



## Implementation Of Strengthening The Profile of Rahmatan Lil Alamin Students in the Religious Extracurricular Curriculum at MA Muhammadiyah Medan

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Submitted: 29 March 2024 ; Revised: 26 April 2024 ; Accepted: 16 May 2024

### Abstract

This study aims to identify and analyze the implementation of PPRA reinforcement at MA Muhammadiyah 1 Medan in terms of planning, execution, and evaluation during the PPRA implementation process. This descriptive research employs a qualitative approach. The data obtained in this study is based on observations and interviews with several informants, including the school principal, vice-principal of curriculum, religious extracurricular teachers, and Islamic education teachers at the school. The results indicate that the implementation of PPRA reinforcement is still in the adoption phase, meaning that the independent curriculum at the school has not been fully utilized but still incorporates values from the PPRA. The execution of religious extracurricular activities that incorporate PPRA values has been very good, as these activities have Islamic values that certainly aid in changing the daily characteristics and behaviors of the students. The evaluation of religious extracurricular activities varies among teachers. The school has established guidelines for proper evaluation, but teachers are given the freedom to develop and expedite the assessment of extracurricular participants.


**Keywords :** Implementation, reinforcement of PPRA, religious extracurricular activities.

### Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis implementasi penguatan PPRA di MA Muhammadiyah 1 Medan baik dari perencanaan, pelaksanaan, evaluasi dalam proses implementasi PPRA. Penelitian ini bersifat deskriptif dengan pendekatan kualitatif. Data yang didapatkan dari penelitian ini menggunakan hasil observasi dan wawancara dari sejumlah informan yaitu kepala madrasah, waka kurikulum, guru ekstrakurikuler agama, dan guru agama Islam yang ada di madrasah tersebut. Hasil penelitian menunjukkan bahwa adanya implementasi penguatan PPRA masih dalam tahap adopsi yang artinya penggunaan kurikulum merdeka di madrasah masih belum sepenuhnya digunakan namun masih mengambil nilai-nilai dari PPRA. Pelaksanaan dari ekstrakurikuler keagamaan dan mengambil nilai-nilai dari PPRA itu sudah sangat baik, sebab pelaksanaan ekstrakurikuler memiliki nilai islami yang tentunya membantu perubahan karakteristik dan perilaku sehari-hari peserta didik. Evaluasi ekstrakurikuler keagamaan berbeda antar gurunya, pihak madrasah sudah menentukan bagaimana evaluasi yang baik hanya saja diberikan kebebasan oleh guru untuk mengembangkan dan mempercepat memberikan penilaian kepada peserta ekstrakurikuler.

**Kata kunci:** implementasi, penguatan PPRA, ekstra kurikuler keagamaan.

**How to Cite:** Fajri, Fadlin, et. al. (2024). *Implementation Of Strengthening The Profile of Rahmatan Lil Alamin Students in the Religious Extracurricular Curriculum at MA Muhammadiyah Medan*. *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 11(1) 21-30. doi: <https://doi.org/10.21093/twt.v11i1.6283>

 <https://doi.org/10.21093/twt.v11i1.6283>

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## INTRODUCTION

Education is the activity of transferring knowledge from educators to students in the learning process, turning students from not knowing to knowing. Education is a basic need for humans in their life process and determines their status among their peers. The educational process shapes individuals into well-rounded persons with balanced excellence in spiritual, social, intellectual, and emotional aspects. Education prepares students to achieve happiness in both this world and the hereafter, balancing personal and societal life. The more knowledge a person has, the higher their status will be.

In Indonesia, education is a top priority in the effort to enhance the nation's intellectual life. Education is not merely a process of transferring knowledge from one generation to the next but is the foundation for the growth and progress of a society. Through education, individuals acquire knowledge, skills, and values that shape their personalities and help them contribute positively to society.

As stipulated in the National Education System (SISDIKNAS) under Law No. 20 of 2003, education is defined as a means to enhance the nation's intellectual life, develop interests and talents, shape character, and build a respected national civilization. This demonstrates that education is not just an effort for individuals to gain knowledge and skills but also a way to contribute positively to their nation and country (Sihombing, 2021). Therefore, education plays a crucial role in national development and requires serious and continuous attention.

Good education begins with the formulation of a well-planned and mature curriculum so that its implementation meets expectations. The curriculum provides the foundation for developing personality and professional abilities, which will determine the quality of individuals and the human resources of a nation. To achieve optimal education, an effective curriculum is needed to address every educational challenge and align with the contemporary challenges being faced.

Research conducted by Ary and Tasman shows that in facing the complexity of technological development and the constantly changing demands of the job market, an effective curriculum must be able to provide students with relevant skills and foster adaptability to prepare them for a dynamic world (Asy'ari & Hamami, 2020). The curriculum is designed to generate student experiences and functions to organize everything from planning, content, objectives, materials, and methods, serving as a reference for the implementation of learning to achieve the desired educational goals (Zaeni et al., 2023). Therefore, the curriculum must be dynamic, meaning it must constantly evolve in line with the development of the times, science and technology, the intelligence level of students, culture, and societal needs. The implementation of the curriculum must always be monitored and evaluated for improvement and refinement.

The government continually strives to evaluate the curriculum and improve upon previous versions. The Indonesian government, through the Ministry of Education and Culture, has introduced a new idea for the curriculum aimed at enhancing the previous one, called the "Independent Curriculum" (Kurikulum Merdeka). Nadiem Makarim, the Minister of Education and Culture, explained that the goal of the Independent Curriculum is to make the learning process more interactive. Learning through project activities provides students with the opportunity to actively explore current issues and strengthen character development in alignment with the Pancasila Student Profile (Kemendikbudristek RI, 2022).

The implementation of learning using the Independent Curriculum (Kurikulum Merdeka) began in the 2022/2023 academic year. The Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religious Affairs (Kemenag) started applying it to several schools and madrasahs deemed capable of implementing the curriculum. These schools and madrasahs are also known as "Driving Schools" or "Driving Madrasahs" (Alami & Najmudin, 2023). Thus, within Kemenag, the implementation of the Independent Curriculum has become a progressive step in improving the quality of education in Indonesia. This implementation is the result of collaboration between Kemendikbudristek and Kemenag,

focusing on schools and madrasahs as agents of change in delivering more innovative education that meets contemporary needs (Direktorat Jenderal Pendidikan Islam, 2023). However, the implementation of the Independent Curriculum does not yet require all schools or madrasahs to implement it simultaneously. This is intended so that Driving Schools or Madrasahs can serve as examples for educational institutions around them.

In the Independent Curriculum, the learning process focuses on the formation of the Pancasila Student Profile. This is in line with Regulation Number 22 of 2020, which outlines the Ministry of Education and Culture's strategic plan for 2020-2024. The regulation explains that the Pancasila Student represents an Indonesian lifelong learner with global competence, character, and values based on Pancasila. The main characteristics of Pancasila values include faith and devotion to God with noble character, creativity, independence, teamwork, critical thinking, and global diversity (Jamaludin, Alanur, Amus, & Hasdin, 2022).

Based on Kahfi's research, through the formation of the Pancasila Student Profile, the Independent Curriculum emphasizes the importance of building strong character based on the noble values of Pancasila. In the Ministry of Education and Culture's strategic plan for 2020-2024, it is emphasized that Pancasila students are expected to be individuals who have faith and devotion to God, possess noble character, are creative, independent, and able to contribute collaboratively to society. Additionally, Pancasila students are directed to develop critical thinking skills and to appreciate global diversity, in line with Indonesia's education vision that is adaptive and responsive to global developments (Kahfi, 2022).

Madrasah, as one of the Islamic educational institutions, certainly has its own way of practicing religious teachings with the correct perspective and attitude. The Rahmatan Lil Alamin Student Profile represents a Pancasila Student who is devout, virtuous, and moderate in their religious practices (Cantika, Supawi, & Hasbullah, 2023). According to Lutviyana, the implementation of extracurricular activities must be carefully considered so that they not only run smoothly but also benefit the students for both the present and the future, without burdening them, utilizing the surrounding environment to the fullest, and not disrupting the main learning activities or intracurricular activities (Hidayah, 2019).

Based on Mufid's research, the value of Rahmatan Lil Alamin is a principle that must be firmly upheld in seeking justification in actions and maintaining purity in thoughts. The Rahmatan Lil Alamin Student Profile (PPRA), integrated into the Pancasila Student Profile, has a pure purpose and aims for graduates of madrasahs to be able to practice religious values comprehensively and moderately. The Rahmatan Lil Alamin Student Profile is the embodiment of the Pancasila Student Profile in the madrasah environment, capable of broadening perspectives, interpreting understanding, and transforming behavior in accordance with the unique Islamic nuances in madrasahs (Mufid, 2023).

In this context, Adelia, Suweni, and Halim's research shows that extracurricular curriculum is not only a means for developing students' interests and talents but also a means of implementing the values of the Rahmatan Lil Alamin Student Profile. Through extracurricular activities, students can learn about values such as togetherness, mutual respect, and mutual assistance, in line with the principles of Rahmatan Lil Alamin. Based on Mufid's research, the value of Rahmatan Lil Alamin is a principle that must be firmly upheld in seeking justification in actions and maintaining purity in thoughts. The Rahmatan Lil Alamin Student Profile (PPRA), integrated into the Pancasila Student Profile, aims for graduates of madrasahs to be able to practice religious values comprehensively and moderately. The Rahmatan Lil Alamin Student Profile embodies the Pancasila Student Profile in the madrasah environment, capable of broadening perspectives, interpreting understanding, and transforming behavior according to the unique nuances of Islam in madrasahs, emphasizing a life full of grace and tolerance. Therefore, the integration of the Rahmatan Lil Alamin Student Profile into the extracurricular curriculum contributes positively to shaping students' holistic character based on noble life values (Adelia, Suweni, & Halim, 2022). Extracurricular activities, as a form of

interest and talent development outside of class hours, make the strengthening of the PPRA a convenient process.

Religious extracurricular activities are chosen because they are considered optimal for strengthening the Rahmatan Lil Alamin Student Profile. Religious extracurricular activities serve as enrichment programs that incorporate religious content and apply lesson materials from intracurricular activities. These activities are written into a curriculum, conducted outside of regular class hours, and aim to stimulate students' interests and talents in a religious context, as well as shape their mentality and strengthen their spiritual aspects. Therefore, these activities can serve as a means for schools to mold students' characteristics (Baehaqi & Hakim, 2020). An integrated and effectively planned religious extracurricular system will enhance students' religiosity and deepen their learning experiences (Monica, 2023). According to Masrukhi, religious extracurricular activities are chosen because they can be sustained and carried out continuously over a specific period (Masrukhi, 2018).

Religious extracurricular activities serve as a means of developing Islamic-themed interests and talents in educational institutions and are designed to unearth and motivate students in the religious domain. Therefore, religious extracurricular activities are tailored to the hobbies of the students themselves. The holistic goal of religious extracurricular activities is to assist and enhance students' potential interests and talents in the religious field. These activities are also a realization of the teaching and learning process, demanding the active participation of students both during and outside of regular class hours. As a result, these activities can enhance students' devotion to Allah SWT.

Thus, the strengthening of the Rahmatan Lil Alamin Student Profile is expected to be implemented in the form of a religious extracurricular curriculum. This implementation is expected to create students who are able to develop their interests and talents towards embodying the characteristics of the Rahmatan Lil Alamin Student Profile, including tolerance, exemplary behavior, good manners, mediation skills, decision-making through consultation, and innovation.

## RESEARCH METHOD

This study is a qualitative research. According to Abdussamad, qualitative research is a research method used to examine the conditions of an object or phenomenon, where the researcher acts as the key instrument, and the data analysis is inductive (Abdussamad, 2021). The approach in this study is a qualitative descriptive approach, which means that the data analysis involves words, images, or behaviors and is not expressed in numerical or statistical form. Instead, it provides an exposition or description of the situation or condition being studied in the form of a narrative description.

The research was conducted at MA Muhammadiyah 1 Medan, located at Jl. Mandala By Pass no. 140. The subjects of this study were the head of the madrasah, the curriculum vice principal, the religious extracurricular teacher, and the religion teacher. The types and sources of data in this study used primary and secondary data. Data collection techniques were carried out using observation, interviews, and document studies. Subsequently, the researcher used data analysis techniques by reducing data, displaying (presenting) data, and drawing conclusions. The final stage was checking the validity of the data by conducting triangulation, observing diligently, and checking members.

## RESULTS AND DISCUSSION

### **The Strengthening of PPRA Planning in Religious Extracurricular Activities at MA Muhammadiyah 1 Medan**

The discussion in this study focuses more on strengthening PPRA, where the emphasis is on exploring whether it can play a role in extracurricular curriculum, especially in religious extracurricular activities. In this context, the strengthening of PPRA is aimed not only at enhancing religious understanding but also at supporting the development of strong character

and moral values, in line with Islamic principles. Therefore, the implementation of PPRA in extracurricular activities becomes an aspect that cannot be ignored, as it plays a crucial role in shaping a generation with integrity and a high level of spiritual awareness.

Based on an interview with the Head of the Madrasah, it is concluded that the most important aspect of implementing P5-PPRA is to shape students with character according to the noble values of Pancasila, which are embodied in six dimensions: belief and devotion to God Almighty and noble character, independence, global diversity, mutual cooperation, critical thinking, and creativity. Furthermore, the goal of P5-PPRA is to shape Madrasah graduates who are moderate in both religious practice and daily life.

The planning stage is crucial because good planning will help ensure that activities are effective, efficient, meaningful, and sustainable, and achieve the desired goals. Educators are provided with full understanding and enrichment of perception toward the goals to be achieved (Nafi'ah, 2023).

In implementing PPRA values in religious extracurricular activities at MA Muhammadiyah 1 Medan, precise planning is required. The roles of the Head of the Madrasah, the Curriculum Vice Principal, the Student Affairs Vice Principal, the religious extracurricular teacher, and the Islamic religion teacher in the madrasah (*Aqidah Akhlak, Fiqih, Quran Hadith, SKI*) complement each other and collaborate in designing religious extracurricular programs that instill the characteristics of PPRA values.

The first step in implementing the Religious Education Strengthening Program (PPRA), which needs to be taken by the madrasah, including the Head of the Madrasah, the Vice Principal for Curriculum, and the involved teachers, is to discuss and plan religious extracurricular programs that will be implemented.

After all teachers understand the independent curriculum in the madrasah to prepare a PPRA project plan in this religious extracurricular, the following steps can be taken:

1. Designing the allocation of time and dimensions of P5 and PPRA values

If an educational institution aims to have an impact beyond the educational unit, the project's duration may require more time. Outside the project's duration, the educational unit reorganizes the regular teaching schedule. The initial step taken to ensure the success of the independent curriculum is to understand the independent curriculum and conduct training and workshops related to it. Following this, the teachers must formulate or negotiate to prepare the project.

Through the Rahmatan Lil Alamin student profile, it is hoped that students, especially those in the area of MA Muhammadiyah 1 Medan, can develop their character values, leading to the formation of good behavior that is inherent in students. There are six competencies in the key dimensions of the Pancasila student profile: belief, devotion to the One Almighty God and noble character, mutual cooperation, independence, critical thinking, and creativity. These six dimensions are interrelated and reinforce each other.

2. Forming a team to facilitate the strengthening of PPRA

The next step is for the head of the madrasah to determine the educators who are part of the project facilitation team, which is responsible for planning, managing, and accompanying students in the Pancasila Student Profile Strengthening Project. This means that the educators selected are teachers who teach religious extracurricular activities. The project facilitation team can be increased, decreased, or eliminated according to the needs of each educational unit, based on the number of students in one educational unit, the number of themes selected in one academic year, the limited number of teachers, or other considerations according to the needs of each educational unit.

Based on the author's analysis, at MA Muhammadiyah 1, the primary focus for strengthening PPRA in the religious curriculum is for the school, together with the team, to develop a plan of activities that includes various activities such as religious lectures, group discussions, social activities, and spiritual guidance. Each team member has a clear role and responsibility in carrying out these activities. This is evidenced in the study by Himyari et al.

(2023) where the role of the school principal in managing and organizing extracurricular activities in the religious field to strengthen the values of PPRA is crucial. The principal of MA Muhammadiyah 1 Medan has implemented a management approach in extracurricular activities. The principal always supervises the activities to ensure the smoothness of these religious activities in order to achieve the goal of improving students' morals.

### **The Implementation of Strengthening PPRA in Religious Extracurricular Activities at MA Muhammadiyah 1 Medan**

The profile of Rahmatan Lil Alamiin students is the Pancasila student profile in madrasahs who are able to realize insight, understanding, and behavior of *tafahhuf fiddin* as the uniqueness of religious competence in madrasahs, and are able to play a role in society as moderate individuals, beneficial in the midst of diverse community life, and actively contribute to maintaining the integrity and dignity of the Indonesian state and nation. Pancasila students who embody Rahmatan Lil Alamiin invite others to provide peace, happiness, and safety for fellow human beings and all creatures created by Allah SWT.

The preparation for strengthening PPRA indirectly integrates with the implementation of the Independent Curriculum in the Madrasah itself. The curriculum functions to prepare students to continue their studies for a longer period. The preparation involves learning not only in school but also in society (Elisa, 2017).

In implementing the Project to Strengthen the Rahmatan Lil Alamin Student Profile, it is necessary to first determine the project theme. There are eight project themes that can be chosen according to the school's goals, desires, and needs. Therefore, as an effort in implementing the strengthening of PPRA in Religious Extracurricular Activities, it is necessary to determine the most suitable and appropriate project theme to guide students in forming PPRA values. At MA Muhammadiyah 1 Medan, two PPRA themes are adopted: Unity in Diversity, and Pancasila Democracy, as outlined below:

#### 1. Pancasila Democracy

Students are expected to understand the meaning of democracy in general, which emphasizes deliberation to achieve consensus in decision-making, in line with the noble value of the fourth principle. They are willing to accept decisions made through the democratic process and take responsibility for the decisions they participate in. Through deliberation activities, students learn to accept others' opinions in deliberation, as everyone is equal and has the right to express their opinions, as well as to tolerate and respect decisions that have been made. Thus, through the Pancasila democracy theme, it becomes a way to convey the values of religious moderation to students, namely always upholding the principles of tolerance (*tasamuh*), deliberation (*syura*), and equality (*musawwah*).

#### 2. Bhinneka Tunggal Ika

Through the theme of "Bhinneka Tunggal Ika," students are expected to understand the important meaning contained within it. They are committed to maintaining the unity and unity of the Indonesian nation by always spreading love, doing good to everyone, respecting and honoring all people regardless of ethnic, racial, or religious differences, because all of these are inevitabilities created by Allah SWT. Thus, through this theme, it is hoped that the values of religious moderation can be conveyed to students by always upholding the principles of tolerance (*tasamuh*), balance (*tawazun*), and equality (*musawwah*).

Based on the researcher's analysis of the explanations provided by some religious extracurricular teachers at MA Muhammadiyah 1 Medan, the implementation of strengthening PPRA is inseparable from the dimensions of the Pancasila Student Profile. This is because the student profile has a strong national commitment, is tolerant towards others, has a principle of rejecting violence both physically and verbally, and respects traditions. Based on the explanations above and the researcher's observations during the research process on the project module shown in the PPRA guide.

All components of the Pancasila student profile dimensions and the values of the Rahmatan Lil 'Alamin student profile that have been determined in the two project themes

above are expected to be achieved well and ingrained in the students' personalities as an effort to cultivate a moderate religious attitude. This can be achieved through a well-structured series or flow of project activities.

he participatory approach, which is a good participatory approach, where this program adopts a participatory approach that actively involves students in planning and implementing activities. This is intended to enhance students' sense of ownership and responsibility for the program (Gaghunting & Bermuli, 2023). y using a participatory approach, MA Muhammadiyah 1 Medan can ensure that deep and comprehensive educational values such as Ta'adub, Tasamuh, Tawazun, and Qudwah are not only taught theoretically but also practiced in students' daily lives, thus shaping a strong and balanced character in accordance with the principles of Pancasila.

### **Evaluation of Strengthening PPRA in Religious Extracurricular Activities at MA Muhammadiyah 1 Medan**

Evaluation is the final step in a process after planning and implementation. Evaluation needs to be conducted to assess the success of the PPRA implementation efforts that have been completed. Evaluation is used to determine whether the outcomes of the activities align with the competencies outlined in the curriculum or not. This evaluation step aims to demonstrate the alignment between the desired outcomes and the work that has been previously completed.

The Analysis of the PPRA Strengthening Project Evaluation is a program in education that plays a very strategic role in all aspects of educational activities, including planning, implementation, and curriculum evaluation in educational institutions. One of the symbols that strengthens the foundation of the curriculum is the managerial foundation, so curriculum management needs to be developed in designing new curricula or developing curricula that have been implemented for a certain period (Saajidah, 2018).

The description from the interview with the curriculum vice principal indicates that the evaluation of religious extracurricular activities at MA Muhammadiyah 1 Medan is not only limited to assessing participants in religious extracurricular activities. Most of the objectives of the activities are achieved well. Students show an improvement in their knowledge and understanding of religious teachings. Religious values such as tolerance, care, and togetherness are becoming stronger among students.

Evaluation is conducted not only on the project's results but also on the implementation of the activities. Evaluation is carried out to determine the extent of the participants' abilities and assess the level of success of strengthening PPRA. By conducting an evaluation, one can also identify the level of constraints that exist in the implementation of the tasks.

In the process of implementing the strengthening of PPRA values in Madrasahs, evaluations are conducted at each stage of implementation according to the agreed-upon steps by the school and the teaching staff. MA Muhammadiyah 1 Medan conducts evaluations at the end of each semester, led by the head of the madrasah together with the coordinator team, facilitators, and the curriculum vice principal. The purpose is to assess the extent to which the implementation of the Pancasila student profile strengthening project aligns with the planned activities and to identify any challenges that arise.

In the evaluation process of this tahfidz extracurricular, the tahfidz teachers implement their own evaluation methods without disregarding the directives from the head of the madrasah and the curriculum vice principal. Evaluations for students are conducted once a month. The aim is to ensure that students do not feel overly burdened by assessments while participating in this extracurricular activity. Therefore, in addition to regularly teaching easy and fast Quran memorization techniques, I also provide continuous assessments to the tahfidzul Quran extracurricular participants.

In addition to the tahfidz extracurricular, the sermon or dakwah extracurricular also has a different perspective on evaluation methods. Evaluation in the implementation of the dakwah extracurricular is conducted once a month. Assessment is based on the students' participation and ability when given tasks to independently practice in front of the forum. The sanction for

those who do not do so is an increase in the duration of each material. This is intended to make students consciously willing to practice the dakwah material they have prepared. Right or wrong, it's a common thing. However, the courage to speak is the main factor we encourage in the implementation of this extracurricular.

Through the evaluation of students, the madrasah elements involved in developing religious extracurriculars can determine the next steps to take. The conclusion drawn from the evaluation is that the enthusiasm and spirit of the students in each implemented theme increase, as the coordinator team and facilitators frequently observe the students during project-based learning. Evaluation is conducted to assess the extent of success in implementing PPRA at MA Muhammadiyah 1 Medan. From the evaluation results, it can be concluded that the students' enthusiasm and spirit in participating in the development process of the extracurricular activities they are involved in can proceed well according to the goals of the extracurricular activities themselves.

According to the writer's analysis, MA Muhammadiyah 1 also needs to involve parents and the community in the evaluation process. Regular meetings with parents to discuss student development and receive their feedback are crucial. Additionally, collaboration with the local community for social activities provides a real context for students to practice the values they have learned. Collaborating with the local community also gives students the opportunity to apply the learned values in real contexts. Social activities involving the community can provide valuable experiences for students to practice the values of solidarity, mutual cooperation, and social justice. This comprehensive and ongoing evaluation helps Madrasah Aliyah Muhammadiyah 1 Medan ensure that the implementation of PPRA in the religious curriculum is effective and has a positive impact on shaping students' character. A participatory approach to evaluation also ensures that all stakeholders are actively involved in the process of continuous improvement.

## CONCLUSION AND SUGGESTIONS

### Conclusion

This research concludes by examining and analyzing the implementation of strengthening the Rahmatan Lil Alamin student profile in the extracurricular religious curriculum at Madrasah Aliyah Muhammadiyah 1 Medan. The results show that the implementation of this program has been quite successful and has had a positive impact on the character development and religious knowledge of the students. Madrasah Aliyah Muhammadiyah 1 Medan has designed an extracurricular religious curriculum focused on shaping the Rahmatan Lil Alamin student profile. The programs developed include activities such as religious study groups, religious discussions, and various religious social activities designed to strengthen the values of Islam as Rahmatan Lil Alamin. The implementation of extracurricular religious activities is carried out regularly and involves various parties, including teachers, students, and the surrounding community.

The active participation of the students indicates that the program has captured their interest and provides them with the opportunity to develop their potential in the field of religion. The madrasah conducts regular evaluations of the program's implementation through feedback from students, teachers, and parents. The evaluation results show an improvement in aspects of religious understanding, social concern, and tolerance among students. Structured monitoring also ensures that the program continues to run according to the established objectives.

### Suggestions

Based on the above conclusions, the researcher proposes the following suggestions:

1. **Comparative Study:** Conducting a comparative study between the implementation of the Rahmatan Lil Alamin Student Profile Strengthening (PPRA) in the extracurricular religious curriculum at MA Muhammadiyah 1 Medan and other madrasahs with similar



- programs. The aim is to evaluate the success and effectiveness of the program in various educational contexts.
2. Longitudinal Study: Conducting a longitudinal study to track the development of character and religious knowledge of students over time after participating in the PPRA program. This study can provide insights into the long-term effects of the program.
  3. Qualitative Study: Conducting an in-depth qualitative study to understand more detailed experiences and perceptions of students, teachers, and parents regarding the implementation of the PPRA program. This study can provide deeper insights into the impact of the program on students.
  4. Participatory Study: Involving students, teachers, and parents actively in the research process to gain a comprehensive perspective on the implementation of the PPRA program. This can enhance understanding of how the program can be improved and tailored to the needs of students.
  5. Effectiveness Study: Conducting a study to evaluate the effectiveness of the PPRA program in achieving the goals of character formation and improvement of religious knowledge. This study can provide concrete recommendations to enhance the effectiveness of the program in the future.

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