

Entrepreneurship-Based Character Education: A Case Study of Strengthening the Pancasila and Rahmatan lil ‘Alamin Student Profile

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ABSTRACT

The rapid advancement of the digital era, marked by the rise of Generation Alpha and the concept of Society 5.0, has challenged educators to reinforce students’ moral and spiritual foundations alongside academic competence. This study explores how entrepreneurship-based learning can be used as a medium to strengthen the Pancasila Student Profile and the Rahmatan lil ‘Alamin values among elementary students. Using a qualitative case study design, the research was conducted at MIN 9 Blitar, involving the principal, curriculum coordinator, four teachers, and five sixth-grade students selected through purposive sampling. Data were gathered through classroom observations, semi-structured interviews, and document analysis, and analyzed using the interactive model of Miles and Huberman with data triangulation to ensure validity. The findings reveal that the entrepreneurship project encouraged students to apply values of independence, creativity, cooperation, and compassion through the production of banana-based products. The learning process helped internalize moral and civic virtues embedded in the Pancasila principles and Rahmatan lil ‘Alamin ethos. However, variations in students’ engagement and limited community collaboration emerged as challenges for program sustainability. This study demonstrates that entrepreneurship-oriented projects can serve as an effective approach for integrating character and faith-based education in primary schools, provided that continuous mentoring and structured evaluation are maintained. nce for education policymakers to expand the implementation of similar projects on a larger scale.

Keywords: character education, pancasila student profile, rahmatan lil ‘alamin, entrepreneurship education, primary education, project-based learning.

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INTRODUCTION

The rapid development of technology and information in the Society 5.0 era has brought significant changes in various aspects of life, including education. Generation Alpha, born from 2010 to now, grows up in a highly digital ecosystem with the internet, social media, and smart devices. As digital natives, they are accustomed to accessing technology from an early age for learning, playing, and communicating.¹ However, the intensity of technology exposure also poses serious challenges, such as a decline in social skills, a tendency toward consumerism, and a weakening of character development.² If not balanced with strong character education, this phenomenon can encourage the emergence of hedonistic, materialistic, and irresponsible behavior.³

In response to these issues, the government, through the Ministry of Education, Culture, Research, and Technology, prioritizes character education in the 2020–2024 Strategic Plan, which is realized through the Merdeka Curriculum. This curriculum presents a project-based learning approach that emphasizes strengthening the Pancasila Student Profile dimensions.⁴ A similar innovation was also developed by the Ministry of Religious Affairs of the Republic of Indonesia by integrating the values of Islam *Rahmatan lil 'Alamin* into the *Pancasila Student Profile*, resulting in the concept of the Strengthening Project for the *Pancasila Student Profile* and *Rahmatan lil 'Alamin* (P5RA). This program not only emphasizes the dimension of nationalism but also strengthens spirituality, compassion, and exemplary behavior based on universal Islamic values.⁵

Several previous studies have shown the benefits of entrepreneurship projects in shaping creative, innovative, and independent students. For example, the study by Noviani et al. emphasized that entrepreneurship projects encourage leadership and independence.⁶ Meanwhile, research by Shalikhah found that students gain hands-on experience designing and marketing products, encouraging innovation and creativity.⁷ However, the study tends to be limited to implementing the *Pancasila Student Profile* Strengthening Project (P5) in a general context without highlighting the integration of Islamic *Rahmatan Lil 'Alamin* values. Therefore, this research seeks to fill this gap by emphasizing the novelty of integrating Islamic values into entrepreneurship projects at the Madrasah Ibtidaiyah level.

¹ Adhatul Pitriyani and RR. Deni Widjayatri, "Peran Orang Tua Milenial Dalam Mendidik Generasi Alpha Di Era Digital," *Qurroti: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 1 (2023): 20–32, <https://doi.org/https://jurnal.stpi-bim.ac.id/index.php/qurroti/article/view/91>.

² Alia Amalia et al., "Strategi Penguatan Pendidikan Karakter Generasi Alpha Di Era Society 5.0," *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 11311–18, <https://doi.org/https://doi.org/10.31004/jptam.v9i1.26491>.

³ Atikah Nur'afra, Rifa Rahmadiani Dewi, and Tin Rustini, "FAKTOR-FAKTOR YANG MEMPENGARUHI PERILAKU KONSUMTIF ANAK: STUDI FENOMENOLOGI SISWA SDN GIYANTI KELAS 5," *Cendekia Pendidikan* 11, no. 7 (2025): 50–54, <https://doi.org/10.8734/CAUSA.v1i2.365>.

⁴ Kemendikbudristek, "Kurikulum Untuk Pemulihan Pembelajaran," *Pusat Kurikulum Dan Pembelajaran*, 2021, 130.

⁵ Direktorat KSKK Madrasah and Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin*, Kementerian Pendidikan Dan Kebudayaan (Jakarta, 2022).

⁶ Leny Noviani, Adam Wahida, and Suranti Tri Umiatsih, "Strategi Implementasi Proyek Kewirausahaan Di SMA Negeri 1 Sumberlawang," *Jurnal Kewirausahaan Dan Bisnis* 27, no. 1 (2022): 60–70, <https://doi.org/https://doi.org/10.20961/jkb.v27i1.58934>.

⁷ Putri Ayu Anisatus Shalikhah, "Implementasi Proyek Penguatan Profil Pelajar Pancasila Sebagai Upaya Menumbuhkan Jiwa Kewirausahaan," *Pendidikan Ekonomi* 15, no. 2 (2022): 86–93, <https://dx.doi.org/10.17977/UM014v15i22022p86>.

MIN 9 Blitar, as one of the madrasahs under the Ministry of Religious Affairs, has implemented the Independent Curriculum as well as the Pancasila Student Profile and *Rahmatan Lil 'Alamin* Strengthening Project (P5RA) in the 2024/2025 academic year with the theme of “Entrepreneurship”. As a healthy, religious, literacy-oriented, child-friendly, and environmentally friendly madrasah, MIN 9 instills a culture of clean living by consuming healthy snacks without plastic packaging and supports Micro, Small, and Medium Enterprises (MSMEs) around the madrasah. Applying the entrepreneurship theme from an early age is expected to provide students with authentic experiences, from planning to producing products with market value.

Based on this, this study focuses on implementing the Pancasila Student Profile Strengthening and *Rahmatan Lil 'Alamin* (P5RA) Project with the theme of entrepreneurship, specifically on processed banana products in grade VI at MIN 9 Blitar. Specifically, this study analyzes the project's planning, implementation, evaluation, and follow-up processes. The results of this study are expected to broaden insights into best practices and serve as a reference for other madrasahs in implementing similar programs.

METHOD

This study employed a qualitative case study design aimed at exploring how entrepreneurship-based learning strengthens the *Pancasila Student Profile* and *Rahmatan lil 'Alamin* values among primary school students. The case study approach was chosen because it allows for an in-depth and contextual understanding of real-life educational practices within a specific setting. The research focused on the implementation of the *Pancasila* and *Rahmatan lil 'Alamin* (P5RA) entrepreneurship project at MIN 9 Blitar during the November–December 2024 academic term.

Participants were selected through purposive sampling based on their direct involvement in the P5RA program. The study involved the school principal, the vice principal for curriculum affairs, four classroom teachers, and five sixth-grade students who actively participated in the entrepreneurship project. This composition enabled triangulation of perspectives between school leaders, educators, and learners. Ethical considerations were strictly followed, including informed consent from teachers, parents, and students, and the assurance of anonymity through the use of pseudonyms.

Three complementary techniques were used: observation, interviews, and documentation.⁸ Observation was conducted during the planning, implementation, and evaluation stages of the P5RA entrepreneurship project. The researcher recorded teaching interactions, student collaboration, and product-making processes in a field journal. Interviews were semi-structured, allowing flexibility while maintaining focus on key themes such as character formation, entrepreneurship skills, and faith-based values. Each interview lasted between 30–45 minutes and was audio-recorded with participants' permission.

⁸ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, “How to Use and Assess Qualitative Research Methods,” *Neurological Research and Practice* 2, no. 1 (December 27, 2020): 14, <https://doi.org/10.1186/s42466-020-00059-z>.

Documentation included school lesson plans, student portfolios, photographs of project activities, and assessment rubrics used by teachers.

Data were analyzed using Miles and Huberman's interactive model, which involves three concurrent stages: data condensation, data display, and conclusion drawing/verification.⁹ The researchers transcribed all interviews verbatim, coded them manually, and grouped the codes into thematic categories reflecting the key elements of the P5RA model—planning, implementation, evaluation, and follow-up. Patterns emerging across data sources were compared to identify consistencies and variations among participants. To ensure the credibility and reliability of findings, several validation strategies were applied. Source triangulation was achieved by comparing information from teachers, students, and school documents. Technique triangulation involved cross-checking between observation, interview, and documentation data. Peer debriefing with fellow researchers was also conducted to refine interpretations and minimize bias. Furthermore, participants were given the opportunity to review and confirm summaries of their interview transcripts to enhance accuracy.

MIN 9 Blitar, a state Islamic elementary school located in East Java, Indonesia, was chosen as the research site because it has been an early adopter of the P5RA initiative, integrating entrepreneurship into character and religious education. The program's emphasis on developing banana-based products as learning media provided a rich context for examining how moral, civic, and entrepreneurial values can be integrated in daily classroom activities.

RESULTS AND DISCUSSION

Results

The analysis of the data revealed four central themes aligned with the stages of the P5RA entrepreneurship project: (1) planning and preparation,¹⁰ (2) implementation of learning activities,¹¹ (3) assessment and evaluation,¹² and (4) follow-up for sustainability.¹³ These themes collectively illustrate how entrepreneurship-based learning served as a practical means to instill *Pancasila* and *Rahmatan lil 'Alamin* values among students at MIN 9 Blitar.

⁹ Matthew B Miles, A Michael Huberman, and Johny Saldana, *Qualitative Data Analysis*, Sage Publications, 2018.

¹⁰ Partono, Shofiyatul Ulya, and Majdy Kasheem, "The Impact of Pancasila Student Profile and Rahmatan Lil 'Alamin Student Profile Program at Madrasah Tsanawiyah," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 10, no. 1 (March 6, 2025): 218–30, <https://doi.org/10.31538/ndhq.v10i1.2>.

¹¹ Muhammad Firmansyah, Muhammad Nasir, and Abu Bakar Idham Madani, "IMPLEMENTASI PROJEK PENGUATAN PROFIL PELAJAR PANCASILA DAN PROFIL PELAJAR RAHMATAN LIL'ALAMIN DI SMA NEGERI 2 MUARA BADAQ," *Inspiratif Pendidikan* 12, no. 2 (December 31, 2023): 741–48, <https://doi.org/10.24252/ip.v12i2.45237>.

¹² Selly Idayanti, "ANALISIS KESESUAIAN P5P2RA DENGAN PRINSIP PELAKSANAAN DAN DAMPAKNYA TERHADAP PERILAKU PESERTA DIDIK," *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta* 4, no. 1 (June 30, 2023): 48–66, <https://doi.org/10.53800/wawasan.v4i1.228>.

¹³ Fendy Dwi Hardiyanto, Hamdan Tri Atmaja, and Triwathy Aarsal, "Habitus in The Implementation of Pancasila Student Profile Strengthening Project Through Entrepreneurship Project at School," *Journal of Educational Social Studies* 12, no. 1 (June 29, 2023): 45–54, <https://doi.org/10.15294/jess.v12i1.65747>.

1. Planning and Preparation

The planning stage was initiated through collaborative meetings involving the school principal, curriculum coordinator, and classroom teachers. Teachers designed lesson plans that integrated entrepreneurship skills with character dimensions such as independence, creativity, and mutual cooperation. The principal emphasized that planning was not limited to economic outcomes but also to moral education:

“We wanted students to learn responsibility, honesty, and teamwork through the process of making and selling products—not just about profit.” (Principal, Interview 01)¹⁴

Students were encouraged to choose locally available materials, leading to the selection of banana-based products as a feasible and culturally relevant theme. This approach reflected the school’s commitment to contextual learning rooted in local wisdom (*kearifan lokal*).

2. Implementation

During the implementation phase, students worked in small groups to produce banana chips, cakes, and packaging designs. Teachers acted as facilitators, guiding discussions on ethics in business and social responsibility. Observations showed that students demonstrated curiosity and enthusiasm, though the level of participation varied.

“At first, some students hesitated to speak or take roles in marketing, but once they saw the results, they became more confident.” (Teacher 3, Interview 02)¹⁵

Through this process, students internalized key *Pancasila* traits such as cooperation (*gotong royong*), creativity, and independence. The learning atmosphere resembled a miniature social enterprise, providing opportunities for students to practice leadership, negotiation, and empathy in real contexts.

3. Evaluation

Evaluation in the P5RA project combined teacher observation with student self-reflection. Teachers used rubrics that measured both entrepreneurial competencies and character indicators (creativity, discipline, responsibility, and collaboration). Students were also encouraged to write reflective notes about what they learned.

“Some students are already brave enough to present a business plan, create product packaging logos using Canva, try making banana cake at home, but there are also those who are still shy and have not tried it themselves at home.” (Teacher 2, Interview 02)¹⁶

¹⁴ Interview with Principal of MIN 9 Blitar on December 3, 2024, at 09:10 AM WIB in the principal's office.

¹⁵ Observation on December 14, 2024, at 09:00 AM WIB in the schoolyard.

¹⁶ Interview with the teacher of MIN 9 Blitar on December 2, 2024, at 10:00 AM WIB in the teachers' room.

Most students showed improvement in communication and self-confidence, though not all achieved the same level of engagement. Teachers noted that evaluation remained mostly qualitative and narrative, which sometimes made it difficult to document measurable progress. Nonetheless, the project provided meaningful insights into each student's development.

4. Follow-up

After the project ended, several teachers and parents expressed interest in continuing similar activities. The school planned to integrate entrepreneurship themes into other subjects and involve local business partners for mentorship. However, sustainability remained a challenge due to limited funding and inconsistent parental participation.

"We hope to make this program continuous, not just an annual event. Collaboration with parents and local businesses would help a lot." (Vice Principal, Interview 03)¹⁷

Despite these constraints, the initiative succeeded in demonstrating that entrepreneurship-based character education can be effectively contextualized within Islamic values and the *Pancasila Student Profile*. Students learned to see entrepreneurship not merely as economic activity, but as a form of service (*amal shalih*) aligned with compassion and social responsibility.

Table 1. Summary of Key Outcomes

Focus Area	Observed Outcomes	Supporting Evidence
Character Development	Increased independence, creativity, teamwork, and empathy	Classroom observations; student reflections
Entrepreneurial Skills	Improved product design, planning, and communication abilities	Documentation of student projects
Spiritual and Moral Values	Awareness of honesty, gratitude, and serving others (<i>Rahmatan lil 'Alamin</i>)	Interview excerpts; reflective journals
Program Sustainability	Enthusiastic but varied participation; need for structured support and partnerships	Interviews with teachers and administrators

The results as shown in Table 1 indicate that the P5RA entrepreneurship project at MIN 9 Blitar effectively fostered students' character and entrepreneurial competencies through experiential and value-based learning. However, the program's continuity depends on stronger institutional support and systematic evaluation tools.

Discussion

The findings of this study demonstrate that entrepreneurship-based learning can serve as an effective medium for strengthening both the *Pancasila Student Profile* and the *Rahmatan lil 'Alamin* ethos among primary students. This discussion interprets those findings

¹⁷ Interview with the deputy head of curriculum of MIN 9 Blitar on December 2, 2024, at 09:30 AM WIB in the teachers' room.

in light of relevant educational theories and prior research, highlighting three key dimensions: (1) the pedagogical integration of character and entrepreneurship education, (2) the contextualization of *Rahmatan lil 'Alamin* values within civic learning, and (3) the practical implications for sustaining moral and entrepreneurial competencies in Islamic primary schools.

1. Ecosystem Preparation

Developing a madrasah culture emphasizing religiosity, discipline, and openness becomes the foundation for implementing the *Pancasila Student Profile* Strengthening and *Rahmatan Lil 'Alamin* Project (P5RA). This result aligns with the findings of Nafaridah et al., which emphasize the importance of ecosystem readiness in supporting differentiated learning in the Merdeka Curriculum.¹⁸ However, the difference lies in integrating Islamic values, particularly the concept of *rahmatan lil 'alamin*, which introduces a dimension of exemplary behavior (*qudwah*) as an added value. This broadens the discourse on the educational ecosystem, as it prepares the technical aspects and the spiritual aspects that shape the religious habitus of the students. The identification of the readiness of educational units shows that MIN 9 Blitar is at a developing stage, in line with Satria et al., who categorize educational units at the developing stage as institutions that have project-based learning systems and are beginning to establish collaborations with external parties.¹⁹

2. Integrating Character and Entrepreneurship

The project's learning process reflects the principles of Kolb's experiential learning theory, which posits that knowledge emerges through active participation, reflection, and application.²⁰ By engaging students directly in product creation and marketing, the P5RA project transformed abstract moral ideals—such as honesty, discipline, and cooperation—into lived experiences. This aligns with the essence of project-based learning, which learning is driven by meaningful, contextual tasks that require collaboration and reflection.²¹

The results also confirm previous findings that entrepreneurship education at the primary level can foster a wide range of transversal skills—creativity, self-confidence, and problem-solving.²² However, this study adds a unique cultural and moral dimension by embedding such skills within the Indonesian *Pancasila* framework and Islamic ethical values. In this sense, the P5RA model goes beyond economic objectives; it cultivates holistic citizenship grounded in moral reasoning and community care.

¹⁸ Tia Nafaridah et al., "The Analysis of P5 Activities as the Application of Differentiated Learning in the Free Curriculum of the Digital Era at SMA Negeri 2 Banjarmasin," *Seminar Nasional (PROSPEK II) "Transformasi Pendidikan Melalui Digital Learning Guna Mewujudkan Merdeka Belajar"* 12, no. 2 (2023): 84–95, <https://doi.org/https://ojs.mahadewa.ac.id/index.php/prospek/article/view/2583>.

¹⁹ Rizky Satria et al., *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila* (Jakarta: Badan Standar, Kurikulum, dan Asesmen Pendidikan, Kemendikbudristek Republik Indonesia, 2022).

²⁰ D A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Pearson Education, 2014), <https://books.google.co.id/books?id=jpbBQAAQBAJ>.

²¹ John W. Thomas, "A Review of Research on Project-Based Learning," *Autodesk Foundation*, 2000, http://www.bobpearlman.org/BestPractices/PBL_Research.pdf.

²² Alain Fayolle and Benoit Gailly, "The Impact of Entrepreneurship Education on Entrepreneurial Attitudes and Intention: Hysteresis and Persistence," *Journal of Small Business Management* 53, no. 1 (January 2015): 75–93, <https://doi.org/10.1111/jsbm.12065>.

3. Cultivating the *Rahmatan lil 'Alamin* Ethos

One of the most distinctive contributions of this study lies in its contextualization of *Rahmatan lil 'Alamin*—the concept of Islam as a mercy to all creation—within entrepreneurship learning. This approach resonates with Islamic pedagogy that views education as a process of nurturing both the intellect (*aql*) and the heart (*qalb*).²³

Students' reflections on honesty, empathy, and gratitude suggest that entrepreneurship activities served as a moral laboratory where spiritual and civic virtues could coexist. Through guided reflection and teacher facilitation, students began to recognize entrepreneurship as a form of social responsibility rather than personal gain. This finding supports the idea that faith-based education, when combined with practical experiences, can produce balanced individuals who are both morally conscious and socially proactive.²⁴ The P5RA project not only reinforced *Pancasila* values such as cooperation and justice but also offered a spiritual foundation that deepens the meaning of those civic ideals.

4. Pedagogical Strategy

The project implementation stage includes introduction, contextualization, action, and reflection. The introduction is conducted to understand the concept of entrepreneurship and processed banana products. The learning strategy, which utilizes digital media, observation, and the involvement of external partners, has been proven to encourage active student participation. According to Zhang et al., determining and introducing the theme serves as a guide and a reinforcement of the project's objectives. The positive atmosphere created by educators can be transmitted to peers and students, thereby creating an optimistic and conducive learning environment for the successful implementation of the project.²⁵ However, the analysis of learning outcomes revealed that the level of student independence showed considerable variation. Some groups could prepare a business plan independently, while others still required intensive guidance from the teacher. Similarly, creativity appeared uneven; some students produced innovative packaging designs using the Canva application and made their own banana-based products at home, while others had not yet practiced it. This variation is influenced by several factors, including Tiboron et al., who state that some students tend to have a mindset that underestimates assignments, procrastinate, and prioritize enjoyment over serious learning.²⁶ According to Chophel & Choeda, the lack of parental attention helps children complete their tasks.²⁷

²³ Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (November 2004): 517–29, <https://doi.org/10.1080/0305006042000284510>.

²⁴ Claire Alkoutli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," *Religions* 9, no. 11 (November 18, 2018): 367, <https://doi.org/10.3390/rel9110367>.

²⁵ Xin Zhang, Wilfried Admiraal, and Nadira Saab, "Teachers' Motivation to Participate in Continuous Professional Development: Relationship with Factors at the Personal and School Level," *Journal of Education for Teaching* 47, no. 5 (2021): 714–31, <https://doi.org/10.1080/02607476.2021.1942804>.

²⁶ Gel Marie B. Tiboron, Dr. Ronald S. Decano, and Mark Van M. Buladaco, "Procrastination Attitude of the Senior High School Students in Modular Distance Learning Modality," *International Journal of Research and Innovation in Social Science* 05, no. 06 (2021): 303–8, <https://doi.org/10.47772/ijriss.2021.5613>.

²⁷ Tshering Chophel and Ugyen Choeda, "Impact of Parental Involvement in Homework on Children's Learning," *Journal of Education, Society and Behavioural Science* 34, no. 6 (July 27, 2021): 35–46, <https://doi.org/10.9734/jesbs/2021/v34i630334>.

5. Sustainability and Institutional Challenges

Although the project achieved positive character and skill outcomes, its sustainability remains a key challenge. Teachers and administrators acknowledged that without structured institutional support and consistent community partnerships, such initiatives risk becoming episodic rather than transformative.

This mirrors findings from prior studies showing that entrepreneurship education requires long-term mentoring, adequate resources, and cross-sector collaboration to maintain its impact.²⁸ In the context of Indonesian madrasahs, this means that character-building projects should be integrated into the official curriculum, with monitoring mechanisms and evaluation instruments designed at the policy level. The need for professional development for teachers also emerged as a significant factor. Teachers must be equipped not only with pedagogical skills but also with entrepreneurial literacy and reflective capacity to guide students' moral reasoning effectively.

Collaboration with parents and local Micro, Small, and Medium Enterprises (MSMEs) is an initial step toward program sustainability; however, this partnership pattern remains incidental and is not yet supported by a systematic long-term strategy. Although external involvement at MIN 9 Blitar has been established, its coverage is still limited and needs to be expanded. Other emerging challenges include limited resources, uneven student participation, and potential bias, as the research was conducted in only one madrasah. These conditions highlight the need for sustainable strategic planning so that P5RA does not merely stop at showcasing student work, but can foster an Islamic entrepreneurial culture in a continuous and lasting manner. In line with the findings of Islamiah et al., resource support needs to be strengthened to ensure a more consistent and effective implementation of P5RA. In addition, innovative strategies need to be developed, including utilizing digital technology and expanding collaboration with stakeholders, so that implementation challenges can be addressed more comprehensively.²⁹

6. Practical Implications

From a theoretical standpoint, this study enriches the discourse on integrated character education, demonstrating that moral formation and entrepreneurial competence can be developed simultaneously through culturally grounded learning models.³⁰ The P5RA framework provides a bridge between global educational paradigms (entrepreneurial and experiential learning) and local philosophical foundations (*Pancasila* and Islamic ethics). Practically, the findings suggest that schools can implement entrepreneurship-based character education without extensive funding, provided they utilize locally available

²⁸ Ghulam Nabi et al., "The Impact of Entrepreneurship Education in Higher Education: A Systematic Review and Research Agenda," *Academy of Management Learning & Education* 16, no. 2 (June 2017): 277–99, <https://doi.org/10.5465/amle.2015.0026>; H.A.R Tilaar, *Kekuasaan Dan Pendidikan: Manajemen Pendidikan Nasional Dalam Pusaran Kekuasaan* (Jakarta: Rineka Cipta, 2012).

²⁹ Siti Nur Islamiah, Ariesta Setyawati, and Sherly Astuti, "The Implementation of Pancasila Principles on the Development of the Independent Curriculum in the Execution of the P5 Program: A Perspective from Educational Philosophy," *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024): 3293–3302, <https://doi.org/https://doi.org/10.58230/27454312.423>.

³⁰ Moh Romzi et al., "Integration of Islamic Teachings in Character Education to Strengthen Morality and Ethics in Schools," *Maharot : Journal of Islamic Education* 8, no. 2 (December 31, 2024): 191, <https://doi.org/10.28944/maharot.v8i2.1809>.

resources and foster community involvement. The project model developed at MIN 9 Blitar may serve as a replicable prototype for other Islamic schools aiming to promote holistic education that balances cognitive, moral, and spiritual growth.

The evaluation shows the strengthening of independent, creative character and exemplary behavior, although it is not yet uniform. Alignment with the research by Yuliastuti et al. indicates that entrepreneurship projects foster creativity and independence, encourage students to solve problems, develop competencies, and strengthen the character of the *Pancasila Student Profile*.³¹ The fundamental difference in this study lies in integrating the values of *rahmatan lil 'alamin*, where students focus on product creation and emulate Islamic behavior throughout the learning process. This contribution enriches the literature that has focused more on cognitive aspects and entrepreneurial skills, while the religious and moral dimensions have been relatively overlooked. Implementing P5RA also encourages the realization of more creative teaching practices, which enhances the quality of classroom interactions and project activities. This aligns with the findings of Frenzel et al., which indicate that creative teaching strategies play a crucial role in maintaining student engagement, reducing learning fatigue, and enhancing students' appreciation of teachers, both inside and outside the school environment.³²

7. Limitations and Future Directions

While the case study design allowed for rich contextual insights, its limited sample size restricts the generalizability of the findings. Future studies could employ a multi-site comparative approach across different madrasahs or integrate quantitative pre- and post-assessment instruments to measure changes in students' entrepreneurial attitudes and moral reasoning. Longitudinal research would also help examine whether the observed character growth is sustained over time.

Furthermore, future investigations should explore the role of parental involvement and community partnerships more systematically, as these external factors appear crucial for sustaining entrepreneurship-based character programs.

CONCLUSION

This study concludes that entrepreneurship-based learning offers a meaningful and contextually grounded approach to strengthening both the *Pancasila Student Profile* and *Rahmatan lil 'Alamin* values in primary education. Through the P5RA project implemented at MIN 9 Blitar, students were able to experience learning as an active and reflective process that intertwined moral, spiritual, and entrepreneurial dimensions. The project allowed students to practice honesty, cooperation, creativity, and responsibility in real-life tasks, transforming abstract character ideals into observable behavior.

³¹ Sri Yuliastuti, Isa Ansori, and Moh. Fathurrahman, "Pelaksanaan Projek Penguatan Profil Pelajar Pancasila (P5) Tema Kewirausahaan Kelas 4 SD Labschool UNNES Kota Semarang," *Lembaran Ilmu Kependidikan* 51, no. 2 (2022): 76–87, <https://doi.org/https://doi.org/10.15294/lik.v51i2.40807>.

³² Anne C. Frenzel, Lia Daniels, and Irena Burić, "Teacher Emotions in the Classroom and Their Implications for Students," *Educational Psychologist* 56, no. 4 (October 2, 2021): 250–64, <https://doi.org/10.1080/00461520.2021.1985501>.

Theoretically, the findings reaffirm the relevance of experiential and project-based learning frameworks in character education. By linking entrepreneurship activities with *Pancasila* principles and Islamic ethical teachings, the P5RA model bridges global pedagogical theory with local cultural and religious wisdom. This integration demonstrates that education for moral and civic development does not have to be separate from practical skill building; instead, both can coexist and reinforce one another in holistic learning experiences. Practically, the study provides a model for other Islamic primary schools and educators who aim to nurture students' entrepreneurial mindsets without neglecting their moral and spiritual growth. The success of the P5RA project suggests that schools can utilize locally available resources to cultivate independence, social awareness, and compassion through entrepreneurship. However, sustaining such programs requires institutional commitment, parental engagement, and long-term community partnerships to ensure continuity beyond short-term projects.

Future research should expand this model across different contexts and explore its longitudinal impact on students' character and socio-emotional development. The inclusion of measurable instruments and mixed-method approaches would also enhance understanding of how moral and entrepreneurial competencies evolve over time. Ultimately, the P5RA initiative represents a promising step toward realizing the vision of education that is both humanizing and transformative—one that prepares young learners to contribute meaningfully to society as creative, ethical, and compassionate citizens.

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