Rahmatan lil Alamin (PPRA)* students are the educational approach chosen to embody this goal (Pranajaya et al., 2023). *Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil Alamin (P5-PPRA)* is part of the *Merdeka Curriculum*, which was first initiated by the Ministry of Education, Culture, Research, and Technology, as proof of the spirit of independence and freedom, both in its nomenclature and its overarching goal (Kemendikbudristek, 2022). The term "*Merdeka*" is related to Indonesia's history in seeking independence from colonialism, which is now used as a new term in the realm of education (Manusia et al., 2022). *Merdeka Curriculum* emphasizes the meaning of a student-centered philosophy and a commitment to encourage holistic development (Muhammadiyah et al., 2023). In the global era, education will undergo transformative changes. In this case, PPRA is a new project aiming to instill Islamic values in students.

The application is only aimed at *madrasas*, institutions equivalent to schools with Islamic education (Kementrian Agama, 2022). *Madrasahs* are a component of a larger educational framework, even though they are based on Islamic teachings (Masud et al., 2023). Therefore, the Ministry of Education, Culture, Research, and Technology develops recommendations and guidelines that can be used to meet the specific demands, individuality, and requirements of madrasah education. This effort will undoubtedly impact the entire educational process and form policies and practices in institutions as a form of effort to create madrasahs with Islamic values. This is achieved by incorporating Islamic values into curriculum development (Pranajaya et al., 2023).



With the presence of this mission, *Profil Pelajar Rahmatan lil Alamin (PPRA)* framework emphasizes ten core values: Modesty (*ta'addub*), Exemplary (*qudwah*), Citizenship and Nationalism (*muwatanah*), Equality (*musawah*), Taking the Middle Path (*tawassut*), Balance (*tawazun*), Straight and Just (*i'tidāl*), Consultation (*syūra*), Tolerance (*tasāmuḥ*), and Dynamic and Innovative (*taṭawwur wa ibtikār*) (Asrohah et al., 2022).

The initiative from P5-PPRA in the *Merdeka Curriculum* will realize independence and holistic development. It advocates adaptability, inclusivity, and a comprehensive approach to education in line with the historical roots of Indonesia's independence struggle. (Khokhar, 2021). Although PPRA was initially designed for madrassas, which are Islamic educational institutions, the flexibility of PPRA is likely to be adapted to a broader educational framework. The integration of Islamic values can be given to the curriculum of non-madrasah schools to enhance students' moral and civic development, shaping their academic, ethical, and social dimensions.

This research focuses on the representation and impact of PPRA values in *non-madrasah* schools through the Islamic Boarding School Curriculum. With an emphasis on comprehensive character education and moral development, this program is aligned with PPRA's core values (Taufik, 2020). The main objective is to explore how the *Kurikulum Pondok* (Islamic Boarding School Curriculum) program in the curriculum guidelines improves the representation of PPRA values in non-madrasah schools. It can analyze integration and its impact on students' moral development.

2. METHOD

This study is a qualitative research design focusing on document analysis to examine the representation of PPRA values with Technical Guidelines for the Islamic Boarding School Curriculum (Huberman, 1994). The primary source of data from the latest version of the Islamic boarding school curriculum guidelines was obtained from the deputy principal for the boarding school curriculum of SMPN 3, Peterongan, Jombang, at the Darul Ulum Islamic Boarding School. A thorough document analysis is used to identify the representation of PPRA's values, focusing on the objectives, content, and teaching methodology contained in the guidelines. The text was systematically coded based on the ten core PPRA values: Modesty (*ta'addub*), Exemplary (*qudwah*), Citizenship and Nationalism (*muwatanah*), Equality (*musawah*), Taking the Middle Path (*tawassut*), Balance (*tawazun*), Straight and Just (*i'tidāl*), Consultation (*syūra*), Tolerance (*tasāmuḥ*), and Dynamic and Innovative (*taṭawwur wa ibtikār*). Several techniques are used to analyze the data systematically. First, the document is examined to identify the implementation of PPRA values.

Furthermore, the subjects and learning resources in the document are analyzed to explore how these values are applied and aligned with the values of PPRA. The data is presented systematically using tables to visualize the integration pattern of PPRA values. Interpreting the findings will show how these values contribute to the overall goals of the pesantren curriculum and their impact on student development. The study emphasizes the confidentiality and limited nature of the documents, adhering to ethical

guidelines during the research process, and permission from relevant parties. The study was limited to the analysis of the document's content and did not include empirical data on curriculum implementation in the classroom. Future research is expected to complement these findings by combining field research to evaluate the classroom impact of the Islamic boarding school curriculum on the development of students' PPRA values.

3. FINDING AND DISCUSSION

The implementation of the Islamic Boarding School Curriculum at SMPN 3 Peterongan, primarily through subjects such as *Quran-Hadith*, *Fiqh*, *Aqidah-Akhlak*, and Islamic History, has effectively integrated the values of *Profil Pelajar Rahmatan lil Alamin (PPRA)*.

Table 1 List of PPRA values

No.	PPRA Values	Description	Subject	References and Material
1	Modesty (Ta'adub)	Manners and ethics in speaking and behaving toward scholars, teachers, parents, peers, and seeking knowledge.	Fiqh Islamic History	<ul style="list-style-type: none"> • <i>Ta'limul Muta'allim</i>. The manner and etiquette of speaking to ulama', teachers, parents, peers, and younger people. Moreover, ethics in studying. • <i>Aswaja</i> concept from an Islamic history textbook
2	Exemplary (Qudwah)	Application of the Prophet Muhammad SAW's exemplary behavior and important figures in Islamic history who embody Aswaja principles.	Al-Qur'an Hadits Islamic History	<ul style="list-style-type: none"> • The concept of example in the personality of the Prophet Muhammad. • Applying examples from Islamic history through the concept of Aswaja.
3	Taking the Middle Path (Tawassut)	Maintaining balance in decision-making and addressing issues based on Aswaja teachings.	Islamic History	Aswaja concept: Tawassut is a balanced approach to life.
4	Citizenship and Nationalism (Muwatanah)	The spirit of nationalism and love for the country is based on the history of Islamic preachers in Indonesia.	Islamic History	Examples of figures spreading Islam in Indonesia and the spirit of nationality in an Islamic context.



5	Balance (Tawāzun)	Maintaining balance in personal and social life through guidance from the Qur'an, Hadith, and fiqh of muamalah (social transactions).	Al-Qur'an Hadits Fiqh	<ul style="list-style-type: none"> • Surahs: Al-A'nam 162-163, At-Taubah 124, Al-Maidah 3, 90-91, Al-Isra 32. • Muamalah: Regulates human relationships to fulfill daily needs.
6	Justice and Consistency (I'tidāl)	Teaching the importance of justice and consistency in daily life in accordance with the teachings of the Qur'an, Hadith, and Aswaja principles.	Al-Qur'an Hadits Islamic History	<ul style="list-style-type: none"> • Surahs: Al-Maidah 8-10, An-Nahl 90-92, Al-Baqarah 177. • Aswaja teaches justice and consistency in daily life.
7	Equality (Musāwah)	Emphasis on the equality of rights and responsibilities among humans daily, as taught in Islam.	Al-Qur'an Hadits Fiqh	<ul style="list-style-type: none"> • Surah: Al-Isra 26-27. • Muamalah: Regulates daily human interactions and emphasizes equality in rights and responsibilities.
8	Consultation (Syūra)	The decision-making process is through wise and just consultation, as regulated in Fiqh Muamalah.	Fiqh	Muamalah: Organize deliberation as part of wise decision-making.
9	Tolerance (Tasāmuh)	The attitude of tolerance toward differences and respecting others' beliefs, as taught in Islamic history and Aswaja principles.	Islamic History	<ul style="list-style-type: none"> • Understanding the history of the Prophet Muhammad in the Makkah-Madinah period • The principle of tolerance in the history of Islamic interaction with other societies is taught through the Aswaja perspective.
10	Dynamic and Innovative (Tathawwur wa Ibtikār)	The spirit to constantly grow and think innovatively in facing life's challenges, with Islam as a mercy to all creation (rahmatan lil 'alamin).	Al-Qur'an Hadits	Surah: Al-A'nam 162-163, Al-Anbiya 107. Providing space to develop dynamically and innovatively based on rahmatan lil 'alamin.



3.1 Modesty (*Ta'adub*)

Modesty, or *ta'adub*, or solidarity, forms the basis of character building in the pesantren curriculum and is strikingly reflected in topics such as ethical doctrine and Islamic cultural history (Mahmudah et al., 2023). These themes instill humility as a symbol of morality and behavior, shaping students' behavior in different social settings. In ethical doctrine, teachings based on classical texts such as the *Ta'limul Muta'allim* focus on the assimilation of Islamic ethics, morality, and humility. These texts highlight key aspects of human interaction, from respecting scholars and teachers to treating peers, parents, and younger individuals with kindness and respect (Helmy et al., 2014). Students are taught that *ta'adub* is not only about humility or not feeling high but also about respecting others to foster strong interpersonal relationships based on the values of Islamic teachings.

In the History of Islamic Culture (SKI), the teachings of *Aswaja (Ahlu Sunnah wal Jamaah)* guide students in exploring the history of Islamic society. This *Aswaja* teaching emphasizes a balance between personal humility and kindness to the community or society (Lianawati, 2024). Students are given accurate role models by studying examples from the lives of previous Islamic figures who embody this virtue. The curriculum goes beyond theoretical learning and encourages students to integrate literature into their daily lives. For example, group activities and classroom interactions allow students to practice humility, tolerance, and patience. Whether it is discussions with peers or extracurricular activities, politeness becomes a life experience. Through repeated application, the principle of *ta'adub* becomes part of the student's identity and reinforces the school's culture, where respect, humility, and ethical behavior are the expected norms. When accommodated, humility manifests itself in an atmosphere of mutual respect where students support each other, engage constructively in learning, and maintain harmonious relationships (Aristiawan & Lecturer, 2020). This environment fosters personal and academic growth. Providing students with a strong ethical foundation prepares them for responsible citizenship and active participation in the wider community.

3.2 Exemplary (*Qudwah*)

Qudwah is important in the Islamic boarding school curriculum at SMPN 3 Peterongan. This encourages students to acquire knowledge and embody virtuous traits that align with Islamic principles, thus making them role models in their communities (Haris, 2021). This value is deeply integrated into core subjects such as the Qur'an, Hadith, Fiqh, and Islamic Cultural History (*Sejarah Kebudayaan Islam - SKI*), where students can explore the lives and actions of Islamic figures whose behavior serves as an example of moral life.

Studying the *Qur'an and Hadith* provides students with good examples of exemplary personalities, especially the Prophet Muhammad, as the ultimate model of justice, mercy, and integrity. Through the stories of the Prophet and his



companions, students not only learn about the teachings of Islam but also the teachings of Islam and the teachings of the Prophet Muhammad (Bin Ab Latif et al., 2023). These characters are presented as examples of faith and virtue and embody qualities such as patience, kindness, justice, and humility that students are encouraged to emulate in their own lives.

Fiqh's subject is guided by a detailed analysis of exemplary figures and their contributions to Islamic society. Students are taught about their role in shaping Islamic law, government, and welfare in society. Through this learning, students gain an in-depth understanding of how justice will positively impact society. At SMPN 3 Peterongan, the teacher himself also plays a role model that is in line with the value of *qudwah*. Teachers' behavior inside and outside the classroom is an example to students and learning. Therefore, teachers' behavior should reflect Islamic values. This is because teachers' milking is limited to classroom pursuits and interpersonal relationships until decision-making becomes an example for students. (Saepurrohman & Erihadiana, 2024). These examples are significant, as students are more likely to imitate values by seeing them firsthand than simply learning from reading.

3.3 Taking the Middle Path (*Tawassut*)

The *Tawassut*, or taking the middle path, emphasizes the importance of balance and moderation in every aspect of life (Sadi, 2024). In the Islamic boarding school curriculum of SMPN 3 Peterongan, this value is embedded in many experiences in education, primarily through the subject of *Islamic Cultural History (SKI)*. This topic provides an understanding of the fundamental significance of shaping students' attitudes and behaviors.

At SKI, students explore the lives of important Islamic figures, scholars, and leaders who embody the values of *Tawassut* and decision-making processes. They study a period of history when religious moderation played a role in maintaining peace and unity within the *ummah* (Islamic community). This historical context helps students understand how we stick to the middle way to resolve conflicts and foster a harmonious society, providing a balanced perspective to avoid radicalization's dangers (Sulaiman & Yusuf, 2023). By learning these characters, students are encouraged to apply similar principles in their own lives. This can be done in the school environment and the wider community.

3.4 Citizenship and Nationalism (*Muwaṭānah*)

The values of *Muwaṭānah*, or citizenship and nationalism, are part of developing responsible citizens and love for the country (Wulandari, 2023). In the Islamic Boarding School Curriculum, these values are displayed through Islamic Cultural History, with students learning about the lives and contributions of key Islamic figures in Indonesia. These figures played an important role in spreading Islam throughout the archipelago. Students understand the importance of national



identity and civic responsibility through the study. This curriculum emphasizes that these figures are not only religious leaders but also have a role as warriors for the nation's cultural and social development (Zuhri et al., 2021). By learning about the struggles and contributions of the figures, students can take inspiration to create a positive role as citizens. A good citizen is a citizen who contributes to the progress of the nation. This curriculum states the importance of community service to the country in accordance with the values of *muwatanah*. This learning gives students a sense of pride and a spirit of nationalism that is responsible for the country. This ensures that students are educated well to participate in building society and the nation. The curriculum of the SMPN 3 Peterongan Islamic Boarding School, which teaches *muwatanah*, teaches about religion, culture, and statehood.

3.5 Balance (*Tawāzun*)

The principle of *Tawāzun*, or balance, is reflected in the study of the Qur'an, Hadith, and Fiqh. In the study subjects of the Qur'an and Hadith, students are taught to learn about the importance of maintaining balance in all aspects of life. The Qur'an and Hadith show the importance of balance not only for the welfare of the individual himself but also for fostering harmony in a broad context, namely in society. Students can understand how balance results in a harmonious life by analyzing these examples. As an extension, *Tawāzun* introduces students to the principles of Islam in Fiqh. This includes a discussion of *Muamalah*, which discusses the daily interactions of individuals in society.

In Islamic History, the concept of *Aswaja* strengthens the value of balance by providing a historical context that advocates a balanced approach to life. This encourages students to realize the importance of balancing past learning. *Tawazun* equips students with a sense of self-responsibility and community to navigate modern life today (Saputra, 2023). It fosters critical thinking, allowing students to reflect on their actions and decisions in Islamic teachings. The curriculum aims to develop well-rounded individuals who can contribute positively to society by instilling these values.

3.6 Justice and Consistency (*I'tidāl*)

The value of *I'tidāl* embodies the principles of justice and consistency as a fundamental aspect of the Islamic Boarding School Curriculum (Anshari & Yutika, 2016). The integration of concepts can be seen through studying the Qur'an, Hadith, and Islamic Cultural History, especially in the concept of *Aswaja*. The curriculum seeks to provide knowledge and aims to foster a deep understanding of the basics of ethics in Islam. Finally, it encourages students to embody these principles in their daily lives and interactions with others.

In the *Qur'an* and *Hadith* classes, students are introduced to the importance of justice as the core Islamic values underlying individual behavior and societal norms. The teachings of the *Qur'an* emphasize that justice comes from divine



command. Verses that advocate justice in everyday life, such as ensuring fair treatment of others, are analyzed in depth. Students learn that true justice goes beyond mere legal obligations; it is a moral imperative that guides one's actions and thoughts.

Islamic history subjects play an important role in improving students' understanding of *I'tidāl* by examining the historical context of Islam and its impact on society. This wealth of parallels of Islamic civilization highlights how justice and consistency can shape Islamic civilization. Through the exploration of significant historical events, students witness the real-life application of *I'tidāl* in various contexts, from the establishment of a just government to efforts to realize social welfare (Burhani, 2012). Students learn that Islamic teachings encourage a harmonious existence that respects individual rights and upholds the common good.

3.7 Equality (*Musāwah*)

Musāwah, or equality, is integrated into the curriculum through the Qur'an, Hadith, Fiqh. In studying the Qur'an and Hadith, students are taught the importance of treating all individuals fairly and respectfully. The main highlight of the teaching lies in the equality of Islam, which emphasizes that all people deserve equal treatment or respect, regardless of their background. The *fiqh* subject discusses *Musāwah* by discussing the principles of Islamic law that encourage equal treatment in various aspects of life. Students learn about each person's rights and responsibilities in various contexts, ensuring that they understand the importance of justice in their relationships with others. The study of *muamalah*, or rules of everyday life, also supports the value of equality by teaching how humans apply the principles of justice in their own daily lives (Pranajaya et al., 2023). This means knowing and respecting the rights of others in social and personal contexts. The school encourages a fair environment by applying the principles of *Musāwah* throughout the curriculum. This focus on equality helps combat discrimination and foster respect and unity among students. In addition, this goal aims to create a more harmonious and supportive school community.

3.8 Consultation (*Syūra*)

In *Fiqh* subjects, students are taught the importance of consultation in making decisions. Decision-making is carried out by considering various perspectives in accordance with Islamic values, namely *Syūra*. This learning is a learning that involves students in making individual and group decisions. This decision-making based on the *Syūra* is also strengthened by the Study of *Muamalah*, which teaches daily life (Saputro, 2024). It is also related to involving others and the community in making impartial decisions. With this, students are prepared to participate actively in society. This value also teaches mutual respect and good cooperation.



3.9 Tolerance (*Tasāmuh*)

The value of *Tasāmuh* or tolerance is also introduced in the boarding school curriculum, especially with the subject of Islamic history (SKI), which focuses on the concept of *Aswaja*. The importance of tolerance is the main focus of the *Aswaja* concept in this context. This learning focuses on teachings that consider and respect differences in beliefs (Asmanidar, 2023). Students learn from previous people in history, as well as their events. This study explores how these principles of tolerance have been applied in the history of Islam. The concept of *Aswaja* emphasizes Islamic values in accepting and appreciating various diverse human beliefs and actions, such as religion and culture (Muharam, 2023). By incorporating *Tasāmuh* into the curriculum, the school strives to create a learning environment that respects each other and embraces diversity. The focus is on educating students to live well in a multicultural society, encouraging better interaction, and reducing discrimination between students worldwide and society.

3.10 Dynamic and Innovative (*Tathawwur wa Ibtikār*)

The study of Fiqh emphasizes the value of *Tathawwur wa Ibtikār*, which means Dynamic and Innovative found in the learning of Fiqh. This teaching is mainly found in the context of *Muamalah*, which is about the rules of daily life. Students are trained to create creative ideas and solve problems. The lesson focuses on how Islamic values support creativity and adaptation in various aspects of life, such as economic transactions, social interaction, and personal development. The *muamalah* study provides a practical example of how a dynamic and innovative approach can be applied to everyday situations to encourage students to think critically and adapt to new societal problems (Saputro, 2024). Learning projects and activities are sought to shape students to solve problems and think creatively. Students learn how to handle challenges in creative and dynamic ways so that they can thrive in a fast-changing world. *Tathawwur wa Ibtikār* ensures that students acquire abilities that will enable them to contribute and develop (Asrohah et al., 2022). This is an effort that is expected that students can be able to solve complex problems and find new opportunities by encouraging creativity.

4. CONCLUSION

This study explores how the Profil Pelajar *Rahmatan lil Alamin* (PPRA) values are implemented in non-madrasah schools through the Boarding School Curriculum at SMPN 3 Peterongan. The finding is that this boarding school curriculum integrates all ten values of PPRA. For example, politeness (*ta'adub*) is conveyed through the subjects of Aqidah Akhlaq and Islamic Cultural History (SKI), which guide students in forming polite behavior. Second, exemplary behavior (*qudwah*) is implemented through learning subjects that discuss the life of the Prophet Muhammad and other important Islamic figures as role models for students. Likewise, the values of citizenship and nationalism (*muwāṭānah*) are conveyed with history in Indonesia through Islamic



history. This can increase a sense of national pride and responsibility for students. Balance (*tawāzun*) and moderation (*tawassuṭ*) are also reflected in this curriculum to provide students in the community. Next, Justice and consistency (*i'tidāl*) are taught by studying the Qur'an and Hadith, which gives students a sense of justice and ethics. Ensuring that students. Not to be overlooked, other elements such as equality (*musāwah*), consultation (*syūra*), and tolerance (*tasāmuh*) are also repressed as an effort to provide students with a way to face themselves in society. In addition, the last value, which is dynamic and innovative (*tathawwur wa ibtikār*), is also taught, namely through the study of *fiqh* as an effort for students to have skills to face a rapidly developing world.

Although this study has given results on representing the values of the Profil Pelajar *Rahmatan lil Alamin* (PPRA) in non-madrasah schools through the Islamic Boarding School Curriculum, this research is still limited to document studies only. Future research is expected to be more complete. First, field research can be conducted to directly evaluate the Islamic Boarding School Curriculum's effectiveness in representing PPRA values among students. Surveys, interviews, or observations can be conducted to prove the effectiveness of implementing the boarding school curriculum. In addition, longitudinal research can also be conducted to track student development over time, assessing whether the curriculum reflects PPRA effectively. A comparative study can also be conducted to compare the application of PPRA values in non-madrasah schools with those in madrasas, looking for differences in PPRA between the two. In addition, it is also important to understand the perspective and experience of teachers in teaching the Islamic Boarding School Curriculum and promoting PPRA values in the classroom. This can be done by investigating the challenges, strategies, and needs of teacher development to improve the boarding school curriculum.

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