INTERNALIZATION OF ISLAMIC CHARACTER EDUCATION VALUES THROUGH THE PANCASILA STUDENT PROFILE STRENGTHENING PROJECT RAHMATAN LIL 'ALAMIN (P5RA) AT MADRASAH TSANAWIYAH NEGERI TEBING TINGGI

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Abstract. This study aims to analyze the process of internalizing Islamic character education values through the Pancasila Rahmatan Lil 'Alamin (P5RA) Student Profile Strengthening Project at Madrasah Tsanawiyah Negeri Tebing Tinggi. This research is motivated by the phenomenon of low implementation of Islamic character among students even though the P5RA program has been implemented in various educational institutions. The research used a qualitative approach with phenomenological method. Data were obtained through interviews, observations, and documentation of the madrasah head, teachers, homeroom teachers, and students. The results showed that the internalized Islamic values include salimul 'akidah, shalihul 'ibadah, matinul khuluq, munazhzhamun fi syuunihi, and nafi'un lighoirihi. Internalization is carried out through contextual learning strategies, madrasah culture development, and extracurricular activities, with exemplary, habituation, and advice approaches. The main supporting factors for the success of internalization include the commitment of madrasah and parents, a religious environment, and adequate facilities. Meanwhile, the inhibiting factors include lack of understanding of the P5RA concept, time constraints, low student motivation, and lack of facilities and continuous evaluation. This study emphasizes the importance of collaboration, consistency of strategies, and strengthening evaluation in shaping students' Islamic character holistically and contextually.

Keywords: Character Education; Internalization; Islamic Character

I. INTRODUCTION

The phenomenon of declining Islamic character quality among students has become a major concern in the world of education, including within madrasahs which normatively should serve as the main bastion of moral formation [1], [2]. Although the Merdeka Curriculum has been widely implemented, in reality the internalization of Islamic character values through programs such as the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) has not fully achieved optimal results. Various cases show that students often experience ambiguity in applying Islamic values such as honesty, responsibility, and noble character in their daily lives. Ironically, many educational institutions that have implemented the program still face difficulties in creating an environment that systematically supports the cultivation of Islamic character [3], [4], [5]. However, unlike other institutions, MTsN Tebing Tinggi demonstrates effective educational practices in integrating P5RA into various dimensions of madrasah activities, ranging from contextual learning to strengthening madrasah culture

and extracurricular activities. This effectiveness is worth exploring further to understand how the internalization process takes place, what values are emphasized, and what factors support or hinder its success [6], [7], [8].

Theoretically, various approaches to character education have been developed, including the value transformation, value transaction, and transinternalization approaches. All three emphasize a gradual process that integrates the cognitive, affective, and psychomotor aspects of learners. However, the practical implementation of these theories in the context of madrasahs, particularly through P5RA, has not been widely investigated in depth. Some literature highlights the importance of flexible and contextual curricula such as the Merdeka Curriculum as a strategic foundation in shaping student character [9], [10]. Nevertheless, there remains a research gap regarding how Islamic values such as salimul 'akidah and matinul khuluq can be systematically internalized in P5RA projects within madrasahs. Several studies tend to discuss Islamic Religious Education (PAI) in general without linking it to character-strengthening projects rooted in Pancasila values based on Islam rahmatan lil 'alamin [11],

[12]. This gap indicates the need for specific research that examines the integration of Islamic character internalization theories in the context of P5RA implementation in madrasahs comprehensively and empirically.

This study aims to conduct an in-depth analysis of the process of internalizing Islamic character values through the implementation of the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) at Madrasah Tsanawiyah Negeri Tebing Tinggi. Specifically, the objectives of this research encompass three main focuses. First, to identify the Islamic character values that serve as the foundation of the P5RA program. Second, to systematically examine the planning and implementation of these values' internalization through contextual education, madrasah culture, and extracurricular activities carried out by teachers and the institution. Third, to reveal the various factors that support or hinder the effectiveness of Islamic character internalization in this context. This study also seeks to link the practices found in the field with theoretical approaches in Islamic character education so as to provide an up-to-date and applicable scientific contribution to the development of character-based curricula in madrasahs. With these objectives, the research findings are expected to serve as a reference model for implementing P5RA based on Islamic values in similar educational institutions.

The urgency of this research lies in the direct relevance between the need to strengthen Islamic character among students and the implementation of the P5RA program, which still faces various challenges in practice. The low effectiveness of Islamic value internalization in educational settings, despite the availability of a supportive curriculum framework such as the Merdeka Curriculum, indicates a gap in the process of value transformation within madrasahs [13]. Against this background, it is important to understand how MTsN Tebing Tinggi has successfully implemented the program as a best practice that can be replicated. Furthermore, this research also stems from the need for deeper literature on learning strategies, the role of teachers, and stakeholder collaboration in instilling contextual and sustainable Islamic character values. By grounding the analysis in the stated research objectives, this article offers not only a description of the phenomenon but also theoretical and practical contributions to the development of Islamic character education through a project-based approach within the framework of the Merdeka Curriculum [14], [15].

Definition of the Concept of Internalization

Internalization is a profound process that signifies the absorption of certain values, norms, or teachings into an individual until they become part of their personality [16], [17]. In the context of education, internalization is often associated with character formation through the habituation of noble values that are consciously and consistently taught to students. Internalization does not occur instantly but rather through an integrated process involving the cognitive, affective, and psychomotor domains. This process begins with knowing the value, continues with accepting the value, and culminates in acting upon the value as a life principle.

Thus, internalization is a transformation of values into a personal belief system for learners. Therefore, value internalization in education is crucial to ensure that what is taught is not only understood but also lived and practiced by students in their daily lives.

Categorization or Manifestation of Internalization

The manifestation of the internalization of values in education can be observed in various forms of student behavior that reflect the deeply ingrained values within them [18], [19]. In the context of Islamic character education, the process of internalization can be divided into three main categories: habituation, role modeling, and guidance. Habituation involves routine activities that reinforce certain values, such as performing congregational prayers, praying before studying, or offering greetings. Role modeling requires the presence of educators who consistently demonstrate behaviors aligned with the values being taught, as students tend to imitate what they observe. Meanwhile, guidance is a dialogical and reflective process that directs students to understand the rationale behind a value and consciously internalize it. These three categories work synergistically to strengthen the internalization process so that Islamic character values truly live in students' daily practices, not merely as memorized concepts or formalities. Therefore, the internalization approach must be holistic and consistent across all learning activities.

Definition of the Concept of Islamic Character

Islamic character refers to the integrity of personality built upon Islamic teachings, encompassing the dimensions of faith (aqidah), morality (akhlaq), and righteous deeds (amal) [20], [21]. This character is not merely formed from religious knowledge but from the comprehensive practice of Islamic values in everyday life. From an Islamic perspective, Islamic character is shaped through the cultivation of values such as monotheism (tawhid), honesty (ṣidq), responsibility (amanah), justice ('adalah), and compassion (raḥmah). The ultimate goal of Islamic character formation is to create individuals who are balanced between spirituality and social responsibility insan kamil who are accountable to themselves, to fellow human beings, and to God. Islamic character education does not only target the cognitive aspects of students but emphasizes the development of affection and behavior as an embodiment of faith realized through actions. Thus, Islamic character is a holistic reflection of Islamic values deeply ingrained and manifested in attitudes and concrete deeds within social life.

Categorization or Manifestation of Islamic Character

Islamic character in education can be manifested in various dimensions of student behavior that reflect personality integrity based on Islamic values. At least three main categories can be identified: spiritual, social, and moral dimensions [22], [23]. The spiritual dimension includes awareness of one's relationship with Allah SWT, demonstrated through devotion in worship and remembrance (dhikr). The social dimension is reflected in attitudes of respect, mutual help, and fostering Islamic brotherhood (ukhuwah islamiyah). Meanwhile, the moral dimension involves honesty, responsibility, proper etiquette in speech

and action, and consistency in upholding justice. These three dimensions are inseparable as they complement each other in shaping individuals with Islamic character. Therefore, the success of Islamic character education greatly depends on the integration of these values into every aspect of learning, whether in formal lessons, extracurricular activities, or the overall school culture.

Definition of the Concept of the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA)

The Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) is a project-based educational initiative within the Merdeka Curriculum aimed at internalizing the values of Pancasila alongside Islamic teachings that embody mercy for all creation [24], [25]. P5RA is an extension of the Pancasila Student Profile Strengthening Project (P5), integrated with Islamic values, particularly in madrasah educational institutions. P5RA provides students with contextual and meaningful learning experiences through project themes that foster character building, spirituality, and social awareness. The concept of Rahmatan Lil 'Alamin emphasizes that the presence of Islam must bring peace and benefit to all beings. Accordingly, this project is oriented toward developing students who are not only intellectually excellent but also morally upright and socially responsible. Thus, P5RA serves as a strategic platform for simultaneously instilling national and Islamic values in a harmonious and holistic manner.

Categorization or Manifestation of P5RA

The manifestation of the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) in madrasah education is evident in various thematic project activities that actively and collaboratively involve students [26], [27]. These activities include creating innovative products, conducting social actions, leading environmental campaigns, and reflecting Islamic values in everyday life. Each project carried out must embody Pancasila values such as cooperation (gotong royong), independence, and diversity (kebhinekaan), as well as Islamic values such as compassion, honesty, and responsibility. Projects are designed not only to provide theoretical understanding but also to ensure practical application. For instance, through a project themed "Love for the Environment," students are encouraged to plant trees while reflecting on their responsibility as stewards (khalifah) of the earth. With this approach, P5RA acts as a bridge between the development of national and religious character and serves as a strategic instrument for integrating Islamic character education into the national education system in ways that are contextual and relevant to contemporary needs.

II. RESEARCH METHOD

The object of this study is the process of internalizing Islamic character education values through the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA), as implemented at Madrasah Tsanawiyah Negeri Tebing Tinggi. The phenomenon underlying this research is the general reality of weak understanding and practice of

Islamic character values among students, even though the P5RA program has been formally implemented in various educational institutions. However, MTsN Tebing Tinggi presents a different case, as it demonstrates effectiveness in instilling these values in school life. This phenomenon emerged from preliminary observations indicating the integration of learning activities, madrasah culture, and extracurricular programs in supporting the process of Islamic value internalization. The focus of this research object is not merely to assess the success of program implementation, but rather to explore in depth how Islamic character values are instilled, what supporting and inhibiting factors exist, and how planning and implementation strategies are carried out sustainably.

This research employs a qualitative approach with a phenomenological design, aimed at deeply understanding the subjective experiences of educational actors in internalizing Islamic character values through P5RA [28]. This approach was chosen because it enables the exploration of meanings behind actions, perceptions, and practices occurring naturally and contextually within the madrasah environment. The data collected in this research consists of two types: primary and secondary data. Primary data were obtained directly through in-depth interviews, field observations, and documentation of activities related to P5RA implementation. Meanwhile, secondary data were gathered from official madrasah documents such as teaching modules, organizational structures, P5RA activity schedules, and other relevant archives. Both types of data were used complementarily to provide a comprehensive and valid picture of the phenomenon under study, and to avoid bias stemming from reliance on a single source type.

The data sources in this research involve various key informants considered to have direct capacity and experience related to P5RA implementation at MTsN Tebing Tinggi. These informants include the head of the madrasah as the policymaker, madrasah supervisors responsible for guidance, homeroom teachers and subject teachers as technical implementers of P5RA, and students as the main subjects receiving the internalization process. Each informant was selected purposively, based on the relevance of their role and the depth of their knowledge regarding P5RA implementation at the madrasah. This selection aimed to capture diverse and comprehensive perspectives, ensuring that the data obtained not only reflects structural viewpoints but also the lived experiences of those at the implementation and reception levels. This multi-informant approach is essential in qualitative research to ensure that the analysis is grounded in strong empirical evidence and accurately reflects the social reality in the field in a more objective and in-depth manner.

The data collection process was carried out in several systematically and continuously structured stages. The first stage was conducting in-depth interviews with key informants, held face-to-face using semi-structured interview guides to allow informants the flexibility to elaborate on their experiences and perspectives. The second stage involved direct observation of contextual learning activities, madrasah

culture, and extracurricular programs associated with P5RA implementation. This observation was carried out in a participatory manner to capture natural dynamics within the madrasah environment. The third stage was documentation collection, including photographs of activities, P5RA implementation schedules, thematic teaching modules, and program evaluation instruments used by the madrasah. To ensure data validity, source triangulation was employed by comparing and confirming information across different sources for the same focus of findings. Through these stages and techniques, the data obtained were ensured to possess adequate depth, relevance, and accuracy for academic analysis.

The data analysis in this study employed the Miles and Huberman model, which consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction began during data collection, involving the selection, simplification, and focusing of data relevant to the research objectives [29]. This stage aimed to manage the diversity of data without losing analytical direction and focus. The second stage, data display, was conducted in the form of thematic narratives, tables of findings, and direct quotations from informants to provide detailed illustrations of the internalization of Islamic character values through P5RA. The final stage was conclusion drawing and verification, which entailed constructing meaning from the patterns emerging within the data and verifying these conclusions through discussions with informants and cross-checking with other data sources. This approach not only facilitated systematic data organization but also enabled in-depth analysis of the interrelationships between phenomena occurring in the field, both contextually and theoretically.

III. RESULTS AND DISCUSSION

The Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) in the Effort of Internalizing Students' Islamic Character

At this point, the researcher elaborates on the findings that highlight the general description of the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) at MTsN Tebing Tinggi. Furthermore, the researcher also reveals the Islamic character values internalized in the P5RA program. Therefore, the following is a detailed explanation of the specific findings obtained from field observations and interviews.

a) The Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin at MTsN Tebing Tinggi

The Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin, or P5RA, is a flagship program within the Merdeka Curriculum. As a newly implemented curriculum at Madrasah Tsanawiyah Negeri Tebing Tinggi, it required socialization to both the school community and parents. Moreover, since P5RA aims to strengthen and internalize Islamic character values, a deep understanding of this program was necessary.

Based on observations, it was found that, in general, all school stakeholders including the principal, school committee, teachers, staff, students, and parents were aware of the P5RA program. Furthermore, they also understood and carried out their roles in P5RA as expected. These observations were reinforced by statements from several informants.

Mr. Rum, the Principal of MTsN Tebing Tinggi, stated:

"This madrasah has implemented P5RA since the 2023/2024 academic year up to the present, realized through various programs and activities. These include thematic projects such as environmental greening and creative gymnastics, spiritual services such as reciting Surah Yasin, Asmaul Husna, Qur'an recitation, dhuha prayer, Islamic studies, and short-term pesantren. In addition, we implement it through extracurricular activities, social programs, and the commemoration of religious and national holidays."

(Interview with the Principal of MTsN Tebing Tinggi, May 21, 2025)

This statement shows that P5RA has been implemented at MTsN Tebing Tinggi since the 2023/2024 academic year through comprehensive programs ranging from thematic projects and spiritual services to extracurricular, social, and commemorative activities.

Similar points were expressed by Ms. Artina Harahap, Supervisor at MTsN Tebing Tinggi:

"P5RA has existed since the Merdeka Curriculum was applied at MTsN Tebing Tinggi in 2023/2024. I am involved as a facilitator to monitor its implementation in this school. In my view, it has been carried out properly according to the procedures of P5RA implementation. Students have also shown changes in attitude and behavior after participating in P5RA." (Interview with School Supervisor, June 3, 2025)

This statement indicates that P5RA has been implemented since 2023/2024, with the supervisor's role focused on monitoring and facilitation. She confirmed that the program has been properly executed and has produced positive changes in students' behavior.

Another reinforcement came from Ms. Nurul Fatmah Damanik, a homeroom teacher at MTsN Tebing Tinggi:

"The P5RA program is provided by the school through various activities that develop students' character, spirituality, and social awareness. For instance, thematic projects, religious activities, community service, entrepreneurship, and extracurricular programs." (Interview with Homeroom Teacher, May 23, 2025)

Her statement shows that P5RA is realized through multiple activities aimed at developing character, spirituality, and social responsibility.

On the other hand, a slightly different perspective was shared by Mr. Muhammad Rusdi Damanik, another homeroom teacher:

"The school provides various programs and activities to strengthen P5 values, including project-based environmental learning to instill a sense of responsibility toward nature." (Interview with Homeroom Teacher, May 27, 2025)

This highlights that P5RA is implemented through specific project-based learning activities, particularly environmental projects, to nurture responsibility in students.

A similar view was expressed by Ms. Ika Ramadhani, another homeroom teacher:

"P5RA is a program from the Merdeka Curriculum. The projects or activities carried out in schools include environmental projects, cultural projects, technological projects, and social projects. These projects aim to cultivate students' awareness and responsibility toward themselves, the environment, culture, and society." (Interview with Homeroom Teacher, May 27, 2025)

Her statement indicates that P5RA involves a wide variety of project themes environmental, cultural, technological, and social designed to foster students' awareness and responsibility.

This is further supported by Ms. Juliani, a teacher at MTsN Tebing Tinggi, who said: "Some programs provided by the school to implement P5RA values are Bhinneka Tunggal Ika (Unity in Diversity) to help students understand ethnic, racial, religious, and cultural diversity in Indonesia, Pancasila democracy, and entrepreneurship." (Interview with Teacher, May 26, 2025)

Her statement shows that P5RA is implemented through themes such as Unity in Diversity, Pancasila democracy, and entrepreneurship, to strengthen students' understanding of diversity in Indonesia.

Based on the above observations and interviews, it can be concluded that MTsN Tebing Tinggi has implemented P5RA since the 2023/2024 academic year alongside the Merdeka Curriculum. The program is carried out through various initiatives, including thematic projects, religious activities, extracurriculars, social programs, commemorations, project-based learning, and themes of diversity and democracy. This ensures that students do not merely understand P5RA as a concept but actively practice it as a lived value in their daily lives.

b) Islamic Character Internalized at MTsN Tebing Tinggi

In its implementation, the madrasah provides not only general education but also character education, particularly the internalization of Islamic values. This effort is not merely formal but is MTsN Tebing Tinggi's strategy to nurture future generations who excel academically while upholding Islamic principles in their lives toward God, themselves, others, and the natural environment.

Based on observations, it was found that Islamic character education emphasizes not only aqidah values but also moral, ethical, and personal development aspects, such as discipline, independence, tolerance, physical strength, and being beneficial to others. These findings were reinforced by several informants.

Mr. Rum, the Principal of MTsN Tebing Tinggi, stated: "The Islamic character values instilled in students generally include Salimul 'aqidah (pure belief), Shalihul 'ibadah (correct worship), Matinul khuluq (strong moral character), Qawiyyul jismi (physical strength), Mutsaqqoful fikri (broad-

mindedness), Mujahadatul linafsihi (self-control), Munazhzhamun fi syuunihi (well-organized), Qadirun alal kasbi (independence), and Nafiun lighorihi (beneficial to others)." (Interview with the Principal, May 21, 2025)

This shows that the madrasah emphasizes comprehensive Islamic character development, including belief, worship, moral strength, discipline, independence, and usefulness to others.

Similarly, Ms. Nurul Fatmah Damanik, a homeroom teacher, explained: "The Islamic character instilled in students includes religiosity for example, through congregational prayers, fasting, Qur'an memorization, and recitation. Other values include trustworthiness, responsibility, proper manners, noble morals, discipline, tolerance, humility, social concern, and cooperation." (Interview with Homeroom Teacher, May 23, 2025)

This indicates that Islamic character at MTsN Tebing Tinggi is emphasized across religious, social, and personal dimensions.

Mr. Muhammad Rusdi Damanik added: "Specifically, the Islamic character values instilled include honesty, discipline, responsibility, and noble morals, along with other Islamic teachings." (Interview with Homeroom Teacher, May 27, 2025)

This suggests a focus on honesty, discipline, responsibility, and noble morals, with other Islamic values included more generally.

Ms. Ika Ramadhani, another homeroom teacher, stated: "The Islamic character instilled in students covers religiosity, honesty, tolerance, discipline, and hard work." (Interview with Homeroom Teacher, May 27, 2025)

Her statement emphasizes religious devotion, honesty, tolerance, discipline, and diligence as core values.

Likewise, Ms. Juliani, a teacher, noted: "The Islamic character internalized in students includes honesty, discipline, and obedience to God Almighty." (Interview with Teacher, May 26, 2025)

This reflects that the internalization of Islamic character values at MTsN Tebing Tinggi is narrowed down to honesty, discipline, and obedience to God values consistent with the essence of Islamic character in P5RA.

Based on the above observations and interviews, it can be concluded that MTsN Tebing Tinggi consistently internalizes Islamic character values, emphasizing aqidah (pure belief), correct worship, strong morals, discipline, independence, tolerance, honesty, and usefulness to others. These values are aligned with Islamic teachings and serve as a foundation for producing holistic individuals with strong spiritual, personal, and social integrity.

Planning and Process of Internalizing Islamic Character Education Values in the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA)

Essentially, the planning and process of internalizing Islamic character education values through P5RA at MTsN Tebing Tinggi constitutes a stage in the implementation of P5RA. Therefore, to examine the research findings more deeply, the researcher not only describes how the planning

stages and internalization processes take place but also how evaluation is carried out and what results are obtained from the internalization of Islamic character education values. The following is a detailed explanation of the specific findings derived from field observations and interviews.

a. Preparations for the Internalization of Islamic Character Values in P5RA

1) Preparation of an Ecosystem Supporting P5RA Implementation

Before carrying out the internalization of Islamic character values through P5RA, MTsN Tebing Tinggi needed to build an ecosystem or environment capable of supporting the program's implementation. This ecosystem is not only a conducive teaching and learning environment but also an active platform for developing students' potential. Observations revealed that MTsN Tebing Tinggi conducted highly structured planning by coordinating roles and creating a collaborative school culture.

This observation was reinforced by the statement of Mr. Rum, Principal of MTsN Tebing Tinggi: "Before implementing P5RA, the madrasah must prepare a good ecosystem by creating a collaborative culture, providing adequate facilities and infrastructure, involving all members of the madrasah, establishing partnerships with external stakeholders, and preparing activity plans integrated with the curriculum and religious as well as pluralistic values." (Interview with the Principal, May 21, 2025)

The principal's statement shows that before implementing P5RA, the school must ensure a strong ecosystem collaborative culture, adequate facilities, integrated planning, and active involvement of all stakeholders, including parents and the wider community.

Ms. Nurul Fatmah Damanik, a homeroom teacher, further emphasized: "In preparing the ecosystem, the school must strengthen its vision and mission with P5RA values. It must also develop a school culture that is inclusive, religious, tolerant, and based on Pancasila values. This can be optimized by integrating P5RA into the curriculum and activities, designing contextual and relevant modules, providing adequate facilities, as well as teacher training and empowerment, along with parent and community involvement." (Interview with Homeroom Teacher, May 23, 2025)

Her statement highlights that preparing the ecosystem covers all aspects strengthening the school's vision and mission, developing culture, integrating curriculum, providing adequate facilities, training teachers, and involving parents and the community.

Another perspective was offered by Mr. Muhammad Rusdi Damanik, also a homeroom teacher: "To create an effective P5RA, the school must build a supportive culture, ensure all parties understand their roles, and strengthen educational capacity." (Interview with Homeroom Teacher, May 27, 2025)

This shows that preparation is focused on building school culture, clarifying roles, and strengthening teacher capacity.

Similarly, Ms. Ika Ramadhani stated: "The school builds collaboration and openness among teachers, students, parents, and the community." (Interview with Homeroom Teacher, May 27, 2025)

This emphasizes active collaboration and openness as key aspects of ecosystem preparation. Ms. Juliani, a teacher, reinforced this point: "Preparing the ecosystem is essential. A supportive school environment must be created so that students feel safe and comfortable in learning. The curriculum must also be integrated, so Pancasila values and character can be taught effectively. Parent and community involvement is also crucial." (Interview with Teacher, May 26, 2025)

Based on these findings, it can be concluded that before implementing Islamic character internalization through P5RA, the school must prepare a supportive ecosystem by fostering collaboration, providing adequate infrastructure, integrating curriculum with religious and plural values, strengthening the school's vision and mission, engaging parents and communities, and empowering teachers.

2) Steps in Planning Internalization

Before internalizing Islamic character values, MTsN Tebing Tinggi carefully planned all stages related to the P5RA process. Observations showed that planning was complex, covering management structures and the identification of values to be instilled in students.

Mr. Rum explained: "We plan internalization by coordinating roles in P5RA, forming a team (principal, administration, supervisor, committee, vice principals, teachers, students, parents), assigning roles (facilitators, supervisors, implementers), conducting coordination meetings to discuss progress and challenges, and preparing clear structured plans with schedules and goals. Effective communication is also crucial, usually via WhatsApp or email. Finally, evaluation and feedback assess achievements and areas for improvement." (Interview with the Principal, May 21, 2025)

This shows that planning involves team formation, role assignment, coordination meetings, structured activity plans, effective communication, and continuous evaluation.

Ms. Artina Harahap, Supervisor, added: "I serve as a facilitator, monitoring whether planning and implementation steps follow the guidelines." (Interview with Supervisor, June 3, 2025)

This confirms her role in monitoring and evaluating the implementation process. Ms. Nurul Fatmah Damanik elaborated: "We plan by formulating vision and mission, identifying Islamic values such as faith, piety, and noble character, analyzing student conditions and school needs, planning internal and external activities such as congregational prayer and Qur'an recitation, developing extracurriculars like MTQ and call-to-prayer competitions, training teachers, involving parents and the community, and conducting evaluations." (Interview with Homeroom Teacher, May 23, 2025)

This shows a comprehensive plan covering values, activities, teacher training, and parental involvement.

Other teachers, such as Mr. Muhammad Rusdi Damanik, focused on practical aspects: "Planning internal and external activities, such as congregational prayer and Qur'an recitation." (Interview, May 27, 2025)

Meanwhile, Ms. Ika Ramadhani stated: "The preparation steps begin by identifying Islamic values from the Qur'an or Hadith, ensuring their relevance, designing projects that integrate these values into real school activities, and making them engaging for students. Then we implement, monitor, and evaluate." (Interview, May 27, 2025)

Finally, Ms. Juliani added: "Determining the Islamic character values to be developed, such as noble morals, tolerance, and justice." (Interview, May 26, 2025)

From these statements, it is clear that planning steps include: team formation and role assignment, preparation of structured plans, schedules, and objectives, identification and integration of Islamic values into learning and projects, effective communication, continuous evaluation and feedback.

Supporting and Inhibiting Factors in the Internalization of Islamic Character

In the implementation of internalizing Islamic character values through P5RA, there are naturally various supporting and inhibiting factors affecting the program. Based on observations, the supporting factors are focused on the commitment and active roles of various parties (particularly the madrasah and parents) in creating a religious environment supported by adequate activities and facilities. On the other hand, inhibiting factors include the lack of understanding of the P5RA concept, limited time, low student motivation, inadequate facilities and infrastructure, and the lack of continuous evaluation.

These observations were reinforced by the interview with Mr. Rum, Principal of MTsN Tebing Tinggi, who stated: "Basically, many factors influence the implementation of this internalization program, both supporting and inhibiting. Supporting factors are emphasized within the school system, such as the commitment of leaders, the active role of teachers, the involvement of parents, and related stakeholders in creating a religious environment. In addition, adequate facilities greatly support the process. As for inhibiting factors, they usually occur due to the lack of understanding regarding the P5RA concept, so the internalization of Islamic character has not yet been maximized. Another obstacle is students' lack of motivation, along with limited learning time and insufficient ongoing evaluation." (Interview with the Principal, May 21, 2025)

This statement shows that many factors influence the internalization of Islamic character values at MTsN Tebing Tinggi. The supporting factors emphasize the school system: leadership commitment, teacher involvement, parent participation, relevant stakeholders, and adequate facilities. Meanwhile, the inhibiting factors are the lack of understanding of P5RA, low student motivation, limited time, and insufficient continuous evaluation.

This was confirmed by Ms. Artina Harahap, Supervisor at MTsN Tebing Tinggi, who explained: "For supporting factors, in my view, they include the selection of project themes, scheduling by responsible teachers, and accessible facilities. As for inhibiting factors, the limitation lies in the costs required to implement the program." (Interview with Supervisor, June 3, 2025)

Her statement indicates differences compared to the principal's view. She emphasized that supporting factors are mainly the proper selection of themes and schedules along with accessible facilities, while the inhibiting factor is financial constraints in running the program.

Similarly, Ms. Nurul Fatmah Damanik, a homeroom teacher, stated: "I think there are many supporting and inhibiting factors in the internalization process through P5RA. Supporting factors include the involvement of competent teachers, support from the Merdeka Curriculum, an Islamic school environment, parent and school committee participation, and many extracurricular activities with Islamic nuances. The inhibiting factors, however, are the lack of teacher understanding about P5RA, limited supporting facilities, discrepancies between school and home values, limited time, and insufficient evaluation." (Interview with Homeroom Teacher, May 23, 2025)

This indicates that supporting factors include active participation, competent teachers, Islamic extracurricular activities, and an Islamic school environment, while inhibiting factors include limited understanding of P5RA, lack of facilities, value discrepancies between home and school, time limitations, and insufficient evaluation.

Mr. Muhammad Rusdi Damanik, another homeroom teacher, also noted: "Supporting factors are a good school system, collaboration within the school environment, and support from parents and the school committee. Inhibiting factors are the lack of understanding and low student motivation." (Interview, May 27, 2025)

This aligns with previous statements, highlighting school system support, collaboration, and parent involvement as positive factors, while lack of understanding and motivation remain obstacles. Ms. Ika Ramadhani, another homeroom teacher, added a different perspective: "The supporting factors are cooperation among educators, and support from parents and the school committee. The inhibiting factor is the negative influence of social media." (Interview, May 27, 2025)

Her statement introduces a unique point, emphasizing social media's negative influence as an inhibiting factor. Although not mentioned by other informants, she noted that social media often reduces students' motivation to learn and weakens the application of Islamic character values.

Similarly, Ms. Juliani, a teacher, stated: "Support from the principal, teachers, and parents is a supporting factor. The inhibiting factors are limited time, facilities, and understanding." (Interview, May 26, 2025)

This shows that supporting factors include principal, teacher, and parent involvement, while inhibiting factors include limited teaching time, lack of facilities, and insufficient understanding. Based on these observations and interviews, it can be concluded that there are many supporting and inhibiting factors in internalizing Islamic character values

through P5RA. In general, supporting factors include the commitment and support of the principal, active participation of teachers and school members, involvement of parents and the community, adequate facilities, and a religious school environment. Additional supporting factors include the selection of relevant project themes, proper scheduling, and competent educators. Conversely, inhibiting factors include a lack of understanding of P5RA among teachers, parents, and students; limited evaluation; financial constraints; low student motivation; inadequate facilities; and the negative influence of social media.

Islamic Character Values Internalized through the Pancasila Student Profile Strengthening Project Rahmatan Lil 'Alamin (P5RA) at Madrasah Tsanawiyah Negeri Tebing Tinggi

Based on the data presented, it is evident that the Islamic character values internalized through P5RA are primarily focused on salimul 'aqidah (pure belief), shalihul 'ibadah (correct worship), matinul khuluq (strong moral character), munazhzhamun fi syuunihi (well-organized in all matters), and nafiun lighorihi (beneficial to others). These values specifically represent strong religious principles (in terms of faith and worship), sound moral character, discipline (well-organized in all aspects), and usefulness to society. Although there are also many activities that encourage the embodiment

of other Islamic character values such as physical strength, the primary goals of internalization in the teaching and learning process at MTsN Tebing Tinggi are centered on religious values, moral character, discipline, and benefit to others.

These findings are aligned with the rahmatan lil 'alamin competency values embedded within P5RA, namely tawazun (balance), qudwah (role model), ta'addub (civility), i'tidal (upright justice), and tathawwur wa ibtikar (dynamic and innovative). These values reflect MTsN Tebing Tinggi's emphasis on the balance between the servant's relationship with Allah, self-development through good character and qualities, and benefits to society (human-to-human relations). Thus, the Islamic character values implemented through P5RA are consistent and relevant with the competencies of the P5RA program itself.

Furthermore, these findings are also consistent with Lickona's theory of character. According to Lickona (2018), character is the deepest trait of a person in responding to situations in a good and moral manner. He argues that character consists of three interrelated components: moral knowledge, moral feeling, and moral behavior (Lickona, 2021). Accordingly, a person with character does not only possess moral knowledge but also moral feelings and moral actions.

Figure 1. Yasin Activity

In relation to the findings, when MTsN Tebing Tinggi students have moral knowledge, they consistently demonstrate it through moral feelings and behaviors. For example, salimul 'aqidah (pure belief) represents a form of "moral feeling," while shalihul 'ibadah (correct worship), matinul khuluq (strong moral character), munazhzhamun fi syuunihi (well-organized in all matters), and nafiun lighorihi (beneficial to others) represent moral behaviors exhibited by students after the internalization program was carried out.

The consistency of these findings with Lickona's theory is further reinforced by a study conducted by Mahariah (2023), which recommended using Lickona's theory as it is highly relevant for analyzing the internalization of Islamic character values. However, in this study, the researcher found the

application more complex since MTsN Tebing Tinggi integrates P5RA as a core component of its curriculum. Study was conducted at Ali Mahfudz Integrated Islamic Elementary School, which requires students to participate in Qur'an memorization (tahfiz) every Monday through Saturday from 08.00–09.00 WIB.

Planning and Process of Internalizing Islamic Character Values in P5RA at Madrasah Tsanawiyah Negeri Tebing Tinggi

Based on the data presented, the internalization of Islamic character values through P5RA at MTsN Tebing Tinggi consists of planning and implementation stages. In the planning stage, preparation of a supportive ecosystem is essential. At MTsN Tebing Tinggi, this is achieved by

fostering a collaborative culture and highly structured planning through the coordination of various roles. The collaboration extends not only within the school environment but also involves parents and the community, ensuring that values taught in school are reinforced by the family and societal environment.

These findings align research at MAN 1 Sukabumi, which emphasized that preparing an ecosystem to support Islamic character internalization in P5RA requires active coordination and collaboration between the madrasah, parents, community, and related institutions [30], [31]. Awareness of the importance of internalization motivates all parties to optimally perform their roles, enabling students to absorb and practice Islamic character values in daily life.

The process of internalization at MTsN Tebing Tinggi is carried out through learning activities, the development of institutional culture, and extracurricular programs. In the classroom, the school employs a contextual learning approach to ensure students understand and live Islamic values not only theoretically but also in real-life contexts. Moreover, most teachers apply strategies such as role modeling, habituation, and advice during the teaching process.

This analysis is consistent, who stated that P5RA can be implemented through school culture, intracurricular, cocurricular, and extracurricular activities focusing on character formation [32]. Who found that contextual approaches within the Merdeka Curriculum help students better connect their knowledge with real-life applications [33]. Similarly, confirmed that effective methods for internalizing character values include habituation, role modeling, implementation, advice, storytelling, and compassion.

In terms of institutional culture, MTsN Tebing Tinggi integrates Islamic character through routine religious practices such as greeting and hand-kissing teachers upon arrival, reciting prayers before lessons, reading Qur'anic verses and Surah Yasin, chanting Asmaul Husna, and Islamic literacy. These activities optimize internalization outcomes.

Who found that daily routines at MA Mazro'atul Ulum in Pati significantly enhanced the internalization of Islamic character values when combined with strategies of role modeling, habituation, motivation, reward and punishment, and advice [34].

Extracurricular activities also play a crucial role in reinforcing Islamic character internalization. These range from religious-focused programs (recitation, tahfiz, calligraphy) to interest-based programs such as dance, sports, and scouting. Such programs help instill strong faith and worship, good morals, and physical fitness. This corresponds with the findings, who concluded that Islamic extracurricular activities are vital in character formation, focusing on instilling moral values such as honesty, discipline, responsibility, and mutual respect not only through religious literacy but also through broader talent-based activities.

Supporting and Inhibiting Factors in the Internalization of Islamic Character Values through P5RA at Madrasah Tsanawiyah Negeri Tebing Tinggi

Based on the data, several factors support or hinder the internalization of Islamic character values through P5RA at MTsN Tebing Tinggi. The main supporting factor is the commitment and active participation of various parties (especially the madrasah and parents) in creating a religious environment with adequate supporting activities and facilities. Conversely, inhibiting factors include lack of understanding of P5RA, limited time, low student motivation, inadequate facilities and infrastructure, and insufficient ongoing evaluation.

These findings are consistent with Masykuroh (2024), who found at MTs Raudlatut Tholibin Tayu Pati that the main supporting factors are teacher consistency, parental support, and surrounding religious culture, while inhibiting factors are external environmental influences, uneven parental involvement, limited student awareness, time constraints, and poor understanding of P5RA.

Similarly, emphasized that limited time and peer environments often reduce student motivation. OK, Masganti, further outlined in their book "Kurikulum Merdeka di Madrasah Aliyah: Teori dan Best Practice" that strong leadership from principals, teacher enthusiasm, and student participation are key supporting factors. Effective leadership, competent teachers, collaboration with parents, and adequate facilities enhance internalization efforts.

Figure 2. Dance art

However, challenges include budget limitations, time constraints, and differentiated learning implementation. Budget shortages and time constraints hinder proper program execution, while insufficient teacher understanding of differentiated instruction limits efforts to serve diverse students. Thus, teacher creativity in lesson design, assessment, and mentoring, along with systematic government training, is crucial to ensure all students in Indonesia are well-served and able to internalize Islamic character values through learning.

IV. CONCLUSIONS

Based on the results and discussion previously presented, the following are the conclusions as answers to the research questions in this study: The Islamic character values internalized through P5RA at MTsN Tebing Tinggi include salimul 'aqidah (pure belief), shalihul 'ibadah (correct worship), matinul khuluq (strong moral character), munazhzhamun fi syuunihi (well-organized in all matters), and nafiun lighorihi (beneficial to others). The planning and process of internalizing Islamic character values in P5RA at MTsN Tebing Tinggi are divided into two stages: planning and implementation. In the planning stage, preparation of a supportive ecosystem is required, in which MTsN Tebing Tinggi applies a collaborative culture with highly structured planning through the coordination of various roles. Meanwhile, the internalization process is carried out through learning activities (contextual learning approach), the development of educational institution culture, and extracurricular activities. In addition, most educators apply strategies or methods such as role modeling, habituation, and advice in the internalization process. The supporting factors in the internalization of Islamic character values through P5RA at MTsN Tebing Tinggi are the commitment and active roles of various parties (particularly the madrasah and parents) in creating a religious environment with supporting activities and adequate facilities. The inhibiting factors are the lack of understanding of the P5RA concept, limited time, low student motivation, inadequate facilities and infrastructure, and the absence of continuous evaluation.

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