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Integrating Pancasila Student Profile and Islamic Education: A Character Education Model within the Independent Curriculum

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Abstract

The Independent Curriculum in Indonesia emphasizes character education through the Pancasila Student Profile Strengthening Project (P5). However, existing studies generally examine P5 implementation and Islamic character education within Islamic Religious Education (PAI) as separate domains, leaving a conceptual gap regarding their pedagogical integration. This study aims to analyze how P5 values are operationally integrated with Islamic educational principles in character formation within the Independent Curriculum. This research employed a qualitative descriptive case study approach. Data were collected through semi-structured interviews, non-participant observations, and document analysis involving school leaders, P5 coordinators, teachers, and parents. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, encompassing data reduction, data display, and conclusion drawing, supported by methodological and source triangulation to ensure credibility. The findings indicate that P5–PAI integration is implemented through a structured instructional process across three stages: planning, implementation, and evaluation. At the planning stage, P5 dimensions are aligned with Islamic character values within curriculum documents and lesson designs. Implementation occurs across intra-curricular, co-curricular, and extracurricular activities through habituation-based religious practices and contextual learning. Evaluation emphasizes continuous character monitoring supported by teacher observation and home–school collaboration rather than solely academic assessment. This study contributes theoretically by conceptualizing an operational integration model of P5 and Islamic character education, positioning national character education policy as a pedagogical resource within Islamic education. Practically, the findings provide a contextual reference for educators and curriculum developers implementing P5 within PAI learning in alignment with the objectives of the Independent Curriculum.

Keywords: *Independent Curriculum; Pancasila Student Profile; Islamic Religious Education; Character Education; P5 Integration.*

Introduction

The implementation of the Independent Curriculum in Indonesia represents a significant policy shift toward holistic education that balances cognitive achievement with character formation. Central to this curriculum is the Pancasila Student Profile Strengthening Project (P5), which positions character education as an experiential, project-based process aligned with national values such as faith, cooperation, independence, critical reasoning, and creativity (Ministry of Education, Culture, Research, and Technology (Education et al., 2022)). In this context, P5 is not merely an instructional innovation but a strategic national framework aimed at addressing the moral and social challenges faced by students in the post-pandemic era.

Within Islamic educational settings, particularly in Islamic Religious Education (PAI), the emphasis on character formation is not new. Islamic education has long prioritized the cultivation of moral virtues (akhlaq), faith (iman), and righteous conduct as integral educational goals (Amin et al., 2022). However, the introduction of P5 raises an important pedagogical (Rahman et al., 2024) and conceptual question: how can a state-driven character education framework be meaningfully integrated with Islamic educational principles without reducing either to a merely symbolic or parallel function?

Existing studies on the Independent Curriculum and P5 implementation have largely focused on policy analysis, implementation strategies, or descriptive accounts of school-based practices (Avita Pramesti et al., 2024). Similarly, research on Islamic character education within PAI learning has emphasized pedagogical methods and value internalization but often operates independently of national curriculum frameworks (Sembiring & Dahlan, 2025). As a result, these two bodies of literature tend to run parallel rather than intersect analytically.

This condition indicates a conceptual and empirical gap in current scholarship. While P5 and Islamic character education share overlapping moral orientations such as ethical conduct, responsibility, and spiritual awareness there is limited research that systematically examines how P5 values are operationally integrated into PAI learning processes (Safitri & Rahim, 2024). In particular, few studies articulate how such integration unfolds across instructional stages, namely planning, implementation, and evaluation, within real classroom and school practices. Consequently, the potential of P5 as a reinforcing framework for Islamic character education remains under-theorized and under-documented.

Addressing this gap, the present study offers both a conceptual and empirical contribution by analyzing the operational integration of P5 values with Islamic educational principles in PAI learning within the Independent Curriculum. Rather than viewing P5 as an external policy requirement, this study conceptualizes it as a pedagogical resource that can strengthen Islamic character education when systematically aligned with religious values and instructional practices. The integration is examined through three interrelated stages: curriculum planning, learning implementation across intra-, co-, and extracurricular activities, and character-based evaluation.

Accordingly, this study is guided by the following research questions How are P5 values operationally integrated into Islamic Religious Education (PAI) within the Independent Curriculum? And How do the stages of planning, implementation, and evaluation contribute to the formation of

Islamic character through this integration? The significance of this study is twofold. Theoretically, it contributes to the discourse of Islamic education by extending character education theory through the integration of national policy-based values and Islamic pedagogical principles. Practically, it provides an operational reference for educators, curriculum developers, and policymakers seeking to implement P5 within PAI learning in a manner that is pedagogically coherent, religiously grounded, and contextually responsive to national educational goals.

Method

This study employed a qualitative descriptive case study design to examine the operational integration of the Pancasila Student Profile Strengthening Project (P5) within Islamic Religious Education (PAI) under the Independent Curriculum. A qualitative approach was selected to capture contextual meanings, instructional processes, and value integration practices that cannot be adequately quantified (Creswell & Poth, 2020). The case study design enabled an in-depth exploration of pedagogical practices within a real-life institutional setting, allowing for analytical generalization rather than statistical inference (Merriam & Tisdell, 2021).

The research was conducted at Muhammadiyah 1 Elementary School, Paron, Ngawi, Indonesia. The site was selected purposively based on the following criteria:(1) formal implementation of the Independent Curriculum and P5 program;(2) institutional emphasis on Islamic character education; and (3) availability of structured P5 activities integrated into PAI learning. Participants were selected using purposive sampling, focusing on stakeholders directly involved in curriculum planning, instructional implementation, and character evaluation. This sampling strategy ensured that participants possessed relevant experiential knowledge related to P5–PAI integration (Palinkas et al., 2020).

Table 1. Research Participants

| No | Participant Code | Role | Years Of Experience | Involvement In P5 |
|----|------------------|-----------------------|---------------------|---------------------------------|
| 1 | P1 | School Principal | 15 years | Policy & supervision |
| 2 | P2 | P5 Coordinator | 8 years | Program design |
| 3 | P3 | PAI Teacher | 10 years | Instruction & evaluation |
| 4 | P4 | PAI Teacher | 6 years | Instruction |
| 5 | P5 | Classroom Teacher | 7 years | Habituation activities |
| 6 | P6 | Parent Representative | — | Home-based character monitoring |

Data were collected over a six-month period (June–November 2024) using three complementary techniques to ensure data richness and credibility: (1) Semi-Structured Interviews. Semi-structured interviews were conducted to explore participants’ perspectives on curriculum planning, instructional strategies, and character evaluation related to P5–PAI integration. Each interview lasted approximately 45–60 minutes and was audio-recorded with informed consent. (2) Non-Participant Observation. Observations focused on classroom instruction, religious habituation practices (e.g., congregational prayer, Qur’an memorization), and P5-related co-curricular and extracurricular activities. Observational data were recorded using structured field notes aligned with P5 dimensions and Islamic character indicators. (3) Document Analysis. Institutional documents—

including PAI lesson plans, P5 project modules, assessment rubrics, and student character monitoring records were analyzed to corroborate interview and observational data (Bowen, 2020).

Table 2. Data Collection Techniques and Sources

| No | Data Collection Technique | Data Source / Informants | Focus of Data | Research Purpose |
|----|---------------------------|---|--|---|
| 1 | In-depth interview | Principal, P5 coordinator, PAI teachers | Planning, implementation, evaluation of P5–PAI | Exploring perceptions and instructional strategies |
| 2 | Participant observation | PAI classrooms, habituation activities | Religious practices, character habituation | Capturing real-time implementation |
| 3 | Documentation analysis | Lesson plans, ATP, P5 modules, school reports | Curriculum alignment and policy enactment | Verifying consistency between planning and practice |
| 4 | Reflective notes | Teachers & P5 team | Challenges and reflections | Strengthening data interpretation |

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2020), implemented systematically: (1) Data Reduction. Interview transcripts, observation notes, and documents were coded thematically. Initial codes related to P5 values, Islamic character principles, and instructional stages were refined into analytical categories. (2) Data Display. Coded data were organized into thematic matrices and tables to identify patterns of integration across planning, implementation, and evaluation stages. (3) Conclusion Drawing and Verification

Interpretive conclusions were continuously verified through cross-data comparison and iterative analysis to ensure consistency between empirical evidence and analytical claims (Miles et al., 2020). To enhance methodological rigor, this study applied method triangulation, source triangulation, and theoretical triangulation (Tracy, 2020). Data credibility was strengthened by comparing findings across interviews, observations, and documents, as well as across participant roles. Prolonged engagement and peer debriefing were employed to minimize researcher bias and enhance analytical validity.

Research Findings

This section presents the empirical findings of the study based on interviews, observations, and document analysis. The results are organized according to the three main stages of P5–PAI integration identified in the field: planning, implementation, and evaluation. The findings indicate that the planning of P5 integration into Islamic Religious Education (PAI) was conducted collaboratively at the institutional level. School leaders, the P5 coordinator, and PAI teachers were involved in annual curriculum meetings to align P5 dimensions with Islamic character values emphasized in PAI learning.

Document analysis shows that the P5 theme “Faith, Devotion to God Almighty, and Noble Character” was explicitly embedded in PAI lesson plans and project modules. Planning documents reflected the integration of P5 values into intra-curricular learning objectives, co-curricular religious activities, and extracurricular programs. Rather than positioning P5 as a separate project, teachers designed learning activities that allowed P5 values to be addressed simultaneously with Islamic religious content.

The creation of an annual program that incorporates P5 themes into PAI materials marked the beginning of the planning process for P5 implementation at Muhammadiyah 1 Elementary School in Paron. "Mutual Cooperation," "Independence," and "Faith, Devotion to God Almighty, and Noble Character" were among the topics. In order to construct the teaching modules and learning objectives (ATP) and to decide on the structure of the Islamic character-based project activities, PAI teachers actively participated in the project planning team.

Interview data further reveal that teachers emphasized feasibility and contextual relevance during planning. The selection of activities was based on students' daily religious practices and existing school culture, enabling a smoother integration of P5 values into routine PAI instruction. The implementation of P5–PAI integration occurred across three learning domains: intra-curricular, co-curricular, and extracurricular activities.

Tabel 3. Forms of P5–PAI Integration Across Learning Domains

| No | Implementation of P5 | PAI Integration |
|----|-----------------------------|--|
| 1 | Intra-Curricular Activities | Classroom observations show that PAI instruction incorporated P5 values through contextual learning strategies. Teachers integrated discussions of faith, discipline, responsibility, and cooperation into Qur'an studies, moral education (akhlaq), and worship-related lessons. Instructional activities emphasized habituation and reflection rather than solely cognitive mastery. |
| 2 | Co-Curricular Activities | Co-curricular implementation involved structured religious habituation programs linked to P5 objectives. These included congregational Dhuha and Dzuhur prayers, daily Qur'an memorization sessions, and weekly moral reflection activities. Observational data indicate that these activities were consistently supervised by teachers and integrated into the school schedule. |
| 3 | Extracurricular Activities | Extracurricular programs supported P5–PAI integration through student participation in Qur'an recitation clubs, tahfidz programs, and trilingual speech activities (Arabic, English, and Indonesian). These activities provided opportunities for students to demonstrate responsibility, confidence, and discipline beyond the classroom setting. |

Across these domains, implementation was characterized by routine practice, teacher guidance, and alignment with institutional character goals. Evaluation of P5–PAI integration focused primarily on students' character development rather than academic scores. The findings show that assessment was conducted through continuous observation, reflective notes, and collaboration with parents. Teachers used student character monitoring books to record daily behaviors related to worship practices, discipline, and social interaction. In addition, periodic evaluations were conducted during midterm and end-of-semester periods to review students' progress in character formation. Interview data indicate that parental involvement played a significant role in the evaluation process. Parents were encouraged to monitor students' religious practices at home and communicate with

teachers regarding character development, creating continuity between school and home environments.

Table 4. Stages of P5–PAI Integration and Educational Implications

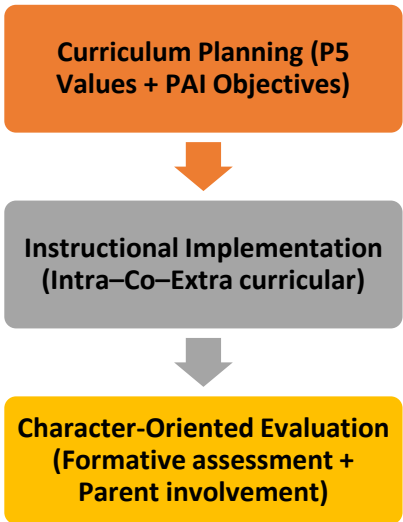
| Stage | Key Activities | Character Outcomes | Educational Implications |
|----------------|----------------------------|-----------------------|---------------------------|
| Planning | Curriculum alignment | Value internalization | Policy–pedagogy coherence |
| Implementation | Habituation-based learning | Moral consistency | Flexible P5 enactment |
| Evaluation | Formative assessment | Reflective character | Home–school synergy |

Based on the research results, it was found that the integration of P5 values into Islamic Religious Education within the Independent Curriculum was implemented through a structured and consistent process encompassing planning, implementation, and evaluation stages. Planning emphasized the alignment of P5 dimensions with Islamic character values, implementation was carried out across intra-, co-, and extracurricular activities, and evaluation focused on continuous character monitoring involving both teachers and parents. These findings demonstrate that P5–PAI integration was operationalized as a unified educational process rather than as a separate or symbolic program.

Discussion

This study examined the operational integration of the Pancasila Student Profile Strengthening Project (P5) within Islamic Religious Education (PAI) under the Independent Curriculum. The findings demonstrate that P5–PAI integration is not merely implemented as a policy-driven program, but is operationalized through systematic instructional stages encompassing planning, implementation, and evaluation. This section discusses these findings by connecting them to contemporary theoretical perspectives on character education, Islamic pedagogy, and curriculum integration.

Figure 1. Operational Model of P5–PAI Integration



Integration of P5 Values and Islamic Character Education at the Planning Stage

The findings indicate that effective P5–PAI integration begins at the curriculum planning stage through collaborative design involving school leadership, P5 coordinators, and PAI teachers. This supports recent research emphasizing that character education requires intentional curriculum alignment rather than incidental or fragmented instructional efforts (Arthur et al., 2022). In Islamic education contexts, curriculum planning is particularly crucial to ensure that moral values (akhlaq) are positioned as foundational learning objectives rather than supplementary outcomes (Amin et al., 2022).

The embedding of the P5 theme “Faith, Devotion to God Almighty, and Noble Character” within PAI lesson plans reflects a strategic alignment between national character policy and Islamic moral pedagogy. Previous studies on P5 implementation often report challenges related to conceptual overlap and instructional ambiguity (Safitri & Rahim, 2024). However, the present findings suggest that when P5 values are mapped onto existing Islamic character frameworks, they can be operationalized coherently without diminishing religious authenticity. This contributes to current discussions on curriculum integration by demonstrating that national and religious value systems can function synergistically rather than competitively.

Implementation across Intra-, Co-, and Extracurricular Domains

The findings further reveal that P5–PAI integration is enacted across intra-curricular, co-curricular, and extracurricular domains. This multidimensional implementation aligns with contemporary character education models that emphasize experiential learning and value internalization through repeated practice (Berkowitz & Bier, 2021). In Islamic education, such habituation-based approaches are consistent with pedagogical traditions that prioritize moral formation through daily worship practices and social interaction (Rahman et al., 2024).

Importantly, this study demonstrates that P5 implementation within Islamic education does not necessarily require product-oriented projects, as often emphasized in policy interpretations. Instead, character-oriented habituation activities served as effective vehicles for value internalization. This finding extends existing interpretations of P5 by highlighting its pedagogical flexibility and reinforcing arguments that character education outcomes are more sustainable when learning transcends formal classroom boundaries (Sembiring & Dahlan, 2025).

Notably, this study demonstrates that P5 implementation does not necessarily require product-oriented projects, as often emphasized in policy guidelines. Instead, character-oriented habituation activities functioned as effective vehicles for value integration. This finding expands existing interpretations of P5 implementation by highlighting its pedagogical flexibility within Islamic education contexts.

Through the instillation of Pancasila values found in the six dimensions of the P5 concept namely, forming students in accordance with the profile of Pancasila students the inclusion of the P5 concept in the independent curriculum is an attempt to address the crisis of moral and ethical character among students. Because, in general, competency and character development that are solely accomplished through extracurricular activities in the classroom such as activities in subjects frequently yield less than ideal outcomes, and because planning and execution are only found in documents or even the RPP, not in each individual student.

For both students and instructors, learning based on the P5 concept planning in the autonomous curriculum offers a great deal of flexibility in the learning process both inside and outside the

classroom (Mulyadin, 2019). However, putting the P5 concept into practice in a school setting with a separate curricular approach that seeks to produce positive outcomes is not an easy task because it necessitates thorough planning beforehand. P5 needs to be pertinent and consistent with the environmental resources in the area. Since almost all educational institutions must have a theme that is brought up as a problem in the P5 concept's execution that sets them apart from other institutions. When preparing a P5 implementation, teachers need to take into account a number of factors, as outlined in the P5 rahmatalli 'alamin guidebook. These include: (Safitri & Rahim, 2024) Investigating the topic's clarity involves making a concept map, determining the resources that may be needed (such as experts or resource persons, places to visit, books, or even videos), preparing some project-related background information so that kids have the most complete picture of what needs to be looked into, coming up with a number of open-ended questions to get kids thinking, and carrying out the project.

In order to achieve learning outcomes, Muhammadiyah 1 Elementary School in Paron, Ngawi, has developed a plan to include the P5 idea into Islamic Religious Education (PAI) materials. The objective is to generate pupils who are robust, morally upright, and of excellent quality. Thus, via a variety of activities both within and outside of the classroom, it is intended that the Islamic Religious Education materials would help the school, teachers, and students achieve these aims. Implementing the P5 idea in Islamic Religious Education curriculum activities and supporting programs in extracurricular and collaborative activities is one strategy that has been developed.

According to Mulyadi's book, project-based learning (PBL) philosophy highlights the value of teaching students through practical projects that are applicable to their everyday lives. This method gives students opportunities to practice problem-solving, teamwork, and analysis—all of which are consistent with Pancasila values. PBL is used in the P5 application to help students understand and apply Pancasila ideas more readily in practical settings (Mulyadin, 2019).

The accomplishment of learning objectives at Muhammadiyah 1 Elementary School in Paron, Ngawi, has been greatly aided by the application of the P5 concept. Numerous project-based initiatives and activities make this very visible. Project-based learning can be used to build a close relationship with students' lives. In line with Islamic principles and Pancasila, Muhammadiyah 1 Elementary School in Paron has carried out a number of projects and activities targeted at enhancing the caliber, ethics, and character of its students.

The P5 concept planning process has a number of steps that need to be finished. According to Muhammad Reza Bahtiar's journal, there are five steps to think about: 1) assembling a team of facilitators; 2) classifying the preparedness of educational units; 3) creating dimensions, themes, and time allocation; 4) creating instructional modules; and 5) creating a plan for project outcomes reporting (2022).

At Muhammadiyah 1 Elementary School in Paron, Ngawi, the P5 planning was created to give teachers and pupils in particular meaningful learning opportunities both inside and outside of the classroom. Islamic religious education resources inspire pupils to be creative in accordance with Islamic ideals and Pancasila by using a project-based approach to the P5 concept within the autonomous curriculum. It is hoped that students of Muhammadiyah 1 Elementary School in Paron, Ngawi, will be able to contribute to a developing environment and possess good character, morals, and ethics in line with the goals of the P5 concept in the national curriculum.

Character-Oriented Evaluation and Home–School Collaboration

Evaluation practices identified in this study emphasize continuous character monitoring rather than summative academic assessment. This approach aligns with recent critiques of character education assessment that caution against over-reliance on standardized measurement tools (Arthur et al., 2022). The use of observational records, reflective documentation, and formative feedback reflects an assessment orientation focused on ethical growth rather than cognitive achievement alone.

Parental involvement emerged as a significant component of the evaluation process, reinforcing findings from recent studies that highlight the importance of home–school partnerships in character formation (Rahman et al., 2024). Within Islamic education, such ecological alignment is particularly relevant, as moral values are expected to be reinforced consistently across institutional and familial environments. The findings thus support the argument that character education effectiveness depends on systemic coherence between school practices and home-based moral reinforcement.

In educational institutions that have adopted this approach in an attempt to successfully implement the autonomous curriculum, the P5 idea is evaluated through the use of informative report cards. Although the P5 Pancasila student profile incorporates a number of disciplines, the purpose of these report cards is to communicate evaluation findings regarding student improvement. P5 often places a strong emphasis on character development, cooperative learning, and competencies that fit the Pancasila student profile.

There are multiple phases involved in evaluating the P5 implementation at Muhammadiyah 1 Elementary School in Paron, Ngawi. Teachers and parents work together to evaluate daily activities through student monitoring books as part of daily evaluations. Additionally, official assessments are carried out on a regular basis through midterm and final exams with the goal of determining how well the principles taught in P5 are reflected in students' day-to-day actions.

Theoretical and Practical Contributions of the Study

The primary contribution of this study lies in its conceptualization of P5–PAI integration as an operational instructional model rather than a symbolic or administrative requirement. While previous research has tended to examine P5 implementation and Islamic character education separately, this study bridges the two by articulating how national character education policy can be pedagogically aligned with Islamic educational principles through structured instructional stages.

Theoretically, this study extends contemporary discourse on Islamic character education by incorporating policy-based value frameworks into religious pedagogy without diluting its normative foundations. Practically, the findings provide an operational reference for educators and curriculum developers seeking to implement P5 within PAI learning in a manner that is contextually relevant, religiously grounded, and aligned with the objectives of the Independent Curriculum.

Conclusion

This study examined the operational integration of the Pancasila Student Profile Strengthening Project (P5) within Islamic Religious Education (PAI) under the Independent Curriculum. The findings demonstrate that P5 values can be systematically integrated with Islamic educational principles through a structured instructional process encompassing planning, implementation, and evaluation stages. Rather than functioning as a separate or symbolic policy initiative, P5 was operationalized as an integral component of Islamic character education embedded within daily instructional and habituation practices.

Theoretically, this study contributes to the discourse on Islamic education and character education by conceptualizing an operational integration model of P5 and PAI. While previous studies have tended to treat national character education policies and Islamic pedagogy as parallel or independent domains, this research demonstrates that policy-based character values can be pedagogically aligned with Islamic educational principles without diluting their normative foundations. This finding extends contemporary character education theory by positioning P5 not merely as a curricular mandate, but as a pedagogical resource that strengthens Islamic character formation.

Practically, the findings offer a contextual reference for educators, school leaders, and curriculum developers implementing the Independent Curriculum. The study highlights the importance of collaborative curriculum planning, habituation-based learning across intra-, co-, and extracurricular domains, and character-oriented evaluation involving home–school collaboration. These insights may guide schools in implementing P5 within PAI learning in a manner that is pedagogically coherent, religiously grounded, and aligned with national educational objectives.

Despite its contributions, this study has several limitations. The research was conducted in a single institutional context, which may limit the transferability of the findings to other educational settings. In addition, the qualitative design emphasizes depth of understanding but does not measure the long-term impact of P5–PAI integration on students’ character development. The perspectives of students themselves were also not explored in depth.

Future research may employ comparative or multi-site studies to examine the applicability of the proposed integration model across diverse Islamic educational contexts. Longitudinal and mixed-method approaches are also recommended to assess the sustainability and long-term outcomes of integrated character education. Incorporating students’ perspectives would further enrich understanding of how P5 values are internalized within Islamic Religious Education.

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