



Implementing the Pancasila Rahmatan lil Alamin Student Profile Strengthening Project: A GESI-Based Analysis of Gender Equality and Social Inclusion in Madrasah Education

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Abstract

The Pancasila Rahmatan lil Alamin Student Profile Strengthening Project (P5PPRA) represents a key initiative of the Merdeka Curriculum to foster students' competencies and character development through a project-based learning approach. This study explores the implementation of the P5PPRA program at MAN Grobogan Regency, focusing on students' social construction of gender roles and inclusion, analyzed from the perspective of Gender Equality and Social Inclusion (GESI). The study also evaluates how the GESI framework supports gender equality and social inclusion within the madrasah setting. The study employed data collection techniques using a qualitative research design, including in-depth interviews, focus group discussions (FGDs), and direct observations. Research participants included students, teachers, and madrasah administrators from MAN 1 Grobogan and MAN 2 Grobogan. The findings reveal that the P5PPRA program provides equitable opportunities for student participation, reflecting a positive step toward inclusion. However, entrenched gender stereotypes continue to shape the division of roles in project groups. Male students predominantly assume technical or physical tasks, while female students are more often relegated to administrative responsibilities. This pattern highlights the persistent influence of societal gender norms on students' social construction. GESI implementation within the two madrasahs demonstrates significant progress in ensuring accessibility and participation for all students. Nonetheless, challenges remain in fostering an entirely equitable and inclusive environment, particularly in the balanced allocation of roles and responsibilities. To address this, future initiatives should incorporate targeted strategies to dismantle gender norms and enhance inclusive practices across all project activities.

Keywords: *P5PPRA Implementation, Gender Equality, Social Inclusion, Madrasah Education, GESI Framework.*

A. Introduction

Education in Indonesia aims to educate the nation's life, as affirmed in the Preamble of the 1945 Constitution. Education aims to educate the nation's life. The statement in Article 31 of the 1945 Constitution is imperative, requiring the government to establish a national education system that produces superior human resources and integrity, namely faith, piety, and noble character. (Hasan et al., 2021). To realize this goal, the government established Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (UU SISDIKNAS) as the legal basis for organizing the education system in Indonesia. Education in Indonesia is inseparable from the curriculum as a guide to implementing learning. Munandar

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(2017) states that the curriculum is a map and compass in the learning process, regardless of educators' methods. The curriculum is a concrete step to shape the attitudes and character of students. Indonesia has undergone several curriculum changes, from the 1947 Lesson Plan to the Merdeka Curriculum, which passed in 2020. The Merdeka Curriculum brings freedom of learning with a student-centered learning approach. (Intan Maharani & Arinda Putri, 2023).

One of the hallmarks of the Merdeka Curriculum is the Pancasila Learner Profile Strengthening Project (P5). P5 is designed to build student character through six main dimensions: noble character, global diversity, independence, cooperation, critical reasoning, and creativity. (Kemendikbudristek, 2022). The project strengthens 21st-century skills by providing flexible, contextual, and interactive learning opportunities. (Hadian et al., 2022). In madrasahs, the Ministry of Religious Affairs integrates the P5 with Islamic values through the Profile of Students Rahmatan lil Alamin (P5PPRA). These values include civilization (*tamandua*), exemplary (*Judah*), citizenship (*muwathanah*), and moderation, such as *tawassuth* (taking the middle path) and *tasamuh* (tolerance). (Directorate of KSKK, 2022). In its implementation, both male and female students are given equal opportunities to participate in P5PPRA actively. Besides providing knowledge, quality education also ensures equality of opportunity for all individuals, regardless of gender.

However, gender inequality in education remains a challenge, as described by Astuti (2007), who explains that the education system in schools tends to reinforce gender inequality through role stereotypes that disadvantage female students. Teachers often have greater expectations of male students than female students, reflecting social norms where women tend to be marginalized. (Lestari, 2021). This bias occurs in classroom interactions, textbooks, and other school activities, such as dividing roles in ceremonies or extracurricular activities. Then, to deal with this, the Indonesian government, through Presidential Instruction No. 9 of 2000, has a strategy that is carried out nationally and systematically to achieve gender justice and equality in several aspects of human life through policies and programs that take into account the experiences, aspirations, needs, and problems of women and men into the planning, implementation, monitoring, and evaluation of all policies and programs in various fields of life and development called gender mainstreaming (Dalimoenthe, 2021).

At the local level, the Grobogan District Government has shown significant commitment to implementing gender mainstreaming through Regional Regulation No. 10 of 2022. This policy aims to create inclusive and gender-responsive development, making Grobogan more advanced than surrounding areas. The Regional Secretary of Grobogan District, Anang Armunanto, S.Sos., M.Si., during the PUG Evaluation 2023, emphasized that Grobogan has shown progress in implementing the PUG regulation compared to other districts/cities in Central Java. (DP3AKB, 2023). Implementing Gender Equality and Social Inclusion (GESI) in education is crucial to creating justice and equality. Gender Equality and Social Inclusion aim to ensure equal access to education for all individuals, including those from vulnerable groups. (Kertati & Riptek, 2019). In the context of P5PPRA, this approach opens up opportunities to deconstruct traditional gender norms and provide space for students to collaborate in an inclusive environment.

Grobogan district shows the potential of implementing Gender Equality and Social Inclusion through P5PPRA in MAN 1 and MAN 2 Grobogan. Although both madrasahs provide equal access for students, gender stereotypes are still evident in the division of project tasks. Therefore, this study will focus on the implementation of the Pancasila Rahmatan lil Alamin Student Profile Strengthening Project, students' social construction, and the implementation of gender equality and social inclusion to identify gender gaps in realizing the goals of the Pancasila Rahmatan lil Alamin Student Profile Strengthening Project.

B. Methods

This study employs a qualitative research approach to explore the implementation of the Pancasila Rahmatan lil Alamin Student Profile Strengthening Project (P5PPRA), focusing on students' social construction and the integration of Gender Equality and Social Inclusion (GESI). Rooted in the post-positivist paradigm, this approach examines phenomena in their natural settings, with the researcher as the primary instrument (Sugiyono, 2019). The chosen research design is phenomenology, which aims to understand subjective experiences from participants' perspectives (Moleong, 2017). This design is particularly relevant for studying the dynamics of student participation and the social processes shaping gender equality within the P5PPRA framework.

The study was conducted in two madrasahs, MAN 1 and MAN 2 Grobogan, with participants selected through a purposive sampling technique (Creswell, 2014). The key informants included school administrators, project facilitators, teachers, and actively involved students. Research procedures began with initial explorations to understand the context of the P5PPRA program. Following this, data were systematically collected using direct observations during project activities, semi-structured interviews with key stakeholders, Focus Group Discussions (FGDs) with students, and documentation reviews of project-related materials and outputs. These steps provided a comprehensive understanding of both individual and collective experiences within the program.

Data collection relied on four primary techniques: direct observation captured real-time dynamics of student participation and role distribution; semi-structured interviews explored detailed personal perspectives from teachers, students, and facilitators (Patton, 2002); FGDs engaged 38 students (24 from MAN 1 and 14 from MAN 2) to identify group experiences and shared insights (Krueger & Casey, 2015); and documentation provided supplementary data from official records and student outputs related to P5PPRA. These methods ensured diverse and triangulated data sources to enhance research validity and depth.

The collected data were analyzed descriptively and inductively through several stages. First, data reduction was performed to distill relevant information from the extensive dataset (Miles et al., 2014). Next, a data display process organized the findings into matrices, narrative summaries, and thematic charts for straightforward interpretation. Triangulation across multiple sources—observation, interviews, FGDs, and documentation—ensured the validity and reliability of the findings (Denzin, 2009). Finally, recurring patterns related to implementing P5PPRA and integrating GESI principles were identified through thematic analysis. Conclusions were drawn and verified iteratively to ensure alignment with the research objectives and robustness of the findings.

C. Findings and Discussion

1. P5PPRA Implementation at MAN 1 and MAN 2 Grobogan

The Pancasila and Rahmatan lil 'Alamin Student Profile Strengthening Project (P5PPRA), as mandated by the Decree of the Minister of Religious Affairs Number 347 of 2022, serves as a pivotal component in fostering student character development under the Merdeka Curriculum framework. This program integrates project-based co-curricular activities to strengthen students' competencies and instill the values of Pancasila and rahmatan lil 'alamin (Kementerian Agama RI, 2022). The flexible implementation of P5PPRA in terms of content, schedule, and activities allows it to be executed independently or in conjunction with intracurricular learning, aligning with the principles of student-centered education (Kemdikbud, 2021).

At MAN 1 Grobogan, P5PPRA is structured around three primary themes: entrepreneurship, local wisdom, and sustainable lifestyles, with their scheduling tailored to align with student needs and capacities. In the odd semester, the entrepreneurship theme (August–September 2023) focused on creating eco-print products, engaging students in diagnostic assessments, motif design, production, and marketing. This project aimed to hone creativity, independence, cooperation, and communication skills, culminating in a showcase event to gather community feedback. Similarly, the local wisdom theme (October–November 2023) involved producing a documentary film highlighting the culture of the Grobogan Regency. Students undertook cultural exploration, scenario creation, shooting, and editing stages, which fostered cultural appreciation and technical skills like video editing and teamwork. The sustainable lifestyle theme throughout the semester involved composting and creating flower pots from recycled materials. Structured stages, from problem identification to project reflection, aimed to instill sustainability values in students' daily lives (Widyaningrum et al., 2023).

Meanwhile, MAN 2 Grobogan implemented themes of diversity, local wisdom, and entrepreneurship with specific adaptations. The diversity theme (August 2023) centered on designing posters to promote anti-bullying, anti-violence, and tolerance, followed by a community walking campaign to disseminate these values. The local wisdom theme (December 2023) featured an art and cultural show, with performances such as traditional dances showcasing local heritage while fostering student creativity. The entrepreneurship theme, planned for June 2024, focuses on developing creative products such as accessories, snacks, and beadwork, emphasizing entrepreneurial skills such as capital management and customer interaction. These projects align with integrating 21st-century skills, including creativity, collaboration, and critical thinking, into madrasah education (Trilling & Fadel, 2009).

Despite their shared commitment to P5PPRA, MAN 2 Grobogan faces challenges such as limited facilitators and learning modules, which affect the program's optimization. However, motivational strategies, including awards for outstanding students, have helped maintain enthusiasm and creativity in both schools. Overall, the project-based approach of P5PPRA has significantly contributed to developing student competencies and character. By integrating Pancasila values into practical activities, such as cultural preservation and sustainability practices, both madrasahs have successfully cultivated responsible, innovative, and socially conscious students.

2. Students' Social Construction of P5PPRA from a GESI Perspective

The concept of Gender Equality and Social Inclusion (GESI) is an approach that seeks to ensure equality and justice for all individuals, including women, men, and marginalized groups (Kabeer, 2005). In the Strengthening the Profile of Pancasila Rahmatan lil 'Alamin (P5PPRA) Student Project at MAN 1 and MAN 2 Grobogan, this principle was integrated to promote understanding of gender equality and social inclusion. However, research reveals that students' understanding of GESI remains limited, shaped by gender bias and traditional norms instilled by family, school, and society (Khavifah et al., 2022). Students at MAN 1 and MAN 2 Grobogan still exhibit stereotypical perceptions of gender roles, associating men with physical tasks and women with administrative ones. These biases are reinforced by upbringing at home, where boys are taught independence while girls are often directed toward domestic responsibilities (Connell, 2009). For instance, boys are encouraged to handle technical tasks, while girls are expected to manage organizational or caregiving roles.

Despite these challenges, P5PPRA provides opportunities for students to engage in creative and skill-building activities, such as producing eco prints, creating documentary videos on local wisdom, and composting organic waste. These activities offer students avenues for self-expression and learning beyond traditional classroom settings. However, group dynamics in P5PPRA still reflect gender-based task divisions. Female students are frequently assigned

administrative roles, while male students dominate physical tasks or fieldwork. This division often leads to group conflicts, with male students feeling underappreciated for their contributions. Nevertheless, when tasks are assigned based on interests and talents—such as video editing—students demonstrate the ability to transcend traditional gender stereotypes (Widyaningrum et al., 2023). This finding highlights the potential for equitable collaboration when students can choose roles aligning with their preferences.

Using the framework of social construction theory by Peter Berger and Thomas Luckmann, gender norms at MAN 1 and MAN 2 Grobogan can be understood as the result of a long-standing socialization process that shapes social reality. In the externalization stage, students exhibit behaviors consistent with traditional gender norms, often mirroring societal expectations. Through objectification, these norms are reinforced by repeated practices, becoming perceived as "natural" and unquestionable. Finally, in the internalization stage, these norms are adopted as part of students' self-identity (Berger & Luckmann, 1991). However, the flexibility observed in talent-based assignments during P5PPRA activities demonstrates the potential for social reconstruction, where students begin to challenge and reshape traditional gender boundaries. This aligns with Gayle Rubin's radical libertarian feminist theory, which critiques the gender system for limiting individual freedom to choose roles based on personal interests and talents (Maulid, 2022). For instance, while female students may excel in administrative roles, they remain constrained by patriarchal expectations. In contrast, male students are pressured to undertake physical roles, often withdrawing from administrative tasks due to criticism.

The principle of social inclusion in P5PPRA is evident in efforts to provide equal access to participation for all students, regardless of social or economic background. Although task divisions remain influenced by gender stereotypes, P5PPRA ensures that every student can contribute based on their abilities. This approach fosters teamwork and empathy, enabling students to collaborate with peers from diverse backgrounds while appreciating individual differences (Tronto, 2013). However, to achieve full inclusivity, P5PPRA requires stronger measures to dismantle traditional norms and ensure that all students can engage equally in activities without the constraints of gender-based expectations.

3. Implementing Gender Equality and Social Inclusion in P5PPRA

Education is essential in realizing Gender Equality and Social Inclusion (GESI). GESI aims to build a more just and inclusive society by ensuring equal access to resources, opportunities, and decision-making processes, regardless of gender or other diversities (Kabeer, 2005). This principle is embedded in several key regulations in Indonesia, including Law No. 20 of 2003 on the National Education System, which guarantees equal rights and opportunities for all citizens to access quality education without gender discrimination. Additionally, Presidential Instruction No. 9 of 2000 establishes gender mainstreaming as a critical component of national development, including education (Dalimoenthe, 2021).

Despite the strong legal framework, the implementation of GESI in madrasahs under the Ministry of Religious Affairs (MoRA) remains limited. For instance, Minister of Religious Affairs Decree No. 347 of 2022, which provides guidelines for the Merdeka Curriculum, emphasizes the Pancasila Learner Profile and the Rahmatan lil 'Alamin Learner Profile, focusing on moderate and inclusive Islamic values. However, it does not explicitly mandate gender mainstreaming as a core component of madrasah education policies (Ministry of Religious Affairs, 2022). This gap in policy affects the systematic implementation of GESI principles within madrasah curricula.

At the practical level, the implementation of the Project for Strengthening the Profile of Pancasila Students and the Profile of Students Rahmatan lil 'Alamin (P5PPRA) at MAN 1 Grobogan and MAN 2 Grobogan demonstrates efforts to incorporate GESI principles. Both madrasahs promote task distribution in project groups without gender distinctions. However,

traditional gender stereotypes continue to shape task allocation. Male students often assume leadership roles or handle technical tasks, while female students are more frequently assigned administrative tasks, such as report writing. This division reflects how entrenched social constructions, derived from societal gender norms, influence practices even in environments that advocate equality. According to the social construction theory of Berger and Luckmann, this phenomenon results from a socialization process where externalized behaviors become objective realities through repetition and are eventually internalized as personal identity (Berger & Luckmann, 1991).

From the perspective of radical libertarian feminism, as theorized by Gayle Rubin, this gendered division of roles highlights how societal norms restrict individuals' freedom to choose roles that align with their interests and abilities. Female students' dissatisfaction with being relegated to administrative tasks, alongside male students' reluctance to engage in such roles, underscores the constraints imposed by societal expectations (Maulid, 2022). These dynamics reveal how entrenched gender systems restrict personal freedom and reinforce hierarchical norms.

Despite these challenges, opportunities to overcome gender biases emerge when task distribution is based on interests and skills rather than traditional roles. For example, in P5PPRA projects involving video production and editing, students could showcase their talents without being confined to gender stereotypes. Facilitators at MAN 1 Grobogan admitted that, in practice, they often directed female students to complete reports quickly. In contrast, male students were given leadership roles, such as group coordinator (Interview with MAN 1 Grobogan facilitator, September 5, 2024). However, interest-based task allocation allowed students to redefine their group roles, fostering a more inclusive and equitable environment (Widyaningrum et al., 2023). This underscores the potential for GESI principles to be implemented more effectively by dismantling traditional norms and encouraging task assignments based on individual strengths rather than societal expectations.

D. Conclusion

This study concludes that the implementation of Gender Equality and Social Inclusion (GESI) in the Pancasila Rahmatan lil Alamin Student Profile Strengthening Project (P5PPRA) at MAN 1 Grobogan and MAN 2 Grobogan has shown promising progress in providing equitable access and opportunities for all students, regardless of gender. The madrasahs have created spaces for inclusive participation through policy and program initiatives, allowing students to take on various roles in project activities. However, despite these efforts, the actual practice in the field reflects the enduring influence of deeply rooted gender stereotypes within society. Male students are more frequently assigned technical, physical, or leadership roles, while female students are predominantly tasked with administrative and organizational responsibilities, such as documentation and report writing. This divergence highlights a significant gap between policy intentions and practical realities. Although the madrasah policies do not enforce gender-specific roles and advocate for equality, societal norms, and values, deeply ingrained through socialization in families and communities, continue to shape students' perceptions and behaviors. Based on the social construction theory of Peter Berger and Thomas Luckmann, these gender norms are internalized through repeated interactions and cultural expectations, influencing how students approach task allocation within their project groups.

The persistence of these stereotypes underscores the need for targeted interventions to bridge the gap between policy and practice. While madrasahs have made strides in promoting inclusivity, the findings suggest that addressing underlying societal biases requires more comprehensive strategies, including educational campaigns, gender-sensitive facilitation, and proactive role modeling by teachers. By aligning practice more closely with the principles of

GESI, madrasahs can further advance their goals of fostering equitable participation and dismantling gender-based barriers in education.

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