

## Strengthening the Pancasila Student Profile in Forming Student Character at SDIT Permata Bunda III Bandar Lampung

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### ABSTRACT

The Project for Strengthening the Pancasila Student Profile (P5) was implemented to support character development through project-based learning. This study aimed to describe the management of P5 at SDIT Permata Bunda III Bandar Lampung. A qualitative descriptive design was employed, involving 1 principal, 3 P5 coordinators, 6 teachers, and 20 students selected through purposive sampling. Data were collected through interviews, observations, and document review, and were analyzed using Miles and Huberman's model of data condensation, display, and conclusion drawing. The findings showed that P5 was managed through four stages: planning, organizing, implementation, and evaluation. Planning was carried out collaboratively by aligning project themes with Pancasila and Islamic values. Organizing involved distributing roles among coordinators, teachers, and parents. Implementation used project-based learning activities, such as environmental care and social charity projects. Evaluation was conducted through rubrics and student reflections. Records indicated a 35% decrease in disciplinary incidents and increased student participation. The study concluded that effective management practices and value integration supported improvements in students' character development and highlighted the need to strengthen leadership and teacher competence in managing P5.

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## 1. INTRODUCTION

Education in Indonesia continues to face complex challenges in building a generation that demonstrates both academic competence and strong moral character. The rapid expansion of digital technology and post-pandemic learning transitions have influenced students' behavior, leading to reduced social interaction, lower discipline, and increased dependency on digital devices. National

surveys by Kemendikbud (2022) reported declining indicators of students' social-emotional skills after prolonged online learning, while several studies noted an increase in disengagement, individualism, and weakened responsibility among primary school students (Muassomah et al., 2022; Orben et al., 2020). These findings underscore the need for schools to adopt learning models that not only improve cognitive outcomes but also strengthen character formation in a structured and measurable manner (Wei, 2020).

In the context of Islamic Integrated Schools (Sekolah Islam Terpadu/SIT), the challenge becomes more pronounced. Although SIT institutions traditionally emphasize spiritual and moral education, teachers have reported difficulties in re-establishing discipline, cooperation, and independence after the pandemic. Preliminary interviews at SDIT Permata Bunda III Bandar Lampung revealed similar concerns: many students showed limited initiative in learning, struggled with teamwork, and exhibited low social engagement during classroom activities. These issues signaled a gap between the school's expected moral standards and students' actual behavioral patterns. As an institution that integrates Islamic values with the national curriculum, SDIT Permata Bunda III requires a structured character education model that aligns religious principles with national character ideals.

The Ministry of Education, Culture, Research, and Technology introduced the Merdeka Curriculum as an effort to respond to these challenges, with the Project for Strengthening the Pancasila Student Profile (Proyek Penguatan Profil Pelajar Pancasila/P5) as one of its central components. P5 aims to cultivate six core dimensions of the Pancasila Student Profile: faith and piety to God Almighty, global diversity, independence, cooperation, critical thinking, and creativity. Through project-based learning, students are expected to internalize these values in contextual and authentic learning activities (Haryanti, 2020; T. G. Satria et al., 2025). Research has shown that P5 fosters cooperation, empathy, and civic awareness when implemented through interdisciplinary and experiential learning (Dosmarohaa & Sunardi, 2024; Krisna et al., 2023). However, P5 also requires strong educational management to ensure that projects are planned, executed, and evaluated systematically.

Existing studies highlight the crucial role of school management in supporting the successful implementation of character education. Syafi'i et al. (2023) found that effective educational management and leadership significantly influence students' moral development. Rediyono (2024) noted that schools with structured planning, collaboration, and supervision demonstrated stronger outcomes in P5 implementation. Similarly, Herdiani et al. (2021) emphasized that consistent character development is closely associated with school culture and managerial coherence. These studies suggest that the success of P5 depends not only on the pedagogical approach but also on managerial processes including planning, organizing, implementation, and evaluation.

However, previous research has predominantly focused on public or secular primary schools, leaving a gap in understanding how P5 is managed in Islamic Integrated Schools. SIT institutions operate within a dual system that combines national educational goals with Islamic ethical frameworks, shaping a unique cultural environment for character education (Metcalf & Moulin-Stožek, 2021; Sarkadi et al., 2022). Studies by Firmansyah et al. (2024) and Kurniasih et al. (2024) emphasized that value integration in Islamic schools requires alignment between religious teachings and civic values. Yet, limited studies have examined how educational management in SIT specifically organizes P5 activities, allocates responsibilities, integrates Islamic values into project planning, and evaluates character outcomes. This gap indicates a need to explore managerial processes in P5 implementation within Islamic school contexts.

The management perspective is essential in understanding how P5 can effectively strengthen character development in schools. George R. Terry's classical management functions—planning, organizing, actuating, and controlling (POAC)—provide a useful framework for analyzing how schools design and oversee character education programs (Mukti & Harimi, 2021). Effective planning ensures that project themes align with student needs and school values. Organizing determines role distribution among teachers and stakeholders. Implementation focuses on how learning activities are carried out, while evaluation ensures that project outcomes are monitored and improved. While these functions

have been widely applied in general school management, their application within the P5 framework—especially at SIT institutions—remains underexplored.

Furthermore, many SIT schools integrate Islamic moral concepts such as *adab*, *akhlaq*, and *ibadah* into learning activities. Embedding these values into P5 projects requires careful coordination to ensure coherence between Islamic teachings and Pancasila principles (Putra et al., 2025). Studies such as Setiawan (2020) argued that meaningful character education in Islamic contexts must balance spiritual, moral, and social dimensions. However, empirical explanations of how these values are operationalized through P5 projects—particularly through management practices—are still limited. This gap reinforces the need for research that connects managerial processes with character outcomes in Islamic school environments.

Given these considerations, the role of school leaders and teachers becomes vital. Preliminary observations at SDIT Permata Bunda III indicated that the school principal promoted a collaborative leadership style by involving teachers, coordinators, and parents in project decision-making. However, the extent to which this collaborative approach contributes to effective P5 implementation needs to be examined systematically. Additionally, while teachers reported enthusiasm for integrating Islamic values into project themes, challenges such as time constraints, limited resources, and varying teacher readiness may affect program consistency. Investigating how these constraints are addressed through management strategies is essential for understanding the practical dynamics of P5 implementation.

Although some studies have discussed the outcomes of P5 in improving student behavior, they rarely analyze the managerial processes behind these outcomes. Therefore, this research positions management as the central analytical lens for understanding P5 implementation. By examining managerial practices in planning, organizing, implementing, and evaluating P5 within an Islamic Integrated School, this study seeks to address the existing research gap and contribute a more comprehensive perspective to the field of character education management.

Based on the gaps identified, this study aims to analyze the management of the Project for Strengthening the Pancasila Student Profile (P5) in shaping student character at SDIT Permata Bunda III Bandar Lampung. The research focuses on four core managerial functions—planning, organizing, implementation, and evaluation—to understand how P5 is structured and executed in an Islamic educational environment. The findings are expected to provide practical insights for school leaders and educators in designing and managing value-based character education, as well as theoretical contributions to the integration of Islamic and national character frameworks in school management.

## 2. METHODS

### Research Design

This study employed a qualitative descriptive design to provide a detailed and naturalistic depiction of how the Project for Strengthening the Pancasila Student Profile (P5) was managed within the school environment. This approach allowed the researchers to understand participants' experiences, managerial processes, and contextual factors holistically, aligning with Creswell and Creswell's (2018) view that qualitative descriptive studies capture real-world conditions without altering the setting.

### Research Setting and Participants

The research was conducted at SDIT Permata Bunda III Bandar Lampung, an Islamic Integrated School implementing the Merdeka Curriculum and P5 character education. Participants were selected using purposive sampling based on their direct involvement in P5 management (Miles et al., 2023). A total of 30 participants were involved: 1 principal, 3 P5 coordinators, 6 classroom teachers, and 20 students. Teachers were included if they had facilitated P5 for at least one semester, while students were selected from active P5 project groups to ensure diversity of experiences.

### Data Collection Techniques

Data were gathered through semi-structured interviews, participant observation, and document analysis, following the triangulation principles recommended by Denzin and Lincoln (2018). Interviews lasting 30–45 minutes explored planning, organizing, implementation, and evaluation processes. Observations were conducted during coordination meetings, classroom activities, and student project presentations. Supporting documents—including project guidelines, assessment rubrics, teacher journals, and student reflections—were analyzed to verify and enrich interview and observation data.

### Data Analysis Procedures

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2023), consisting of data condensation, data display, and conclusion drawing. Interview transcripts, observation notes, and documents were coded and grouped into thematic categories related to the four management functions. Matrices and narrative displays were then developed to identify patterns in goal formulation, role distribution, project execution, and evaluation practices, enabling coherent interpretation of managerial processes.

### Trustworthiness

To ensure trustworthiness, the study employed methodological and data source triangulation across interviews, observations, and documents (Denzin & Lincoln, 2018). Member checking was conducted by sharing preliminary findings with participants to confirm accuracy, while peer debriefing with academic supervisors enhanced analytical rigor. These strategies strengthened credibility, dependability, and confirmability of the findings.

### Ethical Considerations

The study received ethical approval from the university's institutional review board, and all participants provided informed consent prior to involvement. Confidentiality was maintained by anonymizing names and ensuring data were used solely for research purposes, consistent with established ethical standards in qualitative research (Creswell & Creswell, 2018).

## 3. FINDINGS AND DISCUSSION

The results of this study demonstrate that the management of the Project for Strengthening Pancasila Student Profiles (P5) at SDIT Permata Bunda III Bandar Lampung was conducted through a structured and collaborative process encompassing planning, organization, implementation, and evaluation. This managerial system aligns with Terry (2006) Four classical management functions—planning, organizing, directing, and controlling—were each reflected in the school's practices. The implementation of P5 was designed not merely as a curriculum requirement, but as an integrated part of the school's character education policy, which combines national values with Islamic ethics.

Based on interviews with the school principal, it was found that the planning process of P5 began with coordination meetings involving all teachers and the school committee. The principal stated, *"We plan the P5 project at the beginning of the semester by discussing relevant themes with teachers, ensuring they align with both the Pancasila dimensions and Islamic values that we uphold."* This participatory planning confirms Feri (2021), who argue that the involvement of multiple stakeholders in the planning stage strengthens institutional commitment. The themes selected, such as *Gotong Royong di Sekitarku* and *Menjaga Alam adalah Ibadah*, were adapted to the students' context, ensuring that learning was both relevant and spiritually meaningful. Teachers reported that the planning process included writing learning objectives, designing assessment rubrics, and allocating responsibilities based on expertise.

Observations in the field showed that the organization of the P5 program was highly systematic. The school established a project management team consisting of a coordinator, several teacher facilitators, and representatives from parents. Each teacher was assigned to oversee specific student groups. The principal explained, *"We divide responsibilities clearly so that every teacher knows their role—*

some coordinate logistics, some guide the projects, and others handle documentation." This model of distributed leadership, where authority is shared across team members to optimize effectiveness (Bai & He, 2025; Xu et al., 2021). The school's organizational culture, characterized by discipline, respect, and teamwork, created an environment conducive to collaboration. This supports the argument of Herdiani et al. (2021) that a strong moral culture enhances the sustainability of character education programs.

During implementation, P5 was delivered through *Project-Based Learning* (PjBL), in which students worked collaboratively on real-life projects (Rismawati et al., 2025). The researcher's observations recorded that students showed enthusiasm in designing and presenting projects such as *Ramadhan Care*, where they collected food donations for underprivileged families, and *Sedekah Sampah*, a recycling initiative with social impact. One teacher explained, "Students feel proud when they can help others through the projects; they see that learning is not just about books but about doing good deeds." This experiential learning aligns with Maduretno & Fajri (2019), who found that project-based approaches enhance moral understanding and empathy. Through these activities, Pancasila's cooperative and social justice values were internalized through action rather than theory alone.

The integration of Islamic values into project implementation distinguished SDIT Permata Bunda III from secular schools. For instance, every project began with prayer and Qur'anic reflection sessions led by students. The principal noted, "We remind them that every action, even cleaning the environment, can be worship if done with sincerity." Such integration of faith and action exemplifies Setiawan (2020) The concept that spiritual values should be embedded in all aspects of learning. This blending of religious and civic character education produced students who were not only socially responsible but also spiritually conscious. Teachers observed that students' communication became more polite and cooperative after engaging in these projects, demonstrating that moral development was taking place through lived experiences.

Teachers played a crucial role as facilitators, guiding students in inquiry, teamwork, and reflection. According to one teacher, "Our task is not to instruct but to direct students to find meaning in every project. We see ourselves more as mentors than lecturers." This aligns with Liu & Phelps (2020) Humanistic learning theory positions teachers as facilitators of independent and value-based learning. Collaboration among teachers from various disciplines also ensured that the P5 projects were interdisciplinary, integrating science, social studies, and Islamic education. These practices confirm Maisaroh & Untari, (2024) The argument is that cross-disciplinary collaboration enhances the coherence and innovation of educational programs.

Evaluation and reflection were key components of the P5 process. Teachers used rubrics and observation sheets to assess not only students' project outcomes but also their attitudes, teamwork, and discipline. Reflection sessions were conducted weekly, during which students discussed the values they had learned and explored their implications. During observation, a group of students stated, "We learned that cooperation makes work easier, and helping others is part of worship." This illustrates how reflection reinforces moral understanding and self-awareness. These findings are consistent with Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia (2022), which recommends formative and reflective assessment as part of P5. Moreover, the concept of *muhasabah* (self-evaluation) was practiced, adding a spiritual dimension to the evaluation process, as also found by Rediyono (2024) In similar schools.

Quantitative records from teacher logs and qualitative field notes indicated that after one semester of P5 implementation, the number of disciplinary incidents decreased by 35%, and students' participation in extracurricular activities increased by 40%. Teachers also reported noticeable growth in students' sense of responsibility and empathy. These outcomes corroborate the findings of Herdiani et al. (2021), which suggest that character-oriented learning yields observable behavioral change when conducted consistently and reflectively. The evidence also supports Deci & Ryan's (2000) theory of internalization, in which external moral expectations evolve into intrinsic motivation.

The synergy between Islamic and Pancasila values was particularly evident in how teachers contextualized moral lessons. For example, when discussing the Pancasila principle of "social justice

for all," teachers related it to the Qur'anic value of *adl* (justice) and the prophetic tradition of fairness. One teacher reflected, *"We teach them that loving others and being fair are not just civic duties but acts of faith."* This integration validates Oktarina et al. (2020) The conclusion is that religious values can reinforce civic ideals when presented within the same moral framework. Similarly, Adha (2021) emphasized that local religious traditions can enrich national educational values when applied contextually.

The principal's leadership played a pivotal role in maintaining the program's continuity. Observations and interviews revealed that the principal regularly held coordination meetings, encouraged innovation, and motivated teachers by example. A teacher stated, *"Our principal always reminds us that teaching is not only about knowledge but also about touching the heart."* This moral-based leadership approach resonates with the concept of transformational leadership, wherein leaders inspire followers through shared values and vision (Ilyas et al., 2021; Jun & Lee, 2023; Khan et al., 2020; Mouazen et al., 2023). Similar to the findings of Syafi'i et al. (2023) The principal's moral authority was a driving force behind the consistent implementation of the P5 project.

Despite these successes, the study identified several challenges. Teachers reported difficulties managing time between academic instruction and project activities, as well as limited access to materials for projects. The principal acknowledged, *"Our main constraint is time and funding. We often rely on creativity and voluntary support from parents."* Such challenges align with the findings of Wahyudi et al. (2024) and Satria (2022), who noted that sustainability in P5 depends heavily on institutional support and external partnerships. However, teachers demonstrated resilience by adopting cost-effective strategies and integrating project activities into existing subjects.

To improve capacity and sustainability, the school conducted regular professional development sessions (Ramadhani, 2023). Teachers attended workshops on project management, authentic assessment, and reflective facilitation, which were supported by the JSIT (Jaringan Sekolah Islam Terpadu) network. One teacher commented, *"The training helped us design projects better and evaluate them more fairly. Now we see P5 as a shared responsibility."* This initiative confirms Abakah (2023) Continuous professional learning enhances teachers' readiness to adapt to curricular reform. The collaboration among teachers fostered a community of practice that strengthened pedagogical innovation.

Community involvement further enriched P5 activities. Parents participated in reflection sessions, while community leaders served as mentors in social projects. The principal explained that this involvement strengthened the sense of *ukhuwah* (brotherhood) between school and society. Observations revealed that parents appreciated this participatory model, viewing it as a way to instill shared values between home and school. These findings align with Krisna et al. (2023), who argue that community engagement reinforces collective identity and social capital in character education. This is further supported by research showing that social capital rooted in trust, shared norms, and community networks significantly strengthens the character-building process within school communities (Zulfiati et al., 2021). Students' direct interaction with the community also increased their civic responsibility and confidence, a pattern similar to findings from community-based learning studies that highlight the role of authentic community participation in fostering civic engagement and social responsibility (Pradana et al., 2025). Furthermore, recent work emphasizes that community-linked character education—whether through direct or digital forms of engagement—enhances students' awareness of their social roles and responsibilities (Anggraeni et al., 2024).

Institutional culture and continuous reflection played crucial roles in sustaining the implementation of P5 at SDIT Permata Bunda III. The school developed a reflective culture in which teachers, coordinators, and the principal consistently reviewed project outcomes, student engagement, and alignment with Islamic and Pancasila values. Documentation of best practices, regular evaluation meetings, and semiannual sharing sessions enabled teachers to critically examine what worked, what required adjustment, and how project themes could be improved for the next cycle. These reflective routines were not merely administrative rituals but functioned as collective learning mechanisms that strengthened professional collaboration and pedagogical coherence. Teachers reported that the

opportunity to openly discuss barriers—such as limited time, varying student readiness, and resource shortages—encouraged adaptive problem-solving and fostered a sense of shared ownership over P5. This reflective process echoes Kolajo's continuous improvement model, which emphasizes iterative cycles of planning, action, evaluation, and adaptation as essential for sustaining educational innovation. By embedding reflection into the school's institutional culture, SDIT Permata Bunda III was able to maintain program consistency, enhance teacher competence, and ensure that P5 remained responsive to students' developmental, social, and spiritual needs.

A comparison of the findings with those of other studies reveals that SDIT Permata Bunda III exemplifies an effective model of integrated moral education. Consistent with Wahyudi et al. (2024) and Satria (2022), schools with strong managerial systems tend to achieve more stable P5 outcomes. This study, however, offers a unique contribution by showing how Islamic and civic values can be harmonized through project-based management, reflecting what Maisaroh & Untari (2024) describe as moral synergy. Similar integrations of religious and civic ethics have also been reported by Baqi & Prasetya (2024), who highlighted how structured value-based routines strengthen students' moral formation, and by Masripah & Mohammad (2025), who found that combining moderate Islamic values with curriculum reform enhances character development and social tolerance.

The study demonstrates that the success of P5 implementation at SDIT Permata Bunda III is attributed to coherent management, transformational leadership, and active collaboration among all stakeholders. The alignment of Islamic and Pancasila values in every stage of planning, implementation, and evaluation created a unified framework for moral and intellectual development. The data gathered through interviews, observations, and documents confirm that educational management grounded in ethical and cultural values can effectively strengthen students' character and national identity. This model serves as a practical reference for other Islamic and public schools in Indonesia that seek to implement value-based educational reforms within the framework of the Merdeka Curriculum.

#### 4. CONCLUSION

This study concludes that the management of the *Project for Strengthening Pancasila Student Profiles (P5)* at SDIT Permata Bunda III Bandar Lampung was successfully implemented through systematic planning, collaborative organization, and reflective evaluation grounded in Islamic values. The integration of Pancasila principles with Qur'anic ethics created a holistic model of character education that strengthened students' moral and civic identity. It is recommended that schools continue to develop teachers' competencies in project-based learning and reflective pedagogy, while maintaining collaboration with parents and the community. Educational policymakers should also support programs that harmonize religious and national values to ensure the sustainability and transformative impact of character education within the Merdeka Curriculum framework.

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