

INTEGRATION OF MULTICULTURAL ISLAMIC EDUCATION IN THE PANCASILA STUDENT PROFILE STRENGTHENING PROJECT ACTIVITIES AT STATE HIGH SCHOOL 1 PURWOSARI

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Abstract

Integration of multicultural Islamic education through the Pancasila student profile strengthening project activities for students in schools aims to find out how the implementation of P5 is at SMA Negeri 1 Purwosari, and to find out how the integration of multicultural Islamic education in P5 activities. In this study, the researcher applied a descriptive qualitative approach, where the descriptive approach is interpreted as a formulation of problems that function as a guide to explore or describe the social situation being studied comprehensively, deeply, and thoroughly. The results show that the implementation of P5 at SMA Negeri 1 Purwosari is carried out through project-based learning with themes such as local wisdom, global diversity, sustainable lifestyle, entrepreneurship, and the voice of democracy. The challenges include time constraints, lack of resources, and differences in student understanding. SMA Negeri 1 Purwosari forms the multicultural character of students through various P5 themes and multicultural Islamic education activities, such as interfaith discussions, visits to places of worship, and social projects where all students are treated without distinguishing gender, ethnicity, or religion. This activity is expected to form the superior character of SMA Negeri 1 Purwosari students.

Keywords: Islamic Education, Multicultural, Pancasila learning profile

Abstrak

Integrasi pendidikan Islam multikultural melalui kegiatan proyek penguatan profil pelajar Pancasila pada peserta didik di sekolah yang bertujuan untuk mengetahui bagaimana pelaksanaan P5 di SMA Negeri 1 Purwosari, dan untuk mengetahui bagaimana integrasi pendidikan Islam multikultural dalam kegiatan P5. Dalam penelitian ini, peneliti menerapkan pendekatan kualitatif deskriptif, di mana pendekatan deskriptif dimaknai sebagai perumusan masalah yang berfungsi sebagai panduan untuk menggali atau menggambarkan situasi sosial yang diteliti secara komprehensif, mendalam, dan menyeluruh. Hasil menunjukkan bahwa pelaksanaan P5 di SMA Negeri 1 Purwosari dilakukan melalui pembelajaran berbasis proyek dengan tema-tema seperti kearifan lokal, kebhinekaan global, gaya hidup berkelanjutan, kewirausahaan, dan suara demokrasi. Tantangannya meliputi Keterbatasan waktu, minimnya sumber daya dan perbedaan pemahaman peserta didik. SMA Negeri 1 Purwosari membentuk karakter multikultural peserta didik melalui berbagai tema P5 dan kegiatan pendidikan Islam multikultural, seperti diskusi lintas agama, kunjungan ke tempat ibadah dan proyek sosial

titik semua peserta didik diperlakukan secara tanpa membedakan jenis kelamin, suku, agama. Kegiatan ini diharapkan membentuk karakter unggul peserta didik SMA Negeri 1 Purwosari.

Kata kunci: Pendidikan Islam, Multikultural, Profil pelajar pancasila

INTRODUCTION

Multicultural education in Indonesia is based on Pancasila, which is considered the best foundation for dealing with pluralism. Although Indonesia is composed of various diversities, each region has a historical background that influences how multicultural education is applied (Dalimunthe, 2023; Dannur, 2024; Widodo et al., 2022). This background provides its color in the implementation of multicultural education in various regions of Indonesia. The development of education based on local wisdom can be a form of multicultural education integration. However, this approach often focuses only on equipping learners with an awareness of their own ethnic culture. In fact, "the goal of multicultural education is to prepare students with the necessary knowledge, attitudes, and skills in dealing with their ethnic culture, national culture, as well as other ethnic cultures." Education that only emphasizes the development of this kind of cultural awareness is still at the level of "*soft multiculturalism*", which is a superficial multicultural awareness that has not touched a deep understanding of broader diversity (Haikal & Abdurrahman, 2023; Surbakti et al., 2024).

Pancasila, as the foundation of the Indonesian state, has a very important role in shaping national identity and strengthening unity in the midst of diversity. Strengthening the Pancasila Student Profile at SMA Negeri 1 Purwosari aims to form the character of students who have a deep understanding of Pancasila values, such as cooperation, social justice, democracy, and unity. However, in the context of multicultural education, the right approach is needed to integrate Pancasila values with respect for the differences in cultural backgrounds of students. SMA Negeri 1 Purwosari is a high school that is included as a favorite school. The students are individuals who have a high intellectual level but are economically limited, and they are selected through various rigorous stages, such as administrative selection, academic tests, psychological tests, interviews with students and parents, and home visits. Students at this school come from very diverse cultural and ethnic backgrounds. Based on data for 2024, there are 1,270 new students, with 424 male students and 846 female students. Students come from several local villages, and some are even extraordinarily disappointed; this diversity is certainly a challenge in the implementation of multicultural education at the school. SMA Negeri 1 Purwosari also integrates a multicultural approach in its curriculum and activities. The curriculum is designed to include content that reflects different aspects of cultural and ethnic diversity. One example is the implementation of the Pancasila Student Profile Strengthening Project (P5) in the curriculum. In this way, students not only gain academic knowledge but also become more sensitive to the reality of existing diversity.

The integration of multicultural values in education in the school environment is a strategic step in shaping an inclusive, tolerant, and competitive future generation. SMA

Negeri 1 Purwosari shows a real commitment to providing education that is not only oriented to academic achievement, but also to the formation of a strong national character. Through the implementation of the Independent Curriculum, especially in the Pancasila Student Profile Strengthening Project (P5) activities, schools can answer the challenges of diversity and social complexity faced by the young generation of Indonesia. P5 is a concrete forum to reflect on the noble values of the nation, such as cooperation, global diversity, and independence, in an actual and applicable context. Multicultural Islamic education has an important role in supporting the success of P5 activities, because both have the same basic values, namely respecting differences and forming a character that upholds tolerance. Islam, as a religion of *rahmatan lil alamin*, teaches the importance of coexistence in peace, respecting differences, and helping each other among fellow humans. When these values are internalized in the education system, especially in P5 activities, the process of forming students' character becomes more complete and holistic. Values in Islamic education, such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *i'tidal* (justice), are very relevant to be used as a basis for fostering interaction between students from different backgrounds.

In the context of implementation at SMA Negeri 1 Purwosari, P5 activities can be designed to raise themes of cultural and religious diversity with a collaborative approach involving the entire academic community. For example, learners can engage in a documentary filmmaking project about local cultural diversity, create reflective papers about the experience of interacting with friends from different backgrounds, or hold cross-faith and cultural discussions facilitated by Islamic Religious Education teachers. This kind of activity not only strengthens cross-cultural understanding but also fosters an empathetic attitude and respects differences in real life. Moreover, a multicultural approach to Islamic education helps to break stereotypes and prejudices that still often arise in social interactions, both in the school environment and in the wider community. By instilling inclusive Islamic values from an early age through learning and real projects, students will grow into individuals who have high social sensitivity and are able to contribute positively to creating a harmonious society. They will not only recognize the differences, but also be able to make them a force in building a solid and productive social network.

The Independent Curriculum provides flexibility for schools to design learning that is contextual and in accordance with the needs of students. In this case, the integration of multicultural Islamic education in P5 activities is a promising form of innovation. Learning is no longer purely dogmatic or textual, but dialogical and reflective, which encourages students to think critically, act creatively, and build social awareness. Teachers have a central role in directing this activity so that it is not only a routine, but also a process of internalizing values that shape students' character and identity. In addition, P5 activities based on multicultural and Islamic values can also involve the community and parents. Community involvement in school activities is a valuable social capital in strengthening an inclusive education ecosystem. When students see that the

values they learn in school are also applied in their social environment, there will be a continuous strengthening of character. For example, in the P5 project with the theme of cooperation or tolerance between religious communities, schools can collaborate with community leaders, religious organizations, or local social institutions.

Furthermore, it is important to realize that multicultural Islamic education is not just a pedagogical approach, but also a cultural strategy that shapes students' perspectives on the world. In today's challenging global era, the ability to think across cultures, interact with diverse social groups, and uphold human values is a much-needed competency. P5 activities can be a vehicle to train and hone these competencies through learning experiences that touch cognitive, affective, and psychomotor aspects at the same time. Through this activity, students learn to appreciate differences as a reality of life, not as a threat. They are also guided to understand that diversity is not an obstacle to achieving common goals, but a wealth that must be taken care of with an open and empathetic attitude. Multicultural Islamic education provides a spiritual and moral foundation so that students do not get caught up in exclusivism or narrow fanaticism. Instead, they are invited to develop an inclusive attitude based on the values of social justice and universal compassion.

SMA Negeri 1 Purwosari, through the implementation of a progressive and value-based curriculum, has great potential to become a model school that succeeds in building social harmony through education. By utilizing the spaces available in P5 activities and combining them with the values of multicultural Islamic education, this school can create a learning ecosystem that supports the growth of superior and dignified students' character. These values will not only be a personal provision for students in their daily lives, but also become social capital that they will bring when they enter the wider community. In the long term, multicultural Islamic education integrated into P5 activities can strengthen the social resilience of the Indonesian nation. When schools are able to produce graduates who are not only intellectually intelligent but also socially and spiritually mature, then their existence will be an asset to the nation in building a just and inclusive civilization. This effort is also a form of real contribution to the world of education in strengthening social cohesion in the potential disintegration due to ethnic, religious, and cultural differences.

Thus, the strategy of integrating multicultural Islamic education in P5 activities is not a mere experimental approach, but an urgent need in creating a generation of students who are competitive and national. SMA Negeri 1 Purwosari has taken progressive steps by making education an arena for transformative, dialogical, and reflective character formation. This is the new face of education that is able to embrace diversity as a force to achieve a more harmonious and civilized future. If the implementation of multicultural Islamic education through P5 is carried out consistently, systematically, and involves all elements of the school, then the transformation of students' character will become more meaningful. The formation of Pancasila students is not only a slogan, but a reality that is reflected in the daily behavior of students. They will grow up to be agents of social change

who are not only insightful but also have sensitivity and concern for the surrounding environment. In this way, education is not only a process of knowledge transfer, but a process of forming a whole human being who can coexist peacefully in a pluralistic global society.

METHOD

In this study, the approach used is a qualitative descriptive approach, which aims to describe and understand in depth the social phenomenon being studied. This approach was chosen because it was able to explain the meaning, experience, and views of the research subjects in the original context. The meaning of the descriptive approach itself, as stated by Mulyadi, (2012), is a formulation of problems that guides researchers to explore or photograph social situations in a comprehensive, broad, and deep way. This approach aims not only to describe what appears on the surface but also to explore the meaning and relationships between the various social aspects that exist in real life. Researchers observe social situations and describe as many realities as possible found in the field to present them as they are. The aspects observed include space, objects, actions, functions, events, time, actors, goals, and feelings of the actor.

The method used in this study is a descriptive qualitative study, which allows researchers to conduct an in-depth exploration of the phenomenon being studied, without manipulating the existing variables. The main focus of this study is to explore the meaning, values, and dynamics that occur in the field based on the perception and understanding of the research subject. Research subjects are determined purposively, i.e., deliberately chosen with the consideration that they have knowledge, experience, or direct involvement with the phenomenon being studied. Subjects can consist of teachers, students, principals, or other relevant parties, depending on the focus of the research. In this case, the subject was chosen because it was considered to be able to provide rich and relevant data to answer the focus of the research problem.

The data collection technique in this study uses several methods, namely:

1. In-depth interviews are conducted to extract information directly from the research subjects regarding their experiences, views, and meanings of the phenomenon that occurs. This technique allows for flexible two-way interaction, allowing researchers to develop questions according to the subject's responses.
2. Participatory observation, in which researchers engage directly in the social situations being studied to observe behaviors, interactions, and dynamics that occur naturally. Observations are made either openly or covertly, depending on the context of the field.
3. Documentation studies, which are data collection through written documents, such as activity reports, school archives, photos, videos, evaluation results, and learning products related to the focus of the research. Documentation is

used as a complement to reinforce and validate the results of interviews and observations.

The data collected is in the form of words, images, writings, and interview results, which are then combined in the form of narratives and interpretations to build a complete understanding of the phenomenon being studied.

The data analysis technique in this study uses an interactive analysis model from Miles and Huberman, which consists of three stages, namely:

1. Data reduction is the process of simplifying, selecting, focusing, and organizing raw data from the field into a more understandable form. Reduction is done by filtering data that is relevant to the focus of the research.
2. Data presentation is done in the form of a matrix, narrative, or chart to make the data easier to read and analyze further. The presentation of data aims to make it easier to draw conclusions by looking at the patterns that appear.
3. Conclusion drawing and verification, which is the final stage where the researcher formulates the meaning of the data that has been analyzed to answer the focus of the research. Verification is carried out repeatedly by comparing data from various sources, triangulating, and discussing the results with informants or experts to increase the validity of the findings.

To maintain the validity of the data, this study uses the triangulation technique of sources and methods, which involves comparing the results of interviews, observations, and documentation to ensure the consistency and accuracy of the data. In addition, member checking is also carried out, which is to reconfirm the results of data interpretation to the research subjects so that there are no misunderstandings. With this approach and method, it is hoped that the results of the research can provide a comprehensive and in-depth picture of the phenomenon being studied, as well as contribute to the development of theories and practices in the field of education or other social fields in accordance with the research context.

RESULTS AND DISCUSSION

Implementation of P5 at SMA Negeri 1 Purwosari

The Pancasila Student Profile Strengthening Project is a cross-disciplinary learning process that aims to observe and find solutions to problems in the surrounding environment, as well as strengthen the various competencies contained in the Pancasila Student Profile. According to the Ministry of Education and Culture No. 56/M/2022, the Pancasila student profile strengthening project is a project-based co-curricular activity designed to support the achievement of competencies and character formation by the Pancasila student profile. This project was prepared with reference to the Graduate Competency Standards (Cahyono, 2022; Haromain et al., 2023). Efforts to implement P5 at SMA Negeri 1 Purwosari are carried out through project-based learning. The P5 themes that have been implemented include local wisdom, global diversity, sustainable lifestyle,

entrepreneurship, and the voice of democracy. Then the main challenges in the implementation of P5 are the limited time in the implementation of the project, the lack of appropriate resources or teaching materials, and the difference in the level of students' understanding of the project concept. With this P5 activity, SMA Negeri 1 Purwosari hopes that it will have a positive impact on the development and development of superior character of the younger generation, especially SMA Negeri 1 Purwosari students.

Integration of Multicultural Islamic Education Through P5

Islamic education in Indonesia has various noble values that have been proven to survive in various historical situations, namely:

1. **Historical Value.** Islamic education has been able to survive since the colonial period, the Japanese occupation, and after Indonesian independence. His contribution was very great in maintaining the continuity of the nation's life, forming a civilized society, and playing a role in the struggle for independence. Even during the onslaught of Western culture, Islamic education continues to show its resilience and relevance.
2. **Religious values.** In its development, Islamic education continues to maintain and develop religious values as part of the culture of Indonesian society. This education ensures that the spiritual aspect remains an important part of social life.
3. **Moral Values.** Islamic education functions as a center for moral development based on religious teachings. Institutions such as madrassas and Islamic boarding schools not only play a role in academic education, but also act as moral fortresses that are urgently needed by society and the state. With these values, Islamic education remains an important element in maintaining the identity, morality, and sustainability of the Indonesian nation's life. Multicultural can be interpreted as cultural diversity. Etymologically, the term is derived from the words "multi," which means many, diverse, or plural, and "culture," which means culture. However, terminologically, multiculturalism does not only refer to the existence of different types of cultures, but also includes the recognition of the equality and equal status of all these cultures in the public sphere (Ekasari et al., 2021; Elhakim et al., 2023).

This is in accordance with the words of Allah SWT in QS. Al-Hujurat verse 13:

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

"O man, verily We have created you from a male and a female. Then, we made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing".

The above verse explains that diversity was created by Allah SWT, who created humans from a man and a woman, and made them nations and tribes. According to Banks, multicultural education is a set of *beliefs* that emphasizes the importance of recognizing cultural and ethnic diversity. This includes various aspects such as lifestyle, social experiences, individual identity, and educational opportunities available to individuals, groups, and nations. Multicultural education is a concept that strongly upholds human values, because it views all human beings as equal, capable of cooperating, and respecting each other. This diversity includes aspects of ethnicity, ethnicity, race, religion, culture, gender, and perspective. Banks defines multicultural education as:

Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school (Dwilaksono et al., 2020). Islamic education can be interpreted as an effort to guide and teach physical and spiritual skills based on the values contained in Islamic teachings, to form a superior personality by Islamic standards (Durachman et al., 2021).

Multicultural Islamic education is basically an educational concept that integrates multiculturalism as the main vision, with an inclusive, egalitarian, tolerant, moderate, and humanist character. Nevertheless, this education still adheres to spiritual and divine values sourced from the Qur'an and Sunnah (Pabbajah et al., 2021). SMA Negeri 1 Purwosari has several activities carried out in shaping the multicultural character of students. Starting from various themes of P5 activities, namely, local wisdom, global diversity, sustainable lifestyle, entrepreneurship, and the voice of democracy. As well as multicultural Islamic education activities in P5, namely, interfaith and cultural discussions, visits to places of worship to understand the diversity of beliefs, and joint social projects to increase concern for others. Therefore, at SMA Negeri 1 Purwosari, every student is not discriminated against by gender, ethnicity, or race, and all have equal opportunities.

CONCLUSION

The implementation of the Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 1 Purwosari is implemented through a project-based learning approach designed to strengthen the character and national values of students. The main themes raised in the P5 activities include local wisdom, global diversity, sustainable lifestyles, entrepreneurship, and democratic voices. All of these themes aim to shape students into individuals who are not only intellectually capable but also have social sensitivity, adaptability, and awareness of the importance of living in diversity. In practice, SMA Negeri 1 Purwosari also integrates the values of multicultural Islamic education into P5 activities. The implementation is seen through various activities such as interfaith and cultural discussions, visits to places of worship to increase understanding of the diversity of beliefs, and collaborative social projects that foster a sense of empathy and concern for

others. Through this approach, students are invited to recognize and appreciate differences directly, build a tolerant attitude, and uphold the values of justice and equality. The school actively creates a fair and inclusive educational climate, where all students are treated equally without discrimination based on gender, ethnicity, religion, or race. However, in its implementation, schools also face various obstacles, such as limited time in carrying out projects, lack of relevant resources or learning materials, and varying levels of students' understanding of the concept of P5-based projects. These obstacles are challenges in themselves that require strategies and innovations from educators. Nevertheless, P5 activities are still believed to be able to make a positive contribution in shaping and developing the character of students who are superior, inclusive, and ready to compete in the midst of a multicultural global society.

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