
Internalization of Islamic Education Values in the Pancasila Student Profile Strengthening Project through a Multidisciplinary Approach

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Abstract

This research aims to explore the internalization of Islamic values in the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Gedangan, Sidoarjo Regency. The focus of the research was the eleventh-grade odd-semester students using a case study approach. The research method used was descriptive qualitative. The data collecting techniques employed were observation and interviews with various informants, such as the principal, curriculum representative, project assistant teacher, and Islamic religious education teacher. The researchers conducted data analysis using the Miles and Huberman analysis method to reduce data, present data, and draw conclusions. The results showed the importance of the integration of Islamic values in student character education at SMA Negeri 1 Gedangan, making a significant contribution to understanding Islamic education strategies to strengthen Pancasila values at the senior high school level.

Keywords: *Islamic Education, Pancasila Student Profile, P5 Program*

Abstrak

Penelitian ini bertujuan untuk mendalami internalisasi nilai-nilai agama Islam dalam Proyek Penguatan Profil Peserta didik Pancasila di SMA Negeri 1 Gedangan Kabupaten Sidoarjo. Fokus penelitian difokuskan pada peserta didik kelas 11 Semester ganjil dengan pendekatan studi kasus. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan pengumpulan data melalui observasi dan wawancara dengan berbagai informan seperti kepala sekolah, perwakilan kurikulum, guru pendamping proyek, dan guru pendidikan agama Islam. Analisis data dilakukan menggunakan metode analisis Miles dan Huberman untuk mereduksi data, menyajikan data, dan menarik kesimpulan. Hasil penelitian menunjukkan pentingnya integrasi nilai-nilai agama Islam dalam pendidikan karakter siswa di SMA Negeri 1 Gedangan, memberikan kontribusi signifikan dalam memahami strategi pendidikan Islam untuk memperkuat nilai-nilai Pancasila di tingkat sekolah menengah atas.

Kata Kunci: Pendidikan Islam, Profil Pelajar Pancasila, Program P5

INTRODUCTION

The passage of time has brought about significant changes in numerous aspects of human life, including education (Yasir, 2022). Indonesia, being a dynamic country, faces the difficulty of adjusting to the times by developing a curriculum based on current-era characteristics (Hayati & Iqbal, 2023). One of the most recent adaptation measures is the establishment of the Merdeka Belajar Curriculum, a groundbreaking educational program that emphasizes fun and innovative learning (Gita, 2023). This program emphasizes the synergy between educational innovation and global diversity, as stated in the Pancasila Student Profile Strengthening Project (P5) concept of integrating Islamic Education values, which provides new nuances in the development of learner profiles rooted in Indonesian values (Sutisnawati et al., 2023).

The Islamic Religious Education (PAI) subject in the Kurikulum Merdeka is specifically designed to help students understand and apply religious values in their daily lives (Yahiji, 2021). Allocating some learning time from this subject to the P5 program raises concerns about the limited time available for Islamic learning (Susanti et al., 2020). This has prompted PAI subject teachers who also serve as project counsellors to innovate in incorporating Islamic education values into the P5 Program (Arifa et al., 2023).

The Merdeka Belajar Curriculum, which emphasizes the integration of Islamic education values in the P5 Program, reflects the relevance of Jean Piaget and Lev Vygotsky's constructivism learning theory, as well as Albert Bandura's social learning theory (Hatija et al., 2023). Piaget and Vygotsky emphasized the importance of social interaction in learning and knowledge construction via interaction with the environment (Lev & Piaget, 2017). The inclusion of Islamic values in the P5 Program enables students to develop an understanding and practice of these values through direct interaction with teachers and peers (Insani et al., 2024). In the meantime, Bandura's social learning theory emphasizes the importance of observation, imitation, and reinforcement in learning, which is also

used in the P5 program to reinforce learning through direct observation and practice (Bandura, 1977).

There are argumentative debates that reflect positive and negative findings from relevant previous research. Ayu Fahmawati conducted one of the studies in 2023. She discovered that the successful integration of Islamic values with Javanese culture in the theme of local acculturation had been shown to increase student's awareness of their cultural heritage and strengthen their participation in local activities, as evidenced by the positive impact felt by students through block learning and degree work in the P5 program (Fahmawati, 2023).

On the other hand, there are negative arguments about integrating Islamic religious values into the P5 program, highlighting the gap between expectations and reality in its implementation (Arifa et al., 2023). Dini Astuti, in 2023, identified one of the challenges of integrating Islamic Religious Education into the Merdeka Curriculum as ensuring a strong commitment from educational institutions and the community and contextually adjusting learning materials to meet the needs of students (Astuti, 2023).

The research on the implementation of Islamic education values in P5 learning activities in various secondary schools yielded a variety of results. Some researchers, such as Rahmaniah in 2023, discovered that, despite the fact that it has been in place for some time, there are still challenges to its implementation, such as some students' negative attitudes and constraints in teacher readiness and digital learning facilities (Rahmaniah, 2023). However, Afi Afani conducted research that found that the implementation of the P5 Program in the Merdeka Curriculum in several schools was successful, as evidenced by the formation of student characters aligned with Pancasila values (Afi Afani, 2023).

Arina Hidayati et al. reviewed the implementation of P5 in other schools. They found that learning activities were well carried out to strengthen the Pancasila student profile and improve students' understanding and application of Pancasila ideals (Arina Hidayati et al., 2024). Nevertheless, obstacles in the implementation process are also highlighted, including in terms of internalizing the Pancasila

Student Profile in several educational institutions (Athika Nur Azizah et al., 2023). However, Yuli Yani et al. found that using P5 to shape Islamic character has a positive impact on education in Indonesia, though it still faces challenges related to curriculum changes that require collaboration and commitment from all parties (Yani et al., 2024).

According to previous research findings, incorporating Islamic values into the P5 program is critical to balancing learning (Afifah, 2023). Islamic education teachers play a critical role in connecting the project to religious and moral concepts (Nuryana et al., 2022). P5 teaches students about Islamic values such as environmental care and social responsibility, as well as the obligation to protect nature and the role of caliphs (Italiana & Hafsari, 2023). This ensures that religious and moral aspects continue to be present in students' learning in a broader and multidisciplinary manner (Rahmat, 2021).

This research is urgent due to the complexity and importance of incorporating Islamic education values into the P5 program in the Merdeka Belajar Curriculum (Rohmah, 2019). The ever-changing times necessitate a constantly adjusted and improved approach in order to have the greatest positive impact on the educational profile of Indonesian students (Dwi et al., 2023). In this context, in-depth and critical research into the debates, gaps, and urgency of integration is critical to ensuring the future evolution of inclusive and competitive education (Yuliawanti, 2021).

This research is necessary to investigate in depth to explore the integration of Islamic education values into the P5 program in order to ensure that the set objectives are fully met (Junaidi et al., 2023). In addition, the research also needs to pay attention to identifying the inhibiting and supporting factors that influence the implementation of this program (Astuti, 2023). With a better understanding of these dynamics, the findings of this research can be used to develop more complex and effective strategies for designing and implementing education programs that are not only inclusive but also highly competitive in the future (Herawati, 2016).

METHODS

This research employed a descriptive qualitative research method with a case study approach to investigate the internalization of Islamic religious values in the Pancasila Student Profile Strengthening Project at SMA Negeri 1 Gedangan, Sidoarjo Regency (Prakoso, 2021). This method was used to investigate Islamic religious values in the Pancasila Student Profile Strengthening Project, as well as efforts to internalize and apply these values in the school setting (O. R. Hidayat, 2022). The case study approach may provide insight into how eleventh-grade odd-semester students at SMA Negeri 1 Gedangan internalize these values, as well as the implications for the future development of the Pancasila Student Profile Strengthening Project (P5) (Ridlo, 2023).

The research data were obtained through observation and interviews with various informants, such as the principal, curriculum representative, project assistant teacher, and Islamic religious education teacher (Utami, 2017). Researchers can directly observe how Islamic values are integrated into daily school activities (Abdul Rohim, 2017). Interviews with various stakeholders provided a thorough understanding of their perspectives on the project and how they influenced learners' understanding of the values (Rahayu, 2009).

The data analysis was performed using the Miles and Huberman analytical method of data reduction, data display, and conclusion drawing (Miles, Matthew B and Huberman, 1994). This method is useful for identifying patterns and important findings in complex qualitative data (Miles and Huberman, 1992). It enabled the researcher to create a comprehensive picture of the project's internalization of Islamic religious values (O. R. Hidayat, 2022).

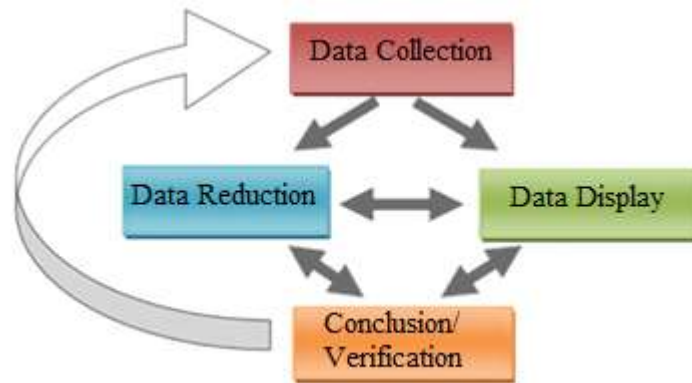


Figure 1.
Miles & Huberman's Data Analysis

Data was collected in a structured and documented manner using research instruments such as observation sheets, writing instruments, audio recordings, and cameras (H. Kurniawan, 2021). The use of technology, such as smartphone recorders and cameras, made it easier for the researchers to record relevant visual and audio information, which will later support the analysis and interpretation of in-depth data (Ardiansyah et al., 2023).

RESEARCH RESULTS

Local wisdom can take many forms in community life, including cultural aspects like beliefs, customs, norms, values, customary laws, and various special regulations (Budi Setyaningrum, 2018). Forms of local wisdom can be found in social life, such as ancient books, mottos, advice, fairy tales, proverbs, or songs (Fallis, 2017). This local wisdom will eventually manifest as a traditional culture, as reflected in the norms or values that apply to a specific group of people (Kadir et al., 2021).

"At SMA Negeri 1 Gedangan, we believe that recognizing and appreciating local culture is an important cornerstone of our school's vision and mission. Understanding the richness of local culture is not just additional learning but an integral part of the education we provide. We believe that by introducing local culture to our students, we can help them build a sense of pride in their own local identity and inspire them to contribute to preserving and developing cultural heritage for the future."

As stated in the above interview with Mr. Panoyo, the Principal of SMA Negeri 1 Gedangan, the Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 1 Gedangan is a local wisdom-based learning known as local excellence (local genius) (Suartha et al., 2021). The Local Wisdom Project in P5 activities is intended as a concrete effort to recognize, preserve, and develop a region's local cuisine for students as the nation's next generation and successors (Firdaus et al., 2023).

The project at SMA 1 Gedangan, Sidoarjo Regency, focuses on the theme of local wisdom and involves the modification of kupang and milkfish-based processed food. It is an initiative that combines aspects of local wisdom and culinary creativity (Lingga, 2019). Through this project, high school students will learn and develop traditional methods of processing local food ingredients, such as kupang and milkfish, with a touch of modification to add value in terms of taste, presentation, and nutritional value (Mu'adz, 2019). Kupang and milkfish, as the main ingredients, have a high economic and cultural value in the region (Agustin, 2021; Medya Ayunda Fitr et al., 2023). Students can explore innovative potential to increase the market value of local products by learning new techniques for processing kupang and milkfish (Marwanti, 2020).



Figure 2.
Kupang Crackers & Grilled Milkfish Cake (Otak-otak Bandeng) as the Products of the P5 Program

The kupang and milkfish modification project at SMA 1 Gedangan in Sidoarjo also serves as a platform for a better understanding of food sustainability (Siregar, 2023). The project encourages students to understand the importance of preserving the diversity of food resources in their environment by incorporating

abundant local ingredients (Indrianeu et al., 2022). Furthermore, this food processing modification encourages the use of local ingredients in an effort to reduce reliance on imported ingredients, thereby supporting local economic sustainability (Feryanto et al., 2022). Through the process of developing this project, students can see the potential and benefits of creativity in promoting local wisdom and raising awareness about the importance of preserving the sustainability of food resources and culinary culture in their community (Pujiati et al., 2022).



Figure 3.
Kupang Processed Products Packaging Label

The integration of Islamic education values into the P5 Program is critical in developing students with noble character and good personalities in accordance with Islamic teachings (Saputra, 2022). The table below depicts the various aspects of Islamic education integrated into the P5 Program, as well as their impact on the formation of students' attitudes and behaviours in everyday life.

Table 1.
Results of Integration of Islamic Education Values in the P5 Program

No.	P5 Activity Aspects	Islamic Education Values	Integration Results
1.	Respecting local cultural wisdom in Sidoarjo	Knowing and respecting the surrounding ethnicities and cultures in QS. al-Hujurat verse 13	An understanding of the importance of respecting and understanding local culture as an implementation of religious values.
2.	Recognizing and developing the local cuisine of Sidoarjo	<i>Hifdz al-Maal</i> (culture as common property) in	Development of local cuisine as an effort to preserve regional wealth

		accordance with <i>Maqashid ash-Shari'ah</i>	or resources by upholding Sharia values.
3.	Processing speciality seafood made from Kupang and milkfish in a halal manner	The command to eat halal food in QS. al-Baqarah verse 168	Application of halal principles in food processing made from regional seafood.
4.	Entrepreneurial planning for the modification of speciality food products of Sidoarjo based on Kupang and milkfish	Encouragement of halal product certification by Law number 33 of 2014 concerning Halal Product Guarantee	Integration between local product innovation and halal requirements in Islamic law.
5.	Halal transaction process in Islam	The command of halal trade and the prohibition of usury in accordance with QS. al-Baqarah verse 275	Understanding of halal principles in business transactions according to Islamic teachings.
6.	Profit sharing from sales activities	The concept of cooperation in Islam in the form of <i>Shirkah Mufawadah</i>	Application of the principle of cooperation inequitable profit sharing based on Sharia principles.

Table 1 shows that the first aspect emphasize the importance of recognizing and respecting the surrounding ethnicities and cultures, as emphasized in QS. al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” Q.S. al-Hujurat: 13 (Kemenag, 2019)

Mutual respect for local culture is consistent with Islamic religious values, including the principle of respect for diversity outlined in the Qur'an Surah al-Hujurat verse 13 (Aisah & Khusni Albar, 2021). This verse teaches students to respect cultural and ethnic differences as part of Allah's creation (Shofwan & Munib, 2023). This reflects Islamic teachings, which emphasize tolerance and respect for differences as part of Allah's wisdom.

Students at SMA Negeri 1 Gedangan can recognize and respect different ethnicities and cultures by participating in Pancasila Student Profile Strengthening Project (P5) activities in local communities in Sidoarjo Regency (Maulana, 2018). This is noticeable when students visit traditional villages to learn about local wisdom, such as regional culture and speciality foods (Yudiantini, 2016). Such experiences allow students to broaden their understanding of cultural diversity and appreciate its wealth in accordance with Islamic teachings found in the Qur'an (Supriatna, 2019).

The second aspect in Table 1 demonstrates the principle of *hifdz al-maal*, or common property protection, as defined in the *Maqashid ash-Shari'ah* concept (Azizah et al., 2020). The development of local cuisine by SMA Negeri 1 Gedangan students is not only a form of cultural heritage preservation but also a form of fulfilling Sharia principles that emphasize the importance of maintaining and making good use of common property in the form of marine resources in Sidoarjo Regency (Maheran et al., 2022). This finding is consistent with Sharia's goal of preserving the commonwealth and promoting common welfare (Ali et al., 2022).

This statement is consistent with what the Vice Principal of the curriculum of SMA Negeri 1 Gedangan, Ali Mahfudz, stated:

"Through this project, we aim to preserve the culture, including the local culinary richness in Sidoarjo for our students. We believe that understanding and nurturing local culinary heritage is an important part of a comprehensive education. Through this program, we hope that students can appreciate and understand local cultural values and contribute to preserving them for future generations."

Students at SMA Negeri 1 Gedangan can help preserve their culture in a variety of ways, including local cuisine development (Zulfan et al., 2023). They can study traditional recipes passed down from the community and then arrange events like cooking classes or local culinary festivals (Aldo Irawan et al., 2023). Furthermore, the students can learn about local food items sourced from Sidoarjo Regency's marine resources sustainably by engaging in local ecologically friendly farming or fisheries programs (Supriyo, 2022). Thus, students not only maintain their cultural heritage but also actively fulfil the sharia principle of *hifdz al-maal* by

conserving and utilizing common property in accordance with *Maqashid ash-Shari'ah* (Azizah et al., 2020).

The third aspect of this practice demonstrates the application of the instruction to consume halal food, as defined in QS. al-Baqarah verse 168 (Ilmia & Ridwan, 2023). In Islam, the notion of halal food processing is extremely significant (Nuraini, 2018). The Qur'an specifically describes that only halal food can be consumed, which serves as the foundation for students to process regional seafood while paying attention to halal aspects (Marwanti, 2020).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.” Q.S Al-Baqarah: 168 (Kemenag, 2019)

To ensure that food is produced in conformity with halal principles, ingredients with halal certification must be chosen (C. Kurniawan, 2021; Salam & Makhtum, 2022). This can be accomplished by getting ingredients from reputable sources that have received halal certification from accredited institutes (Aprilia & Priantina, 2022). Furthermore, to avoid contamination during the food preparation process, hygiene and separation of halal and haram materials are required (Haryono, 2023). Special precautions must be taken when processing typical regional seafood such as kupang and milkfish, including ensuring that the basic ingredients and additives used are guaranteed halal, as well as keeping equipment and production areas clean of materials prohibited from use (Triana, 2021).

The description above is consistent with the explanation of SMA Negeri 1 Gedangan students about the processing of local food ingredients:

“When we grilled the milkfish, we constantly paid attention to the ingredients, ensuring that they were halal and met production standards. We also ensured that the equipment and kitchen area were clean.”

The use of halal-compliant production methods and additives, such as avoiding alcohol in the processing process, must be addressed by avoiding the use of alcohol in the processing process (Rahmayosa et al., 2022). Furthermore, all

production activities, including food storage, processing, and handling, must be carried out with care and hygiene (Marwanti, 2020). Thus, the process of producing regional seafood can be carried out in accordance with the concept of *halalan thayyiban* in QS. Al-Baqarah verse 168 ensures that the products produced can be consumed with confidence and trust by Muslim consumers who are increasingly concerned about the halal aspects of food (Ilmia & Ridwan, 2023).

Halal product certification is critical to developing markets and building customer trust in today's business climate, which is increasingly focused on the needs of Muslim consumers (Salam & Makhtum, 2022). The fourth aspect, entrepreneurship, must be focused on halal products that require Islamic-compliant ingredients, manufacturing procedures, and sales (Zikwan & Nahei, 2023). This supports the notion of halal product certification promoted by Law Number 33 of 2014 on Halal Product Guarantee, Article 1 Paragraph 3.

“The Halal Product Process, hereinafter abbreviated as PPH, is a series of activities to ensure the halal value of the product, including the provision of ingredients, processing, storage, packaging, distribution, sale and presentation” (UU RI No. 33 Tahun 2014).

The integration of local product innovation with Islamic law demonstrates SMA Negeri 1 Gedangan's dedication to meeting halal standards in student-led commercial enterprises (Rujiansyah, 2017). This is consistent with the government's efforts to regulate halal products for the benefit of Muslim customers in Indonesia (Rudhy Dwi Chrysnaputra & Wahyoe Pangestoeti, 2021).

The fifth aspect, adopting the principle of halal in economic transactions, is an Islamic teaching established in QS. al-Baqarah verse 275: “Allah hath permitted trade and forbidden usury.” Islam preaches the need to adhere to halal requirements in every aspect of life, including trade and business (Evi Kurnia et al., 2023). Understanding and following this principle allows students to ensure that all of their transactions are within permissible boundaries and do not break solid Islamic economic principles (Itang, 2014).

The sixth aspect provides the concept of *Shirkah Mufawadah*, or cooperation in Islam, as the foundation for the principle of fair profit sharing

(Hafeez, 2016). Islam emphasizes cooperation and fair profit sharing (Taufiqurrahman, 2023). *Shirkah Mufawadah* is a type of partnership or economic collaboration in which the participants share capital, work, risks, obligations, and profits in a balanced and equitable manner (Sadique, 2016). In the context of this project, students can implement this concept by effectively collaborating in project teams (Akhmadi, 2023).

According to Mustain Salim, supervising teacher and PAI teacher at SMA Negeri 1 Gedangan:

" The Sidoarjo Local Culinary P5 Program introduces not only culinary skills but also the notion of shirkah in Islam. Through this project, we teach students how to apply shirkah, the Islamic concept of collaboration, to preserve local culinary traditions."

This research discovered an extensive integration of Islamic Education values and local wisdom development at SMA Negeri 1 Gedangan through the Pancasila Student Profile Strengthening Project (P5) (Husni et al., 2023). This finding demonstrates the school's dedication to promoting, recognizing, and respecting local wisdom as an essential component of comprehensive education (Lingga, 2019). By combining religious values like respect for local culture and the concept of halalness in Islam with local culinary development, students are not only encouraged to preserve cultural heritage but also to enhance their religious and cultural identity holistically (Maulana, 2018).

Furthermore, the findings of this study indicate that the P5 Program prioritizes food sustainability and the local economy in addition to the culinary aspect (Rudhy Dwi Chrysnaputra & Wahyoe Pangestoeti, 2021). Students learn not just traditional food processing techniques by modifying kupang and milkfish dishes but also the importance of preserving the diversity of food resources in their environment (Salim, 2023). The project contributes significantly to the local economy and raises awareness of resource sustainability by promoting the use of local ingredients and Islamic economic concepts such as halal product certification (Itang, 2014).

The findings also confirm that the P5 Program extends beyond classroom learning activities and includes active participation in local communities (Abdillah et al., 2023). Through visits to traditional villages, including MSMEs (Micro Small Medium Enterprises), and participation in cultural activities, learners can increase their awareness of the cultural variety and widen their horizons on local wisdom (Khasanah, 2023; Yudiantini, 2016). Thus, the initiative is about more than just improving culinary capacities; it is also about instilling strong social and cultural awareness in students, training them to become change agents who contribute to the preservation and development of cultural heritage in the future (Syaiful, 2023).

DISCUSSION

According to the previous description, the novelty of this research emphasizes the need to integrate Islamic education values with student character development (Taulabi, 2017). Focusing on SMA Negeri 1 Gedangan, Sidoarjo Regency, this research offers an important addition to understanding Islamic education strategies for strengthening Pancasila values at the senior high school level (Darmanto, 2023). This research employs a multidisciplinary approach to extend insights into holistic and inclusive character education practices (Rahman & Ma'ruf, 2022).

This research and previous studies are similar in that they both aim to strengthen the Pancasila Student Profile through a specific approach in the context of Islamic education (Asiati & Hasanah, 2022). This research, as well as previous research on MTs Negeri Samarinda, SMP Negeri 2 Sukoharjo, MI Ikhlasiyah Palembang, and SMKN 3 Malang, share the goal of integrating Islamic education values with student character development (Afi Afani, 2023; Arina Hidayati et al., 2024; Athika Nur Azizah, M. Fahmi Hidayatullah, 2023; Rahmaniah, 2023). They also attempt to assess the effectiveness of specific programs or activities in accomplishing these objectives (Ananda & Rafida, 2017). It demonstrates that the research on the implementation of Islamic values in the context of Pancasila education is an important topic in Indonesian education (Rahmaniah, 2023).

The difference between this research and previous research lies in the approach and focus of the research (Rohmatika, 2019; Salmaa, 2022). This research highlights the multidisciplinary approach to strengthening the Pancasila Student Profile. On the other hand, previous research tended to focus more on the implementation of Islamic education values in the P5 program or specific learning activities (Afi Afani, 2023). Furthermore, this research focused on SMA Negeri 1 Gedangan, Sidoarjo Regency. In contrast, previous research looked at various types of schools, including Islamic junior high schools, state junior high schools, and Islamic elementary schools. The other research was also conducted at different locations, including Samarinda, Sukoharjo, Palembang, and Malang (Sri Ismayani, 2019). Thus, despite having similar goals, the two research offer distinct viewpoints on how to comprehend and enhance the character education of students by incorporating Islamic values into Pancasila education (Husni et al., 2023).

Students at SMA Negeri 1 Gedangan have the chance to actively participate in the development of local wisdom through the P5 Program, particularly when it comes to the advancement of local cuisine (Suteja & Wahyuningsih, 2019). Constructivist learning, in Piaget's view, happens when people actively participate in the learning process and create new knowledge from their own experiences (Piaget et al., 2014). In addition to learning about local wisdom, students gain a deeper understanding of food processing and resource sustainability through hands-on experience with local food ingredients and food processing modification techniques (Marwanti, 2020).

Moreover, observation, imitation, and reinforcement are critical components of learning, according to Albert Bandura's social learning theory (Bandura, 1977). Within the P5 Program, students gain knowledge not only from firsthand experience but also from interactions with local communities, which includes MSMEs (Micro, Small, and Medium Enterprises) and observations of modified food processing methods (Ernawati et al., 2022). They can use the knowledge they have gained from local culinary development to observe traditional methods of processing local food ingredients (Suteja & Wahyuningsih, 2019). With

positive reinforcement, such as appreciation for their creativity in modifying food preparations, learners are incentivized to continue developing their skills in utilizing local wisdom (Sri Ismayani, 2019).

According to Lev Vygotsky's social learning theory, social interaction plays a crucial part in learning. Students can engage in knowledge and experience exchange with community members by taking part in local community activities, such as field trips to MSMEs and traditional villages (Khasanah, 2023; Lev & Piaget, 2017). Vygotsky's Zone of Proximal Development (ZPD) theory demonstrates how students can advance their learning with the assistance of teachers or other individuals with more experience (Hannigan, 2020). Students can increase their knowledge and proficiency in local culinary development by engaging with local experts and culinary practitioners (Pujiati et al., 2022).

The project goal achievement is evident in the way that SMA Negeri 1 Gedangan's P5 program incorporates Islamic Education values (Sri Ismayani, 2019). As stated in QS. al-Hujurat verse 13, students have been able to identify and honour the local wisdom of the Sidoarjo culture. They actively participate in activities that deepen their understanding of cultural diversity, in addition to learning about the various ethnicities and cultures that surround them (Shofwan & Munib, 2023). Students receive practical experience that deepens their understanding of local wisdom and allows them to recognize its richness through visits to traditional villages and involvement in local cultural events (Zulkarnaen et al., 2023).

Through modified kupang and milkfish processing activities, the program has also been successful in introducing students to key Islamic concepts, such as *hifdz al-maal* and the principle of halal in food processing (M. Irkham Firdaus et al., 2023). Students learn about religious values and put them into practice by taking into account halal aspects when preparing local seafood (Harjaya & Idawati, 2022). By creating regional cuisine that adheres to Islamic law, they not only satisfy the demands of a market that is growing more and more concerned with the halal aspect of products, but they also strengthen their religious and cultural identity in its

entirety (Salam & Makhtum, 2022). Therefore, in order to meet comprehensive and long-term learning objectives, this project is successfully integrating Islamic education values with P5 activities (Rifa'i & Nugraha, 2019).

Several factors can hinder the integration of Islamic Education values in the Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 1 Gedangan (Astuti, 2023). One of them is the challenge of fully comprehending and putting religious values into practice. There might still be misconceptions about some aspects of Islamic teachings among students and educators, despite efforts to incorporate them into practices like keeping food halal and honouring local wisdom (Kuswanjono, 2021). A lack of understanding of Islamic principles can be a barrier to the optimal implementation of the integration of religious values in the project (Listiani & Rachmawati, 2022).

Furthermore, the project's integration of Islamic education values may be impacted by social and cultural environmental factors (Sarif et al., 2023). The school environment, local community, and other external factors may have different views or interests towards how religious values should be implemented in the context of local wisdom and culinary development (Abdillah et al., 2023). Differing opinions or opposition to the inclusion of religious principles in these kinds of projects can be a major obstacle, impeding efforts to meet the overall objectives of the project (Latif et al., 2023). Thus, to achieve successful and long-lasting integration of Islamic Education values in the P5 Program, handling conflicts or disagreements that may arise needs to be carefully considered (Hendrik, 2021; Zuhdi, 2018).

The Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 1 Gedangan incorporates Islamic education values in support of a number of factors (Saputra, 2022). One of them is the commitment of communities and educational institutions to incorporating, comprehending, and valuing local wisdom as a crucial component of all-encompassing education (T. Hidayat et al., 2022). Students have the chance to learn about and put religious principles into practice in the context of local wisdom and culinary advancement, all with the encouraging support of the

school (Christianto & Evi Muafiah, 2021). This creates a conducive environment for learners to understand and apply Islamic teachings in their daily activities, strengthening their religious and cultural identity holistically (Aulia Dini Hanipah et al., 2022).

Furthermore, awareness of the importance of local food and economic sustainability contributes to the project's integration of Islamic education values (Siregar, 2023). Students are not only invited to understand religious values, but also to contribute to the development and welfare of local communities by combining local culinary development with aspects of food and economic sustainability (Zuhdi, 2018). Through the modification of kupang and milkfish, students are invited to consider how the use of local ingredients and Islamic economic principles, such as halal product certification, can benefit the local economy and raise awareness of resource sustainability (Moerad et al., 2023; Triana, 2021; UURI No. 33 Tahun 2014; Zikwan & Nahei, 2023). Thus, integrating Islamic education values is not only part of classroom learning but also an experience that prepares students to be the agents of change who contribute to society's sustainability and well-being (Syaiful, 2023).

In designing and implementing an inclusive and competitive education program in the future, it is critical to consider the previously mentioned inhibiting and supporting factors (Astuti, 2023). One of the most effective solutions is to actively engage stakeholders such as students, teachers, parents, local communities, and religious leaders (Santika, 2021). By involving all relevant parties, it will be easier to create a supportive environment for the integration of Islamic Education values into educational programs, as well as address any potential conflicts or differences of opinion (Putri, 2015).

Furthermore, it is critical to create a curriculum that aligns religious values with current needs and global competency standards (Dewi et al., 2018). This includes ensuring that the curriculum addresses issues of sustainability, social justice, and entrepreneurship that are consistent with Islamic principles (Eni Haryani Bahri, 2022). As a result, students will have the necessary knowledge and

skills to compete in an increasingly complex and diverse world (Nabilah & Nana, 2020).

Furthermore, understanding the importance of local food and economic sustainability contributes to the integration of Islamic Education ideals in this initiative (Andriani & Hidayat, 2023). By incorporating business and government into the learning process, students will gain practical experience and opportunities to acquire skills that match the demands of the job market (Lubis et al., 2023). Furthermore, these collaborations can help to adopt Islamic economic concepts in company and local economic growth (Judijanto et al., 2024). In this way, education programs can become more relevant and have a tangible impact on both learners and society as a whole (Sri Ismayani, 2019).

Although this study provides valuable insights into the integration of Islamic Education values in the Strengthening the Pancasila Students Profile (P5) project at SMA Negeri 1 Gedangan, it has some limitations that need to be acknowledged (Kesehatan et al., 2012). First, this research is limited to a single educational institution in a specific geographical area, namely SMA Negeri 1 Gedangan. This suggests that the findings may not be broadly transferable to various educational situations (Hadiwijaya et al., 2014). This limitation raises questions regarding the extent to which the results found can be considered an accurate representation of the integration of Islamic Education values in similar projects in various other school settings in Indonesia (Sholihah, 2021).

A recommendation to overcome this limitation is to conduct a cross-school or multi-case study involving a wider and more diverse number of educational institutions (Hasiara, 2018). This way, the data acquired will better represent a broader range of educational experiences and practices, allowing for more robust and relevant generalizations (Santi, 2013). Furthermore, further research could take a mixed approach to acquire a more comprehensive knowledge of how the integration of Islamic Education values in P5 programs affects learners (Cortini, 2014). This approach will provide insight into the dynamics of local wisdom and religion-based educational interventions in a broader context (Sri Ismayani, 2019).

CONCLUSION AND SUGGESTION

The incorporation of Islamic Education values into the Pancasila Learners Profile Strengthening Project (P5) at SMA Negeri 1 Gedangan has significantly improved student character and broadened awareness of holistic and inclusive character education. However, various elements can become obstacles, such as difficulties in fully understanding and implementing religious values and variations in social and cultural perspectives. To address these challenges, stakeholders such as researchers, teachers, and schools must work together.

Recommendations include performing a larger and more diverse cross-school study to improve generalizability, as well as designing a curriculum that matches religious values with current demands and global competency standards. Furthermore, increasing collaborations between schools, corporations, and government agencies is a vital step in designing inclusive and competitive education programs that will enable students to become agents of change and contribute to society's sustainability and well-being.

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