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# INTEGRATION OF ARTS LEARNING IN THE PANCASILA STUDENT PROFILE PROJECT AT MADRASAH IBTIDAIYAH MODEL PANYABUNGAN MANDAILING NATAL

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**Abstract**

This study is motivated by the limited empirical analysis of how art learning is integrated into the *Pancasila* Student Profile Strengthening Project (*Proyek Penguatan Profil Pelajar Pancasila*/P5) in elementary schools as a strategy for character education within the *Merdeka* Curriculum. The research aims to describe the integration of art learning into P5 implementation in order to foster key dimensions of the *Pancasila* Student Profile among elementary students. Using a qualitative case study approach, the study involves classroom teachers, art and culture teachers, and fourth- to fifth-grade students at Madrasah Ibtidaiyah Model Panyambungan in Mandailing Natal Regency, with data collected through observation, in-depth interviews, and analysis of project-based art activity documents. The findings indicate that art learning functions as an effective medium for cultivating cooperation, creativity, and critical thinking, as evidenced by activities such as mural drawing, thematic drama, and collaborative music that enhance students' active participation and creative expression in an enjoyable learning environment. The study concludes that integrating art learning into P5 is highly relevant for shaping *Pancasila*


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student character in the digital era and implies the need for systematic teacher training to design more structured, contextual, and character-oriented P5 implementation in elementary schools.

**Keywords**: Arts-Based Learning; *Pancasila* Student Profile Project (P5); Elementary Schools; *Merdeka* Curriculum; Character Education

## INTRODUCTION

The transformation of national education through the implementation of the Independent Curriculum is a strategic effort by the Ministry of Education, Culture, Research, and Technology to prepare a generation of Indonesians who are globally competitive and have Pancasila character (Herdiansyah dkk, 2024). This curriculum emphasizes student-centered, contextual learning and is oriented towards strengthening character and 21st-century competencies (Utami dkk, 2025). One of the key elements is the Pancasila Student Profile Strengthening Project (*Proyek Penguatan Profil Pelajar Pancasila*/P5), which is a concrete vehicle for shaping Indonesian students who are faithful and have noble morals, are globally diverse, work together, are independent, think critically, and are creative (Permendikbudristek No. 5 Tahun 2022) (Yani dkk, 2024).

The urgency of implementing P5 is increasingly evident, as surveys and research indicate declines in character indicators and social empathy among elementary school-aged students (Mustika dkk, 2025). According to the National Report of the Ministry of Education, Culture, Research, and Technology's Education Assessment Center (2020), only about 48% of elementary school students demonstrate collaborative and empathetic behavior in group activities (Endah Widiarti dkk, 2020). This condition is reinforced by the findings of Balitbangdikbud (2023), which stated that more than 60% of elementary school teachers still have difficulty in designing cross-disciplinary project activities that integrate the values of the Pancasila Student Profile into thematic learning (Fatimah dkk, 2023). It indicates that the implementation of P5 is still ceremonial and has not fully developed reflective meaning or real character in students (Mahfud Arif dkk, 2025).

Although many studies on character education have been conducted, research in this field remains relevant and urgently needs to be renewed, as students' social and cultural contexts continue to change (Nafsaka dkk, 2023). The main challenge of character education

in the current era is no longer just forming moral attitudes, but also confronting the influence of digital culture, the flow of globalization, and changes in social values (Cantri Maesak dkk, 2024). The Indonesian Internet Service Providers Association (APJII, 2024) survey found that 96.4% of children aged 7–12 years in Indonesia regularly access the internet, primarily through social media and video platforms (Pradja dkk, 2025). Meanwhile, the Ministry of Communication and Information's report (2023) stated that the average elementary school student spends more than 3 hours per day in cyberspace (Andriani dkk, 2024). This phenomenon has an ambivalent impact: on the one hand, it opens up a vast learning space, but on the other hand, it gives rise to behavioral problems such as digital addiction, decreased social empathy, cyberbullying, and decreased face-to-face communication skills (Sephia dkk, 2025).

In such a situation, character education cannot be taught declaratively or cognitively; it must be internalized through learning experiences that engage students' affective and social domains (Rini Fitria). Character is formed through repeated moral habits and value experiences in meaningful social contexts (Permana dkk, 2025). Therefore, activities such as the Pancasila Student Profile Project (P5) are an ideal means to train students to experience these values directly through collaboration, reflection, and real action in their environment (Simanjuntak, 2024).

However, for P5 to be truly effective and contextual, a learning approach is needed that engages children's emotional, creative, and cultural sides (Yudianita & Pujiati, 2025). It is where the role of arts education becomes very relevant. (Fitriah & Vivian, 2022). Art is not only a vehicle for aesthetic expression but also for character education, developing empathy, creativity, social sensitivity, and appreciation for diversity (Sahuroh dkk, 2024). Alya (2025) in his research stated that arts education is an aesthetic experience that can build imaginative cognition, namely the ability to understand the world through meaningful creative expression. (Alya Luthffiah, 2025). Through art activities, students learn to process feelings, collaborate, communicate, and appreciate their own and others' uniqueness (Ilmi Yunianti & Maknun, 2024).

In addition, UNESCO (2021) emphasized that arts education directly contributes to strengthening 21st-century competencies, especially the 4C skills (creativity, collaboration, critical thinking, communication) (Oktaviani & Setiawati, 2025). It aligns with research findings showing that integrating arts education into thematic learning in elementary schools

can increase students' participation, cooperation, and social awareness (Ridwan Ardi, 2025). In the context of a diverse Indonesia, art also serves as a bridge of diversity, training children to recognize and love local culture while respecting the differences of other cultures (Saputra dkk, 2025).

The integration of arts learning and P5 is an ideal synergy because both share the same goal: to form students who are creative, collaborative, reflective, and have character (Restu dkk, 2025). Art provides a space for students to express Pancasila values concretely through works and aesthetic experiences, while P5 provides direction and meaning to these artistic activities (Pravitasari dkk, 2024). For example, regional culture-based arts projects can foster dimensions of global diversity and cooperation, while simple theater performances can hone creativity, independence, and critical thinking (Ferdiantini dkk, 2023).

Furthermore, integrating art with P5 also serves as a cultural strategy in the digital era (Siti dkk, 2025). As children are increasingly exposed to global popular culture and instant visual content on social media platforms such as TikTok, YouTube, and Instagram, arts education in elementary schools becomes a bulwark that fosters cultural identity and moral sensitivity (Sabila & Safitri, 2025). Through art projects rooted in Pancasila values, students can understand that creativity is not just free expression but a means of building values, harmony, and humanity (Yusuf dkk, 2025).

However, empirical research on the integration of arts and P5 learning models in elementary schools remains very limited. Most studies focus on the general implementation of P5 or on arts learning in isolation. Yet, integrating the two can yield a holistic, humanistic, and contextual learning model that fosters the character of Pancasila students (Lubis dkk, 2024).

Based on this description, this research begins with the central question: What is the form and process of integrating arts learning into the Pancasila Student Profile Project in elementary schools, and what character values can be developed through this integration? This question also serves as the basis for formulating the research problem, which focuses on efforts to integrate aesthetic and moral aspects in project-based learning.

In line with the formulation of the problem, this study aims to describe the model of integrating arts learning with the Pancasila Student Profile Strengthening Project in elementary schools, analyze the character values that emerge from its implementation, and identify supporting and inhibiting factors in the implementation process.

This research is expected to provide theoretical and practical benefits. The results can enrich studies on integrating arts education with Pancasila-based character education, contributing to the development of a holistic learning model within the Independent Curriculum. In practice, this research is expected to inspire teachers and schools to design arts-based project activities that are more meaningful, contextual, and aligned with the values of the Pancasila Student Profile. Thus, basic education serves not only to transfer knowledge but also to foster students who are faithful, creative, cooperative, and cultured amid the challenges of globalization and today's digital disruption.

## METHODS

Researchers use a qualitative approach with a descriptive case study type. (Turale, 2021). This approach was chosen because it allows researchers to gain a deep understanding of the phenomenon of integrating arts learning with the Pancasila Student Profile Strengthening Project (*Proyek Penguatan Profil Pelajar Pancasila*/P5) in the elementary madrasa environment in a natural context (Akbar dkk., 2025). Qualitative research aims to explore the meanings behind human actions, values, and experiences, while case studies examine phenomena in depth within a particular context (Annasthasya dkk, 2025). This approach is considered the most relevant for describing how arts learning in madrasas can be an effective means of instilling Pancasila Student Profile values aligned with the character of madrasa students (Sholikin & Prasetyo, 2023).

This research was conducted at Islamic Elementary School (*Madrasah Ibtidaiyah*/MI) Model Panyambungan in Mandailing Natal Regency, North Sumatra. This school was selected purposively because it is one of the pilot schools that has implemented the Independent Curriculum while integrating Islamic values into its learning activities and character-building projects. Furthermore, MI Model Panyabungan actively implements the Pancasila and *Rahmatan lil 'Alamin* (P5RA) Student Profile Strengthening Project (*Proyek Penguatan Profil Pelajar Pancasila dan Pelajar Rahmatan lil 'Alamin*/P5RA), based on local arts and culture, making it an ideal context for examining this research theme.

This research was conducted for three months, namely February–April 2025, coinciding with the implementation of the project themed "Local Wisdom and Islamic Values in Regional Arts and Culture". The research subjects included class teachers, arts and crafts (SBdP) teachers, and fourth- and fifth-grade students who were actively involved in

planning and implementing the art project. In addition, the madrasah principal and students' parents served as supporting informants to enrich perspectives on the impact of art learning on character and spirituality. The object of this research includes the form and process of integrating art learning with the Pancasila Student Profile project in madrasas, which focused on three main aspects: (1) teacher strategies in linking art competencies with the values of the Pancasila Student Profile and Islamic values, (2) the learning process and student activities during the implementation of the art project, and (3) the results of character strengthening such as cooperation, creativity, and noble character that are evident in student behavior and work.

Data were collected through three main techniques: participant observation, in-depth interviews, and documentation (Rutakumwa dkk, 2020). First, participatory observation was conducted during the art project activities to examine the learning process, student-student and student-teacher interactions, teacher involvement, and the expression of Pancasila Student Profile values in the art activities. Second, in-depth interviews were conducted with teachers and several students to explore their understanding of the activity's objectives, learning experiences, values acquired, and challenges encountered during the project's implementation. Third, documentation includes photos of activities, project implementation plans, student reflection sheets, and student artwork, as supporting data for analysis.

The main instrument of this research is the researcher himself, who plays a direct role in collecting and interpreting data (Haki dkk., 2024). To support objectivity and systematization, observation guidelines, semi-structured interview guidelines, and documentation sheets were used, which were compiled based on the research focus (Aghimien dkk, 2019).

Data analysis was conducted interactively and continuously using the Miles, Huberman, and Saldaña model, which includes three stages: (1) data reduction, namely selecting and focusing on relevant data; (2) data presentation, through narrative descriptions, matrices, and thematic patterns; and (3) drawing conclusions and verification, by interpreting the meaning of the integration of arts learning towards strengthening students' character values and spirituality (Asipi dkk, 2022).

Data validity was maintained through source, method, and member triangulation. Source triangulation was conducted by comparing information from teachers, students, and the madrasah principal; method triangulation was conducted by combining the results of

observations, interviews, and documentation. Member checking was conducted by requesting informants' confirmation of the consistency between the researcher's interpretations and reality on the ground (Donkoh, 2023). In addition, peer debriefing was conducted with lecturers and other researchers in the field of basic and Islamic education to increase the validity and reliability of the research results.

With this method design, the research is expected to comprehensively describe how art learning at MI Model Panyabungan can be integrated with the values of the Pancasila Student Profile and Islamic teachings, thus producing a learning model that is not only creative and contextual but also fosters religious character, cooperation, and love of local culture in madrasah students.

## RESULTS

### Forms of Integration of Arts Learning in Proyek Profil Pelajar Pancasila dan Rahmatan lil 'Alamin (P5RA)

This research was conducted at MI Model Panyabungan, one of the madrasas that has become a pilot for the implementation of the Merdeka Curriculum in Mandailing Natal Regency. This madrasa is known for actively integrating Islamic values into all its learning activities, including the implementation of the Pancasila Student Profile Strengthening Project (P5), which was adapted into the Pancasila Student Profile Strengthening Project and the *Rahmatan lil 'Alamin* Profile (P5RA). This research focused on integrating arts learning into the project, with research subjects including classroom teachers, arts and culture teachers, and fourth- and fifth-grade students.

Based on observations during project implementation, there are four main types of arts activities used as vehicles for P5RA integration, as presented in Table 1.

Table 1. Forms of Arts Learning Integration in P5RA

| Types of Art Activities | Project Theme | Dimensions of Pancasila Student Profile | Strengthened Islamic Values |
|---|---|---|---|
| Collaborative mural | Loving the Environment | Cooperation, creative | Hygiene is part of faith |
| Thematic drama | Honesty and trustworthiness | Critical thinking, independent | Noble morals |
| Collaborative music | Harmony and togetherness | Cooperation, diversity | Brotherhood and tolerance |
| Qur'an Calligraphy | Writing selected verses | Creative, faithful | Accuracy and purity |

Table 1 shows that each arts activity is designed to include the P5 dimension and Islamic values explicitly .

These findings show that teachers do not separate academic goals from character goals, but rather integrate them into one project activity. It aligns with the opinion of Pravitasari et al. (2024), who state that arts and culture are flexible and contextual subjects for internalizing the values of the Pancasila Student Profile.

Based on the results of observations and interviews, it was found that the implementation of art projects at MI Model Panyabungan is not only oriented towards developing artistic skills, but also directed at instilling Islamic character values such as sincerity, responsibility, cooperation (*ta'awun*), and gratitude for God's gifts through artistic expression. For example, in a mural drawing project with the theme "Love for the Environment in Islam, students are invited to express a moral message about cleanliness as part of faith. This activity combines ecological values, Islamic teachings, and the value of cooperation, which is in line with the P5 dimension, namely faith, devotion to God Almighty, and noble character, as well as cooperation.

The integration of arts learning in P5RA at MI Model Panyabungan is implemented in a planned manner through contextual and religious arts-based project activities. Classroom teachers and arts and culture teachers link arts competencies to P5RA themes, such as local wisdom, environmental awareness, and Islamic moral values, so that arts learning does not stand as a separate subject, but rather becomes a medium for strengthening character.

This integration is evident in several key activities, including the creation of a mural titled "Environmental Love from an Islamic Perspective," a thematic drama about honesty and trustworthiness, collaborative music with religious nuances, and calligraphy depicting verses from the Qur'an. In the mural activity, for example, students work in groups to design visuals that represent the values of cleanliness and environmental responsibility within their faith. This process reflects the integration of the dimensions of faith and piety in God Almighty, cooperation, and creativity as formulated in the Pancasila Student Profile. One of the key activities, the creation of a mural on the school wall, was created by fifth-grade students working in small groups, assisted by one of the teachers, who discussed the mural sketch and painted the madrasah wall together (as seen in Figure 1).

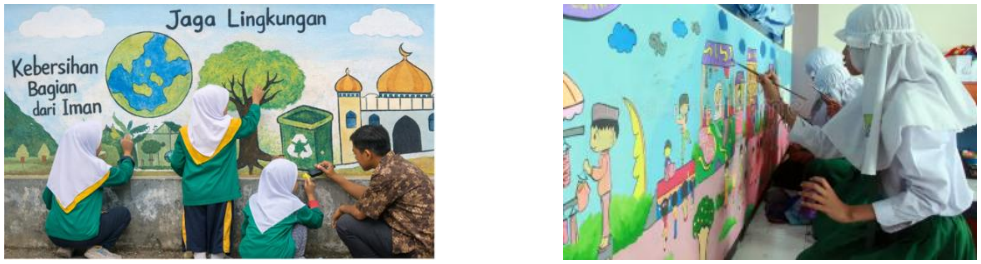



*Figure 1. Process of Making a Mural with the Theme "Love for the Environment in Islam"*

The image demonstrates students' active involvement in collaborative work. This activity not only trains visual skills but also fosters an attitude of mutual assistance, respect for opinions, and responsibility for the results of group work. Thus, integrating arts learning into P5RA serves as a concrete vehicle for instilling the values of cooperation and social awareness.

The integration of arts in P5RA aligns with findings (Pravitasari et al. 2024) that assert that arts and culture subjects offer high flexibility for internalizing the values of the Pancasila Student Profile through aesthetic experiences and collaborative activities. Thus, the results of this study demonstrate that arts learning can serve as a practical space for the simultaneous expression of Pancasila and Islamic values , not merely as a purely aesthetic activity.

**Project-Based Arts Learning Process and Strengthening the Pancasila Student Profile Dimension**

The project-based arts learning process at MI Model Panyabungan proceeds through planning, implementation, reflection, and presentation stages. The teacher acts as a facilitator, providing general direction, while students are given the freedom to explore ideas, discuss, and make decisions in groups. This pattern demonstrates the application of the principle of student agency, a key characteristic of the Independent Curriculum.

Observation results show that during the project process, students demonstrated increased active participation and emotional engagement. Observation data on student behavior during the project are presented in Table 2.

Table 2. Observation Findings of Student Behavior During the Art Project

| Observed Aspects | Behavioral Indicators | Key Findings |
|---|---|---|
| Participation | Active discussion | The majority of students actively convey ideas |
| Cooperation | Division of tasks | Tasks are shared voluntarily |
| Critical reasoning | Solution to the problem | Students can find solutions during conflicts |
| Confidence | Presentation of work | Students dare to explain the meaning of the work |

Table 2 shows that project-based arts learning encourages students' simultaneous cognitive, social, and affective engagement.

In thematic drama activities, students write simple scripts that address everyday moral conflicts. This process requires students to understand cause and effect, right and wrong, and how to resolve problems ethically. These findings support constructivist theory, which states that meaningful learning occurs when students construct knowledge through direct experience and reflection on values (Miles & Huberman, 2014).





Figure 2. Drama Practice with the Theme "Honesty and Trustworthiness"

*This image shows students practicing drama dialogue with teacher guidance, demonstrating intense emotional expression and social interaction. Through drama practice, arts learning provides a space for students to internalize values emotionally (moral feeling), not just cognitively (moral knowing). It aligns with Lickona's character education concept, which emphasizes integrating knowledge, emotions, and ethical actions.*

Student involvement in arts projects fosters the development of several key dimensions of the Pancasila Student Profile, particularly cooperation, critical thinking, independence, and creativity. In thematic drama activities, for example, students are trained to analyze storylines, understand moral messages, and resolve differences of opinion through deliberation. This process strengthens students' critical thinking and interpersonal communication skills in meaningful contexts.

In addition to murals, collaborative, thematic drama and music projects are essential to integrating the arts into P5 learning. The art teacher, along with the class teacher, guided students in writing a drama script on the theme "Honesty and Trustworthiness in Everyday Life." During the rehearsal and performance, students learned to communicate, work in teams, and manage differences of opinion. This activity demonstrated the integration of critical thinking, independence, and global diversity dimensions developed within the context of Islamic values. For example, during drama rehearsals, teachers instilled moral values such as respecting friends, guarding one's tongue, and keeping promises. Thus, the art project served not only as a means of aesthetic expression but also as a vehicle for internalizing Islamic character.

Furthermore, project-based art learning has also been shown to increase student motivation and self-confidence. Students demonstrated high enthusiasm when presenting their work and reflecting on the values contained within. This finding supports constructivist theory, which emphasizes that meaningful learning occurs when students engage in authentic, reflective experiences (Miles & Huberman, 2014). In the context of character education, art experiences enable the integration of moral knowing, moral feeling, and moral action, as proposed by Lickona, so that the values of Pancasila are not only understood but also practiced.

P5RA-based arts activities have also proven to be an effective integrative medium between general education and religious education. At MI Model Panyabungan, teachers utilize calligraphy as part of the "Writing Verses of Love in the Quran" project, which aims to instill the values of beauty, precision, and purity in writing holy verses. This activity not only hones fine motor skills but also fosters students' spiritual awareness. This integration demonstrates that, from an Islamic perspective, art is not merely an aesthetic activity but also an act of worship that fosters faith and piety.

The overall analysis shows that arts learning at MI Model Panyabungan is a strategic medium for realizing the Pancasila Student Profile and *Rahmatan lil 'Alamin* (blessings for the universe). The arts-based projects designed by teachers have proven relevant to the characteristics of elementary school students who enjoy exploring, imagining, and learning through concrete experiences. Teacher involvement as creative facilitators also determines the success of this integration. Teachers who understand the P5 philosophy and Islamic values can create arts activities that are fun and meaningful spaces for character development.

## DISCUSSION

### Implications of Arts Learning Integration on Character Formation and Madrasah Learning Climate

The integration of arts learning in P5RA has positive implications for student character development and the learning climate in madrasas. The study found changes in student behavior, leading to greater cooperation, communication, and a sense of responsibility for the school environment. After the mural project was completed, students voluntarily maintained the cleanliness and beauty of the madrasah space, demonstrating that the internalization of values is not limited to symbolic expression but is manifested in concrete actions.

Art learning also serves as an integrative medium between general education and religious education. Calligraphy activities, for example, not only train precision and aesthetics, but also foster spiritual awareness and respect for the values of the Quran. It reinforces the view that, from an Islamic educational perspective, art is part of the process of worship and moral formation, not merely free expression devoid of value.



*Figure 3. Collaborative Music, Harmony of Togetherness, and Students' Calligraphy Work*

The image reflects the integration of aesthetic and spiritual values. Conceptually, this study's results confirm that project-based arts learning can foster a humanistic, reflective, and meaningful learning climate. The integration of the arts and P5RA not only supports the achievement of the Pancasila Student Profile but also strengthens the madrasah's identity as a holistic space for character education.

This project-based approach has been shown to increase student motivation. Most teachers stated that students were more enthusiastic about participating in art lessons because the activities were concrete, collaborative, and meaningful. Teachers also noted that project-

based learning provides students with a space to be creative without the pressure of academic grades. It aligns with the concept of student agency in the Independent Curriculum, where students play an active role as learners. This improvement was also observed through observations, where students appeared more confident when presenting their work and were better able to connect the moral messages in their work with Islamic teachings.

These findings reinforce the theories of contextual and constructivist learning, which hold that direct experience and reflection on values are key to the formation of character and competence. As Lickona (1991) stated, effective character education requires integrating moral knowing, moral feeling, and moral action. In the context of MI Model Panyabungan, these three are realized through arts activities that demand an understanding of values (through Islamic themes), emotional appreciation (through artwork), and concrete behavior (through group work and responsibility for project outcomes).

Furthermore, integrating art into P5 has had positive implications for the madrasah's learning climate. Students become more open and communicative and develop a sense of ownership of the school environment. For example, after the mural project was completed, students voluntarily maintained the cleanliness and beauty of the madrasah walls. This phenomenon demonstrates that P5 values are not limited to the conceptual level but are implemented in everyday behavior. Teachers also reported improvements in students' critical thinking skills, particularly when they were asked to interpret visual symbols in their peers' artwork.

The findings of this study confirm the relevance of art as a strategic medium for strengthening character education within the Independent Curriculum. The integration of art with P5RA creates holistic, humanistic, and contextual learning that meets the developmental needs of elementary school students. Therefore, the arts learning integration model at MI Model Panyabungan can be positioned as a best practice with the potential to be replicated in other madrasas and elementary schools to realize the Pancasila Student Profile: a faithful, creative, and cultured Pancasila student.

Conceptually, the results of this study reinforce the view that arts education plays a crucial role in strengthening character education in the Merdeka Curriculum era. The integration of P5 with Islamic values emphasizes that character building cannot be separated from students' social, cultural, and spiritual contexts. Therefore, project-based arts learning at MI Model Panyabungan can serve as a model of good practice for other Islamic

educational institutions seeking to implement the Merdeka Curriculum in a meaningful and contextual way.

## CONCLUSION

This study concludes that integrating arts education with the Project for Strengthening the Pancasila Student Profile and Rahmatan lil 'Alamin (P5RA) at MI Model Panyabungan serves as an effective strategy for instilling Islamic and national character values in elementary school students, where activities such as environmental-themed murals, honesty dramas, collaborative music, and Qur'anic calligraphy not only foster creativity and critical thinking but also internalize mutual cooperation, responsibility, and piety through a project-based approach that enhances student agency and creates a meaningful learning environment; Theoretically, these findings reinforce the relevance of arts as a medium for holistic character formation aligned with the Pancasila Student Profile dimensions and Islamic teachings on the balance of intellect, emotion, and faith, thus recommending that other schools and madrasas regularly adopt this model via teacher training, cross-disciplinary collaborations, and policy support from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology to optimize arts as a transformative space for values, creativity, and faith under the Merdeka Curriculum.

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