



## Strategic Management of Pancasila and Rahmatan Lil' alamin Values in State Islamic Senior High Schools

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### Abstract

*The implementation of the Project to Strengthen the Pancasila Student Profile and the Rahmatan lil' alamin Profile (P5-PPRA) in State Islamic Senior High Schools (Madrasah Aliyah Negeri) faces persistent managerial challenges despite its strategic role in strengthening student character. This study examined how P5-PPRA has been strategically planned, implemented, and evaluated in Madrasah Aliyah Negeri in Gorontalo Province, with particular attention to supporting and inhibiting factors within an educational management framework. Using a qualitative case study design, data were collected through in-depth interviews with leaders, teachers, students, and stakeholders from the madrasah, supported by observations and document analysis. The validity was ensured by triangulation of sources, methods, and time. The findings demonstrated that P5-PPRA contributed positively to the awareness and enactment of Pancasila values by students and the Islamic principle of Rahmatan lil 'alamin when embedded in institutional strategic management, curriculum integration, commitment to leadership and teacher facilitation. However, its effectiveness was constrained by limited human resources, inadequate infrastructure, resistance to organizational change, weak inter-institutional collaboration, and the absence of systematic evaluation mechanisms. The study offers a management-oriented paradigm for incorporating civic and religious values in Islamic secondary education by redefining character education as an organizational and managerial process as opposed to a strictly normative or pedagogical aim.*

**Keywords:** *Pancasila Student Profile; Rahmatan lil' alamin; Strategic Management; Character Education; Madrasah Aliyah Negeri.*

## A. Introduction

Education in Indonesia plays a strategic role in shaping students' character through the integration of national and Islamic values within formal learning processes (Khamid et al., 2023; Susanti et al., 2017). In response to growing moral, social, and global challenges, the government introduced the Pancasila Student Profile (P5) as a national framework designed to cultivate learners who are faithful, God-fearing, morally upright, globally minded, collaborative, independent, critical, and creative (Laila et al., 2022; Putri et al., 2023; Utari & Afendi, 2022). In parallel, Islamic education advances the concept of *Rahmatan lil'alam*, which positions Islam as a blessing for all creation and emphasizes universal ethical values such as compassion, tolerance, justice, and mutual respect (Abrory, 2022; Jamaluddin, 2021). Normatively, the convergence of these two frameworks offers a comprehensive model of character education that aligns national civic ideals with Islamic ethical principles.

The Pancasila Student Profile addresses a fundamental question regarding the competencies Indonesian education must cultivate to prepare students for contemporary and future challenges (Kadir, 2023; Nurhayati et al., 2022). As a complement to Graduate Competency Standards, P5 integrates Pancasila values into character education across all educational levels (Tabrani et al., 2024). Its six interrelated dimensions respond not only to internal demands related to national identity and ideology, but also to external pressures such as globalization and the Industrial Revolution 4.0 (Faisal et al., 2021), with the expectation that students will develop into democratic and productive citizens (Marlina et al., 2023; Tjabolo & Oyata, 2019). Despite this conceptual robustness, empirical studies largely remain at the level of policy discourse and normative aspiration, offering limited insight into how P5 is translated into consistent institutional practices, particularly within Islamic secondary schools.

From an educational management perspective, strategic planning and management function as critical mechanisms for transforming educational vision into practice (Lawrence, 2017; Rynca & Piórkowska, 2023). Strategic management involves deliberate and systematic processes encompassing planning, implementation, and evaluation. Previous studies report the application of strategic management in implementing P5 and *Rahmatan lil'alam* programs in secondary education, emphasizing values such as mutual cooperation, integrity, and independence (Budiono, 2023; Putri et al., 2023; A. Susanti et al., 2023), alongside Islamic values of tolerance, justice, and compassion (Naufalia & Suharyat, 2024; Sutisna et al., 2024). However, these studies

tend to be descriptive and programmatic, providing limited critical analysis of managerial constraints, organizational resistance, teacher readiness, resource limitations, or inconsistencies between policy design and school-level execution.

Although the integration of national and Islamic values has been conceptually articulated, including through the formulation of the *Rahmatan lil'alamin* Profile (Hasanah et al., 2024), empirical research rarely examines how such models function within real organizational settings, particularly in state Islamic schools (*Madrasah Aliyah Negeri*). There is a prevailing assumption that normative alignment between P5 and *Rahmatan lil'alamin* will automatically result in effective implementation, often overlooking the roles of leadership capacity, strategic coherence, institutional learning, and contextual challenges. As a result, the organizational processes through which values are embedded in curriculum design, teacher development, and assessment systems remain underexplored.

Therefore, implementation of P5 and *Rahmatan lil'alamin* in Islamic education requires deliberate and strategic planning. This process begins with the formulation of a strategic plan that articulates institutional vision, mission, and long-term goals (Anastasiou & Syetsi, 2020; Oliveira & Vasques-Menezes, 2018; Government & Covenants, 2023). Schools may, for example, define a vision aimed at nurturing a generation characterized by strong Pancasila values and noble Islamic character. Strategic planning further requires coherent implementation mechanisms, including curriculum alignment, teacher professional development, and systematic evaluation (Jiang et al., 2023; Lu et al., 2022; Shutaleva et al., 2020). Without such managerial coherence, the integration of values risks remaining symbolic rather than transformative.

From a character education standpoint, Lickona's theory provides an important analytical lens by conceptualizing moral development as a structured process involving moral knowing, moral feeling, and moral action (Carr & Harrison, 2017; Yang, 2017). These three dimensions offer a useful framework for examining how the Pancasila Student Profile and *Rahmatan lil'alamin* can be operationalized within educational practice. Table 1 illustrates the correspondence between these frameworks across the dimensions of moral knowing, moral feeling, and moral action.

Table 1. P5 Character Education and *Rahmatan Lil'Alamin*

Component	Pancasila Student Profile (P5)	Rahmatan Lil'Alamin
<b>Moral Knowing</b>	Teaching the basic values of Pancasila (divinity, humanity, unity, people, justice) through	Emphasizing the importance of understanding Islamic teachings that are rahmatan lil'alamin through

Component	Pancasila Student Profile (P5)	Rahmatan Lil'Alamin
	curriculum and learning programs that prioritize knowledge about the history, culture, and philosophy of the Indonesian nation.	comprehensive and integrative religious education.
<b>Moral Feeling</b>	Involves the formation of students' moral feelings through activities that encourage empathy, tolerance, and mutual cooperation, such as social and extracurricular activities that teach the importance of cooperation and mutual respect.	Teaching feelings of compassion, justice, and tolerance through mentoring and moral development programs that teach the importance of fairness and compassion for fellow creatures.
<b>Moral Action</b>	Implementation of moral actions through social projects and activities that involve students in real action, such as mutual cooperation activities, social service, and leadership activities based on Pancasila values.	Realizing moral action through religious activities that teach students to behave in accordance with Islamic teachings that bring grace, such as community service programs and religious activities that teach the principles of justice and compassion.

As shown in Table 1, P5 values divinity, humanity, unity, democracy, and justice correspond closely with Islamic ethical principles such as compassion and justice (Hafid, 2018; Maulidia et al., 2023). While this framework is theoretically robust, empirical studies have not sufficiently examined how these dimensions are operationalized through strategic management processes, particularly in planning, curriculum integration, teacher capacity development, and evaluation mechanisms.

Based on literature review, the central research gap lies in the lack of empirically grounded studies that critically analyze the strategic management of integrated P5 and *Rahmatan lil'alamin* implementation in madrasahs. Existing research prioritizes normative alignment over organizational processes and contextual realities, leaving limited understanding of how strategic planning, implementation, and evaluation interact with local socio-cultural conditions and resource constraints, especially in regions such as Gorontalo Province.

Addressing this gap, the current study offers a clear novelty by positioning strategic management as an analytical bridge connecting national education policy (Pancasila Student Profile), Islamic educational philosophy (*Rahmatan lil'alamin*), and character education theory (Lickona). Focusing on *Madrasah Aliyah Negeri* in Gorontalo

Province, this study examines P5-PPRA implementation as a managerial and organizational process rather than merely a normative program. The research aims to analyse how strategic planning, implementation, and evaluation shape the integration of national and Islamic values, while identifying both supporting and inhibiting factors within the madrasah context. By doing so, this study contributes empirically and theoretically to broader discussions on value-based educational management in pluralistic and faith-based schooling systems.

## **B. Method**

This study adopted a qualitative case study design (Baxter & Jack, 2015) to examine the planning, implementation, and experiential dimensions of the Project to Strengthen the Pancasila Student Profile and the *Rahmatan lil'alamin* Profile (P5-PPRA) in Islamic secondary education. The case study approach enabled in-depth analysis of institutional processes and contextual dynamics within real educational settings.

The research was conducted at three Madrasah Aliyah Negeri (MAN) in Gorontalo Province, there are MAN 1 Gorontalo, MAN 1 Boalemo Regency, and MAN 1 Pohuwato Regency were selected purposively due to their formal implementation of P5-PPRA and diverse administrative contexts. Participants were recruited through purposive sampling (Campbell et al., 2020) and included two madrasah heads, two teachers/ P5-PPRA coordinators, two students, and one representative from the Ministry of Religion or local education offices.

Data collection involved in-depth interviews, non-participant observations, and document analysis of curriculum materials and institutional reports. Data were analysed using an iterative thematic procedure comprising coding, categorization, and cross-case pattern identification. To enhance analytical rigor, coding was conducted by multiple researchers, with discrepancies resolved through discussion (Kurasaki, 2000).

Trustworthiness was ensured through triangulation of data sources, methods, time, and researchers (ARSLAN, 2022; Carter et al., 2014), supplemented by peer debriefing and member checking to strengthen interpretive credibility (Lemon & Hayes, 2020). Ethical approval guided all research stages; informed consent was obtained, confidentiality and anonymity were maintained, and researcher reflexivity was applied to ensure accurate representation of participants' perspectives.

## C. Results and Discussion

Education plays a crucial role in shaping students' character, ensuring they excel not only academically but also embody national and Islamic values. As an Islamic-based educational institution, Madrasah Aliyah Negeri (MAN) is dedicated to fostering students' character through the Pancasila Student Profile Strengthening Project and *Rahmatan Lil'alamin* Profile (P5-PPRA). This initiative aims to instill the values of Pancasila and the principles of *Rahmatan Lil'Alamin*, enabling students to grow into individuals with integrity, innovation, and a strong commitment to contributing to society. The success of the P5-PPRA program at MAN in Gorontalo Province relies on meticulous planning and collaboration among various stakeholders. By combining careful strategy and collective effort, the program ensures that students not only understand these values but also integrate them into their daily lives, shaping a future generation that upholds national identity and promotes universal harmony.

### 1. Results

#### a. Planning for the implementation of P5-PPRA at Madrasah Aliyah Negeri Gorontalo Province

Interview and document data presents that the Project to Strengthen the Pancasila Student Profile and the *Rahmatan lil'alamin* Profile (P5-PPRA) at Madrasah Aliyah Negeri (MAN) in Gorontalo Province is formally planned as a program that complements academic learning. Statements from madrasah heads and teachers consistently describe program objectives that emphasize character development alongside academic outcomes. One of head of madrasah and local education office were the same stated:

*"The main goal of P5-PPRA is not only academic achievement but shaping students' character so they can live the values of Pancasila and Rahmatan lil'alamin in their daily behaviour."* (Interview with AD-MAN 1-GC, and AS March 18, 2024).

Across the three madrasahs studied, teachers and P5-PPRA coordinators reported that the program is designed to involve all students. Project themes and activities are adjusted according to students' developmental levels and local socio-cultural conditions. A P5-PPRA coordinator explained:

*"The projects are designed so students can practice critical thinking, teamwork, and leadership, but always based on Islamic values and local culture."* (Interview with Teacher-Coordinator, MAN-BL, April 12, 2024).

Furthermore, document analysis and interview findings show that each MAN has established internal strategies and policies to support program planning. A common strategy identified across sites is the formation of a formal facilitator team responsible for coordinating P5-PPRA activities. Documents indicate that these teams consist of senior teachers, educational staff, and madrasah leaders. Their responsibilities include organizing activities, arranging schedules, and monitoring project implementation. A teacher involved in program planning stated:

*"Before implementation, we form a facilitator team. This team discusses themes, schedules, and technical matters so the project can run without disturbing regular lessons."* (Interview with SB-MAN-PH, April 12, 2024).

Moreover, data also show that project themes are selected through internal discussions involving madrasah leaders and teachers. Theme selection is guided by local conditions and regulations from the Ministry of Religious Affairs. Planning documents from the three madrasahs record frequently selected themes, including Pancasila Democracy, Local Wisdom, Sustainable Living, *Bhinneka Tunggal Ika*, and Entrepreneurship.

Additional planning related policies identified in institutional documents include the preparation of project modules, internal training activities related to character education for teachers, and the application of flexible project schedules, implemented on weekly, monthly, or annual bases. These policies were consistently reported by informants and documented in madrasah planning records.

Findings further indicate that P5-PPRA planning involves multiple stakeholders with distinct roles. Interviews show that madrasah heads are responsible for determining policy direction, while teachers and educational staff design and implement project activities. A madrasah head described this division of roles as follows: *"The policy direction comes from the madrasah leadership, but teachers design and carry out the projects directly with students."* (Interview with LA-MAN-BL, April 12, 2024).

Interview data also indicate the involvement of parents and community members, particularly in activities related to social engagement and local culture. Teachers reported collaboration with religious leaders, traditional authorities, and social organizations in organizing project activities outside the classroom. One teacher stated: *"We involve community leaders so students can learn directly from real practices, not only from textbooks."* (Interview with DA-MAN-GC, April 12, 2024).

These findings describe planning practices that include internal coordination mechanisms and external stakeholder participation, as documented in interviews and institutional records.

### **b. Implementation of the P5-PPRA Program in Madrasah**

Observation and interview data indicate that students are actively involved in the implementation of P5-PPRA activities at Madrasah Aliyah Negeri in Gorontalo Province. Field observations show students participating in group-based projects and engaging in discussions related to project tasks. Interviews with students confirm their involvement in planning and carrying out project activities. One student stated: *"We work in groups and decide together what to do. The teacher guides us, but we also learn to be responsible."* (Interview AB-MAN-GC, March 18, 2024).

Interview data from teachers show that students are commonly organized into groups and assigned shared responsibilities during project activities. Teachers reported that group collaboration and task division are consistently applied across the three madrasahs.

Data from interviews further indicate that teachers assume facilitative roles during program implementation. Teachers reported guiding students, monitoring project progress, and supporting reflection activities. One teacher described the instructional process as follows: *"Students learn by doing. They experience the activity first, then reflect on the values behind it."* (Interview with CC-MAN-PH, April 20, 2024).

Observation records show that P5-PPRA activities are conducted through project-based tasks that require direct student participation. Common implementation practices documented across the three madrasahs include group discussions, division of project roles, and student presentations. Presentation sessions were observed as a regular activity in which students reported project outcomes and shared experiences with peers and teachers.

Interview and document data also present that P5-PPRA implementation follows a structured procedure embedded within the madrasah curriculum. Documents and informant statements identify five main stages in the implementation process: (1) formation of a facilitator team, (2) assessment of institutional readiness, (3) determination of program dimensions and project themes, (4) development of project modules, and (5) preparation of project reports. These stages were consistently identified across the three research sites and are summarized in Table 2 based on field findings.

Table 2. Stages of P5-PPRA Curriculum Integration

Stage	Description
Facilitator team formation	Appointment of teachers and staff responsible for projects
Readiness assessment	Evaluation of institutional capacity and resources
Theme and dimension design	Selection of Pancasila and <i>Rahmatan lil'alamin</i> dimensions
Module development	Preparation of project activity guidelines and assessments

### c. Activities and projects implemented

Field observations, interviews, and document data present that multiple project themes are implemented within the P5-PPRA program at Madrasah Aliyah Negeri in Gorontalo Province. Among the themes identified across the research sites, Local Wisdom and *Pancasila* Democracy were consistently reported and observed.

For the data related to the Local Wisdom theme show that project activities focus on elements of Gorontalo cultural heritage. Interviews with teachers and observation records document student involvement in activities such as researching traditional ceremonies, learning about local language use, examining traditional clothing, and preparing local cuisine. One teacher described these activities as follows: “Students learn about Gorontalo traditions, from wedding customs to local food, so they understand their cultural identity.” (Interview with AF-MAN-GC, March 18, 2024).

Additional data indicate that the implementation of the Local Wisdom theme involves collaboration with community figures. Interviews and activity reports show that traditional leaders and local community members are invited to support project activities related to cultural practices.

Data concerning the *Pancasila* Democracy theme indicate that activities are conducted through simulations and participatory exercises. Teachers reported that students are involved in election simulations, student council elections, and classroom deliberations. One teacher stated: “We simulate general elections at school so students understand democratic participation.” (Interview with BS-MAN-PH, April 18, 2024).

Meanwhile, observation data show that students participate in group discussions and decision-making exercises during these activities. These activities were observed across the three madrasahs as part of the P5-PPRA project implementation.

#### d. Evaluation and challenges of p5-ppra implementation

Field data present from interviews, observations, and document analysis indicate the presence of several factors that support the implementation of the Project to Strengthen the *Pancasila* Student Profile and the *Rahmatan lil' alamin* Profile (P5-PPRA) at Madrasah Aliyah Negeri (MAN) in Gorontalo Province. These supporting factors were consistently identified across the three research sites and are summarized in Table 3.

Table 3. Supporting Factors of P5-PPRA Implementation

Supporting Factor	Description
Institutional support	Curriculum integration and leadership commitment
Teacher facilitation	Active mentoring and guidance
Student participation	High engagement in project activities
Community involvement	Support from local leaders and organizations

Data show that institutional support is reflected in the integration of P5-PPRA into madrasah curricula and in leadership involvement in program coordination. Teacher facilitation is evidenced by active guidance, mentoring, and supervision during project activities. Student participation is indicated by consistent engagement in project planning, group work, and presentations. Community involvement appears through the participation of local leaders and organizations in supporting project activities, particularly those related to social and cultural themes.

In addition to supporting factors, empirical data also shows a range of constraints affecting the implementation of P5-PPRA. These inhibiting factors were identified through interviews with madrasah leaders and teachers, as well as through analysis of institutional documents. The constraints are summarized in Table 4.

Table 4. Inhibiting Factors P5-PPRA) at Madrasah Aliyah Negeri (MAN) Gorontalo Province

Inhibiting Factors	Description
Limited Human Resources (HR)	Not all teachers have a deep understanding of the principles of P5-PPRA, as well as the lack of continuous training for educators in strengthening Pancasila-based character and rahmatan lil' alamin.
Lack of Supporting Infrastructure	Limited educational facilities such as inadequate classrooms, limited teaching aids, and limited access to digital technology in several madrasahs.
Resistance to Change	Traditional attitudes from teachers, students, and parents that are less supportive of progressive learning approaches, as well as conventional educational habits that are difficult to transform into project- and character-based approaches.

Inhibiting Factors	Description
Lack of Support from the Regional Government	Policies that are not consistent in supporting character education and limited funds for facilities, teacher training, and the development of the P5-PPRA program.
Social and Cultural Constraints	Differences in social and cultural norms in Gorontalo can cause inconsistencies between the P5-PPRA value-based education method and daily social practices.
Lack of Collaboration between Schools, Parents, and the Community	Lack of parental participation in supporting character education and lack of cooperation with other educational institutions or community organizations that have a similar vision.
Lack of Structured Evaluation and Monitoring	Suboptimal evaluation leads to a lack of feedback necessary to assess the effectiveness of the program and make necessary improvements.

The data result show that limitations in human resources and infrastructure affect the consistency of program implementation across madrasahs. Resistance to change was reported in relation to established instructional practices and stakeholder expectations. Additional constraints identified include variations in policy support, social and cultural differences, limited collaboration with parents and external partners, and the absence of structured evaluation and monitoring mechanisms. These finding results above describe the range of conditions that support and constrain the implementation of P5-PPRA at Madrasah Aliyah Negeri in Gorontalo Province, as observed and reported during the data collection process.

## 2. Discussion

This study demonstrates that the effective implementation of the Pancasila Student Profile and *Rahmatan lil'alamin* Profile (P5-PPRA) in Madrasah Aliyah Negeri (MAN) in Gorontalo Province is fundamentally shaped by strategic educational management rather than pedagogical practice alone. The findings indicate that character education rooted in national and Islamic values becomes meaningful and sustainable only when it is institutionally embedded within strategic planning, curriculum structures, organizational culture, leadership practices, and evaluation mechanisms. In this sense, P5-PPRA does not operate as an auxiliary or symbolic program but as an instrument of institutional transformation that reshapes how values are governed, operationalized, and reproduced within the madrasah system.

At the empirical level, the study reveals that P5-PPRA functions as a reform-oriented framework rather than a supplementary character education initiative. Its

effectiveness depends on the coherence between institutional vision formulation, policy alignment, resource allocation, teacher capacity development, and implementation practices (Wahyudin, W., 2025; Husaini Zuhri & Huda, 2024; Rosdiana et al., 2024). This finding challenges approaches that treat character education as primarily value transmission or classroom-based moral instruction. Instead, it underscores that value-based education requires managerial orchestration to ensure continuity, legitimacy, and operational consistency across institutional layers (Mariani et al., 2025). Without such strategic integration, value education risks remaining fragmented, performative, or merely rhetorical (Husaini Zuhri & Huda, 2024; Rosdiana et al., 2024).

These findings resonate strongly with strategic management theory, which emphasizes alignment between institutional vision, policy frameworks, human resources, and execution as a key determinant of organizational effectiveness (Kaphale et al., 2024; Yaukey, 2023; Ye & Friginal, 2025). In the context of educational institutions, strategic coherence is not merely an administrative concern but a normative mechanism that shapes how values are prioritized, enacted, and evaluated. The MAN Gorontalo case demonstrates that when character education initiatives are integrated into strategic documents, curriculum mapping, and performance evaluation systems, they acquire institutional authority that extends beyond individual teachers or isolated programs.

Building on this strategic lens, the findings suggest that institutional alignment functions as a structuring condition for character education rather than a neutral backdrop (Amirudin et al., 2024; Mariani et al., 2025). Strategic management does not simply support implementation; it actively shapes the epistemic and moral boundaries within which character values are interpreted and operationalized through leadership practices, policy formulation, and administrative supervision (Khofifah et al., 2023; Musrifah & Ali Shah, 2025). When vision statements, policy instruments, curricular standards, and evaluation mechanisms converge, they create a shared moral grammar that stabilizes expectations across actors and levels of the organization, supported by coherent human resource management and organizational learning processes (Rosdiana et al., 2024; Husaini Zuhri & Huda, 2024). In this sense, strategic coherence transforms character education from a discretionary pedagogical effort into an institutionalized practice governed by formal authority, accountability, and continuity. This condition is especially crucial in value-laden educational contexts, where moral objectives risk fragmentation if left to individual interpretation or informal initiatives (Suid et al., 2025).

Thus, strategic alignment serves as a mediating structure that enables character education to operate consistently across cognitive, affective, and behavioral domains, while being reinforced by integrated management of facilities, curriculum, and organizational systems (Kadir et al., 2024). Within this framework, institutions function as learning ecosystems in which continuous reflection, shared vision, and collective capacity-building sustain the internalization of values over time, rather than treating character formation as a static or episodic intervention (Husaini Zuhri & Huda, 2024). Strategic coherence also creates the conditions under which pedagogical approaches that foster self-confidence, moral agency, and communicative competence can flourish, as these practices are supported by institutional norms and organizational routines rather than dependent on individual initiative alone (Anshori et al., 2024). Moreover, alignment across strategic and operational levels enhances students' motivational and self-efficacy pathways, allowing moral understanding and ethical commitment to translate into consistent patterns of action, particularly in learning environments increasingly shaped by digital mediation and evaluative technologies (Agusnaya et al., 2024; Attalla et al., 2024). In this way, strategic alignment not only stabilizes the moral architecture of educational institutions but also provides the structural and cultural foundations necessary for cultivating moral knowing, moral feeling, and moral action within complex and evolving normative environments.

From the perspective of character education theory, the findings align with Lickona's (1991, 2012) framework of moral knowing, moral feeling, and moral action, which emphasizes the interdependence of cognitive understanding, affective commitment, and behavioral enactment in moral development (Mainuddin et al., 2023; Zhang, 2023). However, this study extends Lickona's model by demonstrating that character formation in Islamic schooling operates within a dual normative system: Pancasila as a civic ideology and *Rahmatan lil'alamın* as an Islamic ethical framework (Khofifah et al., 2023). This duality introduces a level of normative complexity that cannot be resolved through pedagogy alone. Instead, it requires institutional mediation to align civic and religious values in ways that are coherent, legitimate, and contextually grounded (Khofifah et al., 2023).

The integration of Pancasila and *Rahmatan lil'alamın* in MAN Gorontalo illustrates how dual-value character education is negotiated through organizational structures rather than ideological confrontation (Kadir et al., 2024; Tabrani ZA et al., 2024; Rosdiana et al., 2024). Rather than positioning civic and religious values as

competing frameworks, the madrasah strategically frames them as complementary normative resources (Kadir et al., 2024). This institutional framing is critical in plural societies, where value education often becomes contested terrain (Tabrani ZA et al., 2024). By embedding P5-PPRA within strategic management processes, the madrasah reduces ideological tension and transforms value integration into an operational rather than rhetorical challenge (Rosdiana et al., 2024).

The key novelty of this study lies in its demonstration that dual-value character education is most effective when approached as a strategic management process. Unlike prior studies that treat P5 or *Rahmatan lil'alam* normatively, philosophically, or programmatically, this research positions their integration as a managerial phenomenon. This shift in analytical focus contributes theoretically by advancing a management-oriented model of character education integration in faith-based schooling. It suggests that values do not merely reside in curricular content or pedagogical intentions but are produced and sustained through institutional governance mechanisms.

This contribution is particularly significant in the context of Islamic education, where character education is often assumed to be inherently embedded within religious instruction (Suid et al., 2025). Such assumptions frequently lead institutions to underestimate the importance of organizational design, leadership practices, and policy coherence in shaping students' character formation. The findings challenge this assumption by demonstrating that even value-rich educational environments require deliberate managerial strategies to translate normative ideals into consistent, observable, and sustainable practices (Amirudin et al., 2024; Musrifah & Ali Shah, 2025). Without intentional alignment between institutional vision, leadership direction, and pedagogical implementation, religious values risk remaining abstract ideals rather than lived educational outcomes. In the absence of such strategies, value education tends to become implicit, uneven, or overly dependent on individual teacher commitment, thereby limiting its durability and institutional legitimacy (Suid et al., 2025; Musrifah & Ali Shah, 2025).

Teacher capacity emerges as a critical mediator between policy intention and classroom enactment. The findings support prior studies that identify limited pedagogical understanding and insufficient professional development as major barriers to effective value-based education (Parrott et al., 2024; Putra et al., 2024). Importantly, resistance to change observed in this study appears structural rather than cultural. Teachers did not reject P5-PPRA values; instead, they struggled with unclear evaluation

standards, competing curricular demands, and limited opportunities for professional learning. This finding reinforces arguments that strategic human resource development is central to sustainable educational reform (Speldewinde et al., 2025).

At the institutional level, curriculum integration and organizational alignment emerge as prerequisites for continuity. The study confirms findings that reforms detached from core organizational processes tend to remain symbolic and fail to produce lasting change (Phetsombat & Na-Nan, 2023; Stouten et al., 2018). In MAN Gorontalo, P5-PPRA gained traction only after it was formally integrated into curriculum planning, lesson design, and evaluation instruments. This institutionalization process transformed values from abstract ideals into operational criteria that shaped teaching practices and organizational routines.

The study also highlights the role of leadership in mediating value integration. School leaders functioned as strategic actors who translated national policy mandates into locally meaningful practices. By aligning P5-PPRA with the madrasah's religious identity and community expectations, leaders enhanced institutional buy-in and reduced resistance. This finding aligns with literature emphasizing leadership as a critical driver of value-based organizational change (Yaukey, 2023; Ye & Friginal, 2025).

Beyond the institutional boundary, collaboration with parents, communities, and local stakeholders further positions P5-PPRA as a form of community-embedded character education. This finding aligns with global literature emphasizing that character formation is socially constructed and extends beyond classroom boundaries (Aji et al., 2024; Dudley, 2025). In the MAN Gorontalo context, community involvement reinforced the legitimacy of value education and created continuity between school-based instruction and social practice. This community integration strengthens the moral ecology in which students develop, reducing the gap between institutional norms and lived experience.

From a Global South perspective, the MAN Gorontalo case offers important conceptual insights. It demonstrates that civic and religious values can be institutionally integrated without ideological tension when managed strategically rather than symbolically. This challenges dominant narratives that frame value pluralism in education as inherently conflictual. Instead, the findings suggest that institutional design and governance play a decisive role in determining whether value diversity becomes a source of fragmentation or coherence.

The implications of this study extend beyond the Indonesian context. Faith-based schools globally, particularly in plural and post-colonial societies, face similar challenges in integrating civic and religious values. The management-oriented model proposed in this study provides a conceptual framework for understanding how value integration can be operationalized through strategic planning, organizational alignment, and human resource development (Sibawaihi, S., et al., 2025). Rather than exporting specific values, the study offers transferable insights into the governance of value education.

From a global perspective, this study contributes to international scholarship on character education and value integration in faith-based schooling by foregrounding strategic management as a central analytical dimension (Hasanudin et al., 2024). While much of the existing literature emphasizes pedagogical approaches, moral psychology, or curriculum design, the findings demonstrate that sustainable character education depends primarily on institutional governance, organizational alignment, and leadership-driven coordination (Stouten et al., 2018; Yaukey, 2023; Ye & Friginal, 2025; Yunitasari et al., 2025). This management-oriented perspective is particularly relevant for plural and post-colonial societies, where civic and religious value systems coexist within formal education and often generate normative tensions (Hasanudin et al., 2024; Yunitasari et al., 2025).

The MAN Gorontalo case illustrates how dual normative frameworks—Pancasila as a civic ideology and *Rahmatan lil'alam* as an Islamic ethical paradigm—can be harmonized through strategic planning, human resource development, and curriculum integration rather than symbolic or programmatic compliance. These findings resonate with global discussions on community-embedded character education and the social construction of values beyond classroom boundaries (Aji et al., 2024; Dudley, 2025). From a Global South standpoint, this study offers transferable insights for policymakers, school leaders, and researchers by proposing a scalable model of value integration that prioritizes institutional coherence, professional capacity building, and contextual legitimacy. Consequently, the study extends the global discourse on character education by demonstrating that effective value integration in faith-based schools is not merely a pedagogical challenge but a strategic management imperative (Phetsombat & Na-Nan, 2023; Speldewinde et al., 2025).

Despite its contributions, this study has several limitations that must be acknowledged. First, as a qualitative case study, the findings are context-specific

and not intended for statistical generalization. Second, reliance on interviews and observations captures institutional and participant perspectives but does not measure long-term behavioral outcomes of P5-PPRA implementation. Third, the study focuses primarily on institutional and managerial dimensions, leaving student-level longitudinal impacts and cross-regional comparisons unexplored. These limitations highlight the need for cautious interpretation of the findings while underscoring their analytical value within the studied context.

#### **D. Conclusion**

This study synthesizes empirical evidence demonstrating that the effectiveness of the Project to Strengthen the Pancasila Student Profile and the *Rahmatan lil'alamın* Profile (P5-PPRA) in Madrasah Aliyah Negeri (MAN) in Gorontalo Province is fundamentally shaped by the quality of institutional strategic management. The findings confirm that character education grounded in national and Islamic values becomes sustainable only when these values are systematically embedded within the madrasah's vision and mission, policy frameworks, curriculum design, teacher development, and assessment systems. Where strategic alignment is weak – manifested through fragmented planning, limited teacher capacity, or inconsistent institutional support – the translation of normative policy objectives into everyday educational practice remains constrained.

In terms of scholarly contribution, this study advances the field of character education by reframing it as a managerial and organizational process rather than a purely normative or pedagogical agenda. By positioning strategic management as an analytical bridge between the Pancasila Student Profile and the *Rahmatan lil'alamın* framework, the study offers an empirically grounded model of value-based educational management in Islamic secondary education. This contribution extends existing debates by demonstrating that the internalization of moral and civic values in faith-based schooling depends not only on value alignment, but also on institutional governance, leadership mediation, and organizational coherence.

Building on the limitations identified in the discussion, future research should move beyond single-case qualitative designs by employing longitudinal and comparative approaches. Such studies would enable a deeper examination of how strategic management practices influence the long-term internalization of national and Islamic values at the student level, as well as how the proposed management-based model

operates across different regional, institutional, and socio-cultural contexts. Mixed-method designs may also contribute to measuring sustained behavioural outcomes and institutional change over time.

The central takeaway of this study is that character education in Islamic schooling must be understood as a deliberate and sustained organizational responsibility rather than a symbolic moral commitment. The durable integration of Pancasila and *Rahmatan lil'alam* values relies on managerial coherence, institutional learning, and continuous collaboration among educational stakeholders. When strategically governed, character education can function as a stable foundation for the intellectual and moral development of students within the madrasah education system.

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### **Declaration of Competing Interests**

The authors declare that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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