

Evaluating the Implementation of an IMTAQ-Based School Program Through the Pancasila Student Profile Strengthening Project at a Public Senior High School in Palembang

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ABSTRACT

This study evaluates the implementation of an IMTAQ-based school program integrated with the Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 6 Palembang. The program is intended to strengthen students' religious character, discipline, responsibility, and social awareness through school culture and project-based learning. This study used a qualitative evaluative case study design based on the CIPP model, covering context, input, process, and product evaluation. Data were collected from 28 informants, including school leaders, teachers, students, school committee representatives, education staff, and supporting personnel. Data collection involved semi-structured interviews, observations, focus group discussions, and document analysis. The data were analyzed through data condensation, coding, data display, conclusion drawing, and verification. Trustworthiness was ensured through source triangulation, method triangulation, member checking, prolonged observation, and audit trail. The context evaluation showed strong alignment between the school's vision, religious culture, P5 policy, and IMTAQ values. The input evaluation indicated adequate teacher readiness, facilities, planning documents, funding, and stakeholder support, although teacher capacity in integrating IMTAQ values varied. The process evaluation revealed structured implementation through religious habituation, project activities, teacher coordination, and supervision, but classroom-level integration and parental involvement were not fully consistent. The product evaluation showed positive changes in students' religious behavior, discipline, politeness, social awareness, and creative project outputs, while community impact and sustainability planning still required strengthening. The IMTAQ-based P5 program has strong potential as a contextual model of character education, but future improvement should focus on teacher mentoring, operational assessment rubrics, student reflection, broader community involvement, and systematic follow-up evaluation.

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1. INTRODUCTION

Implementation of education oriented toward faith and piety (IMTAQ) has become increasingly relevant within the framework of character education in Indonesia, particularly in relation to the Strengthening of the Pancasila Student Profile (P5). Rather than merely focusing on cognitive achievement, current educational policies emphasize the integration of moral, spiritual, and social dimensions of learning. In this context, madrasahs and schools are expected to play a strategic role in shaping students' character through structured and value-based educational processes (Hulukati, 2015). The IMTAQ-based approach aligns with this objective by promoting the internalization of religious values as a foundation for behavior transformation, complementing broader educational goals related to national character development (Suwartini, 2017).

Schools serve as critical environments for the formation of students' character, where values are not only taught but also practiced through daily interactions and institutional culture. The concept of IMTAQ-based schooling emphasizes the integration of faith (*iman*) and piety (*taqwa*) into all aspects of school life, including curricular and extracurricular activities. This approach is closely related to the core dimensions of the Pancasila Student Profile, such as faith in God, noble character, mutual cooperation, and global diversity. Through this integration, IMTAQ-based education is expected to support the holistic development of students, encompassing cognitive, affective, and spiritual domains (Yuswardana, 2016; Suparlan, 2021). Indicators such as *akidah*, worship practices, moral conduct, and social interaction (*muamalat*) become essential parameters in evaluating the effectiveness of such programs (Parozak & Rosita, 2020).

Despite the conceptual alignment between IMTAQ-based education and the objectives of P5, previous studies have primarily focused on either character education or religious instruction in isolation, without comprehensively examining how IMTAQ values are operationalized within project-based learning frameworks such as P5 (Idris, 2013). Moreover, there remains limited research that evaluates the implementation of IMTAQ-oriented programs using a systematic evaluation model, particularly in terms of context, input, process, and outcomes. As a result, there is a need for in-depth analysis that not only describes program implementation but also critically evaluates its effectiveness in fostering students' religious character and alignment with Pancasila values.

SMA Negeri 6 Palembang presents a significant case for this study, as it has been officially designated as an IMTAQ-oriented school based on the Decree of the Mayor of Palembang No. 58.A of 2010. This institutional recognition indicates a formal commitment to integrating faith and piety into the educational system. Furthermore, the school implements IMTAQ-based programs in conjunction with the P5 framework, incorporating religious values into both classroom instruction and project-based activities. This dual approach provides a unique opportunity to examine how IMTAQ principles are translated into practice within a contemporary educational policy context.

Initial observations indicate that IMTAQ values at SMA Negeri 6 Palembang are integrated into various aspects of school activities, including learning processes that connect subject matter with Quranic verses and Hadith, as well as extracurricular programs such as congregational prayers and religious discussions. However, these observations remain descriptive and have not yet been systematically evaluated to determine their effectiveness, coherence, and sustainability. Therefore, it is important to analyze how these programs are planned, implemented, and assessed, as well as the extent to which they contribute to the development of students' religious character within the P5 framework.

Based on the considerations above, this study is directed to systematically evaluate the implementation of IMTAQ-oriented schooling integrated with the Pancasila Student Profile Strengthening Project (P5) at SMA Negeri 6 Palembang. The evaluation is structured around four main aspects, namely: (1) context evaluation, which examines the background, needs, and policy foundations underlying the implementation of IMTAQ-based schooling; (2) input evaluation, which analyzes the resources, strategies, and readiness supporting program implementation; (3) process evaluation, which focuses on how the IMTAQ-based P5 program is carried out in both curricular and extracurricular activities; and (4) product evaluation, which assesses the outcomes and impacts of the program on

students' religious character and alignment with Pancasila values. Accordingly, the objectives of this study are to evaluate each of these components comprehensively in order to provide a holistic understanding of the effectiveness of IMTAQ-based education within the P5 framework. Through this approach, the study is expected to generate evaluative insights that can serve as a basis for improving program quality and strengthening the integration of faith-based and character education in schools.

2. METHODS

2.1 Research Design

This study employed a qualitative evaluative case study design using the CIPP evaluation model, consisting of Context, Input, Process, and Product components. The study was positioned as an evaluative case study rather than phenomenology because the main purpose was not to explore the essence of individual lived experiences, but to systematically assess the implementation, strengths, limitations, and outcomes of the IMTAQ-based school program integrated with the Pancasila Student Profile Strengthening Project/P5.

The CIPP model was selected because it allows program evaluation to be conducted comprehensively. The context component was used to examine the relevance of the program to school needs, institutional vision, policy direction, and the religious culture of the school. The input component evaluated resources, planning, teacher readiness, facilities, funding, and supporting instruments. The process component examined how the program was implemented, monitored, coordinated, and adjusted during implementation. The product component assessed program outcomes, particularly changes in students' religious behavior, discipline, social awareness, student products, and program sustainability.

This design enabled the researcher to evaluate not only whether the program was implemented, but also how and why the implementation produced particular outcomes in the school context.

2.2 Research Site and Participants

The research was conducted at SMA Negeri 6 Palembang in 2024. This school was selected purposively because it has been formally designated as an IMTAQ-oriented school and has implemented IMTAQ values in conjunction with P5 activities. Participants were selected through purposive sampling based on their direct involvement in planning, implementing, supervising, or experiencing the IMTAQ-based P5 program. The study involved 28 informants, consisting of:

Table 1. Profile of Research Informants

Informant Category	Number of Informants	Selection Criteria
Principal	1	Responsible for school policy and program direction
Vice principals	3	Responsible for curriculum, student affairs, and infrastructure
IMTAQ team teachers	4	Directly involved in religious program planning and implementation
P5 implementing teachers	6	Facilitators of P5 projects in different subject areas
Islamic Religious Education teachers	2	Responsible for religious value integration
School committee representatives	2	Involved in planning, support, and community linkage

Informant Category	Number of Informants	Selection Criteria
Education staff	2	Involved in administration and documentation
Security and janitorial staff	2	Observed students' daily discipline and religious culture
Rohis/student religious organization members	3	Actively involved in religious activities
General students participating in P5	3	Represented student experiences beyond Rohis membership

The inclusion of multiple informant groups was intended to obtain diverse perspectives and reduce reliance on a single source of information. School leaders provided policy-level data, teachers provided instructional and implementation data, students provided participant experience data, while education staff and supporting personnel provided information on daily school culture and behavioral changes.

2.3 Data Collection Techniques

Data were collected through semi-structured interviews, observation, focus group discussions, and document analysis.

Semi-structured interviews were conducted with school leaders, teachers, students, committee members, and education staff. Interviews explored program planning, resource readiness, implementation strategies, challenges, monitoring mechanisms, perceived outcomes, and sustainability. Each interview lasted approximately 30–60 minutes and was recorded with informant consent. Field notes were also taken to capture non-verbal responses and contextual information.

Observations were conducted repeatedly during school activities related to IMTAQ and P5 implementation. The researcher observed classroom activities, opening prayers, congregational prayer practices, P5 project discussions, student discipline, teacher coordination, use of learning modules, and school religious culture. Observations were conducted using an observation sheet developed from the CIPP components.

Focus group discussions were conducted with teachers and students to explore collective perceptions, shared challenges, and suggestions for improvement. FGDs were used to compare individual interview findings with group-level reflections.

Document analysis was conducted on school vision and mission documents, P5 modules, IMTAQ activity schedules, minutes of coordination meetings, teacher training certificates, budget documents, partnership documents, student products, evaluation reports, attendance records, photographs of activities, and school policy documents.

2.4 Research Instruments

The main instrument in this study was the researcher, supported by four auxiliary instruments: interview guidelines, observation sheets, FGD guidelines, and document analysis checklists. All instruments were developed based on the CIPP evaluation framework.

The interview guide included questions such as:

“How does the school integrate IMTAQ values into P5 planning?”

“What kinds of support are available for teachers in implementing IMTAQ-based P5?”

“What obstacles occur during implementation?”

“How does the school evaluate student character development?”

“What evidence shows that students apply IMTAQ values inside and outside school?”

The observation sheet included indicators related to the presence of religious values in school culture, teacher-student interaction, student participation, integration of IMTAQ values in P5 activities, use of facilities, supervision, documentation, and student behavioral changes.

The document checklist was used to verify the availability and consistency of written evidence, including planning documents, schedules, modules, reports, minutes, financial records, assessment rubrics, and program evaluation documents.

2.5 CIPP Evaluation Rubric

To improve transparency, each CIPP indicator was assessed using a four-level rubric. The rubric was not used as a statistical measurement but as an evaluative categorization based on triangulated qualitative evidence.

Table 2. CIPP Evaluation Scoring Rubric

Score	Category	Criteria
4	Very Good	The indicator is clearly documented, consistently implemented, supported by multiple data sources, and perceived positively by most informants.
3	Good	The indicator is available and implemented, but not yet fully consistent, not supported by all stakeholders, or still limited in documentation or coverage.
2	Fair	The indicator exists but is implemented irregularly, weakly documented, or dependent on certain individuals.
1	Poor	The indicator is absent, poorly implemented, undocumented, or not recognized by relevant stakeholders.

The score for each indicator was determined through comparison of interview data, observation findings, and document evidence. An indicator was categorized as “very good” only when it met three conditions: confirmed by at least two different data sources, observed in practice, and supported by written documentation. When evidence was incomplete or implementation varied across actors or settings, the indicator was categorized as “good” or lower.

2.6 Data Analysis

Data were analyzed using an interactive qualitative analysis model consisting of four stages: data condensation, data display, conclusion drawing, and verification.

First, data from interviews, observations, FGDs, and documents were transcribed and organized according to the four CIPP components. Second, data were coded using both deductive and inductive coding. Deductive codes were derived from the CIPP components, such as policy alignment, resource readiness, teacher competence, implementation consistency, monitoring, student behavior, and program sustainability. Inductive codes emerged from the data, such as variation among teachers, dependence on school leadership, limited community involvement, uneven student participation outside school, and documentation gaps.

Third, the coded data were grouped into matrices for each CIPP component. These matrices compared evidence from interviews, observations, and documents. Fourth, the researcher interpreted patterns, contradictions, supporting evidence, and limitations before assigning evaluative categories to each indicator. Finally, conclusions were verified by returning to the raw data, comparing findings across sources, and discussing preliminary interpretations with selected informants.

2.7 Data Trustworthiness

The credibility of the data was strengthened through source triangulation, method triangulation, member checking, prolonged observation, and audit trail.

Source triangulation was conducted by comparing information from school leaders, teachers, students, school committee members, education staff, and supporting personnel. Method triangulation was conducted by comparing interview findings with observation results, FGD data, and document analysis. Member checking was carried out by asking selected informants to review the accuracy of interview summaries and preliminary interpretations. Prolonged observation was used to avoid drawing conclusions from one-time events. An audit trail was maintained by keeping interview notes, observation records, document summaries, coding matrices, and evaluation rubrics.

To reduce researcher bias, the study did not rely solely on positive statements from school leaders or teachers. Contradictory data, implementation constraints, and partially achieved indicators were also included in the analysis. This strategy was important because program evaluation in school settings may be influenced by social desirability bias, especially when informants tend to present the school program in a positive manner.

3. FINDINGS AND DISCUSSION

3.1 Description of Context Evaluation Results

Based on interviews, observations, and document analysis conducted at SMA Negeri 6 Palembang, it was found that the implementation of a faith- and piety-oriented school (IMTAQ) based on the Pancasila Student Profile Strengthening Project (P5) had been carried out in a planned and integrated manner across various aspects of school activities. The context evaluation was conducted to determine the suitability of the program background, the school's vision and mission, policy support, school readiness, and the relevance of integrating IMTAQ values into P5 activities. Data were collected through interviews with the principal, vice principal for curriculum affairs, Islamic Religious Education teachers, and the P5 team, as well as through field observations and document analysis.

To enhance the transparency of the research findings, the context evaluation results are presented through the following CIPP indicator table.

Table 1. Context Evaluation Indicators in the CIPP Model

No	Context Evaluation Indicators	Data Sources	Assessment Criteria
1	Alignment of the school vision and mission with IMTAQ values and the Pancasila Student Profile	Interviews, observations, documents	Very good
2	Background and urgency of implementing IMTAQ-based P5	Interviews	Very good
3	School community support for the integration of IMTAQ and P5	Interviews, observations	Very good
4	Availability of needs analysis before program implementation	Documents, interviews	Very good
5	School committee involvement in program planning	Interviews, documentation	Very good
6	Relevance of IMTAQ values integrated into P5	Interviews, P5 modules	Very good
7	Government policy support for program implementation	Documents	Very good
8	Compatibility of the program with the school's religious culture	Observations, interviews	Very good

The interview results indicated that the school interprets an IMTAQ-oriented school as an educational institution that not only emphasizes academic achievement but also strengthens students' religious character. One informant stated: *"An IMTAQ-oriented school is not only about religious learning, but also about making faith and piety values become part of the culture in all school activities, including the implementation of P5 projects."*

This statement demonstrates that the integration of IMTAQ is understood as part of the school culture implemented in learning activities, school regulations, and students' daily activities. This is

reinforced by the school's vision and mission, which include the values of faith, piety, noble character, and personality development in line with the dimensions of the Pancasila Student Profile.

Regarding the implementation of P5, informants explained that the program was initiated as part of the Merdeka Curriculum policy, which encourages strengthening students' character development. One teacher stated: *"P5 becomes an effective medium for integrating IMTAQ values in a real context through project activities, so students not only understand the theory but also practice religious values, discipline, and responsibility."*

Furthermore, support from the school community for the integration of IMTAQ and P5 was categorized as very high. Teachers, educational staff, and students actively participated in program implementation. The school committee was also involved from the planning stage through coordination meetings and by providing input regarding project themes and school activity support.

Based on the observation results, all context indicators obtained the highest score (4), indicating a "very good" category. The observation results are presented in the following table.

Table 2. Observation Results of Context Evaluation at SMA Negeri 6 Palembang

No	Observation Indicators	Score
1	The school vision and mission contain IMTAQ values and are displayed in strategic areas	4
2	The vision and mission reflect the integration of IMTAQ and P5	4
3	Official documents regarding P5 implementation are available	4
4	IMTAQ values are reflected in P5 activities	4
5	Active participation of teachers, students, and staff in P5 activities	4
6	Program needs analysis documents are available	4
7	Evidence of school committee involvement is available	4
8	IMTAQ values are included in P5 materials and guidelines	4
9	Government policy references related to P5 are available	4
10	P5 activities are aligned with the school's religious culture	4

Observation evidence showed that the school's vision and mission containing IMTAQ values were displayed in the main school area and teachers' room. In addition, the researcher found official documents such as P5 modules, meeting minutes, schedules of religious activities, and implementation guidelines containing the integration of IMTAQ values. During the observation process, students were seen starting activities with collective prayers, maintaining proper dress ethics, and demonstrating discipline and cooperation in project activities. The researcher also found documentation of the school committee's involvement in the form of meeting minutes and photographs of coordination activities.

Thus, the context evaluation results indicate that the IMTAQ-oriented school program based on P5 at SMA Negeri 6 Palembang has a strong foundation in terms of policy, school culture, school community support, and institutional readiness. All context indicators were categorized as very good, indicating that the program is relevant and has strong sustainability potential in supporting the development of students' religious character.

3.2 Description of Input Evaluation Results

Based on the interviews conducted to evaluate the input aspect, comprehensive information was obtained regarding the readiness and support of SMA Negeri 6 Palembang in implementing the faith- and piety-oriented school program (IMTAQ) based on the Pancasila Student Profile Strengthening Project (P5). The interviews focused on ten main indicators, including the planning process of P5 aligned with the school's IMTAQ-oriented mission, stakeholders involved in activity planning, teachers' readiness in integrating IMTAQ values into P5, and special training programs provided to improve teachers' competencies. In addition, the interviews explored the availability of supporting facilities, integrated learning modules, funding support, collaboration with religious institutions, student motivation, and indicators used to measure IMTAQ achievement within the P5 framework.

To improve the transparency of the research findings, the input evaluation results are presented through the following CIPP indicator table.

Table 3. Input Evaluation Indicators in the CIPP Model

No	Input Evaluation Indicators	Data Sources	Assessment Criteria
1	Alignment of P5 planning with the IMTAQ-oriented school mission	Interviews, documents	Very good
2	Stakeholder involvement in program planning	Interviews, documentation	Very good
3	Teachers' readiness in integrating IMTAQ values into P5	Interviews, observations	Very good
4	Availability of teacher training related to IMTAQ-based P5	Interviews, certificates	Very good
5	Availability of supporting facilities and infrastructure	Observations, documentation	Very good
6	Availability of integrated IMTAQ and P5 modules	Documents, observations	Very good
7	Financial support for program implementation	Documents, interviews	Very good
8	Collaboration with religious institutions or religious leaders	Documentation, interviews	Very good
9	Students' motivation in participating in IMTAQ-based P5 activities	Observations, interviews	Very good
10	Availability of IMTAQ-based success indicators in the assessment process	Documents, interviews	Very good

The interview findings revealed that the planning of P5 activities had been systematically designed and aligned with the school's IMTAQ-oriented mission. One informant explained: *"The P5 planning process is carried out collaboratively and includes the integration of IMTAQ values in every project theme, so that character building becomes part of all learning activities."* This statement indicates that IMTAQ values are not only complementary elements but are embedded within the structure of the P5 program itself. The planning process involved the principal, vice principal for curriculum affairs, teachers, extracurricular supervisors, school committee members, and student representatives.

Regarding teacher readiness, another informant stated: *"Teachers have been trained to integrate religious values into P5 activities, and this is reflected in lesson planning, classroom activities, and project implementation."* The statement demonstrates that teachers possessed adequate competencies in integrating IMTAQ values such as religiosity, discipline, honesty, and responsibility into learning activities. Teacher competencies were strengthened through training programs organized by the school, the education office, and partner institutions, supported by documented training certificates.

In terms of facilities and infrastructure, observations showed that the school had adequate supporting facilities such as a representative prayer room (*mushola*), an Islamic library collection, practice rooms, and multimedia equipment used for IMTAQ-based P5 projects. Integrated modules and guidebooks combining IMTAQ values with the dimensions of the Pancasila Student Profile were also available and actively used during project implementation.

Funding support for the program was derived from the School Activity and Budget Plan (RKAS), BOS funds, and contributions from the school committee. Financial documents and procurement evidence were managed transparently. The school also established collaborations with religious institutions and local religious leaders who served as speakers, mentors, and partners in P5 activities. Documentation such as Memorandums of Understanding (MoU) and activity photographs supported these findings.

Student motivation toward participating in IMTAQ-integrated P5 activities was categorized as very high. One teacher explained: *"Students are highly enthusiastic because the projects are directly related to their daily lives and religious values, making them more meaningful and engaging."* The interviews also

confirmed that written indicators of success had been developed and applied in the assessment process, covering cognitive, affective, and psychomotor aspects related to IMTAQ values.

The achievement of these indicators was further strengthened by observation results presented in the following table.

Table 4. Observation Results of Input Evaluation at SMA Negeri 6 Palembang

No	Observation Indicators	Score
1	Written activity plans include IMTAQ integration	4
2	Planning team lists and task distribution are available	4
3	Teachers demonstrate the ability to integrate IMTAQ values into learning materials	4
4	Training certificates or evidence of participation are available	4
5	Facilities such as prayer rooms, Islamic libraries, and practice rooms are available	4
6	Integrated IMTAQ and P5 modules or guidebooks are available	4
7	Budget documents and procurement evidence are available	4
8	Photographs or MoU documents of partnerships are available	4
9	Student attendance and participation are very high	4
10	Written success indicators are available and used in assessment	4

The observation results indicated that all input indicators were categorized as “very good,” with each item receiving the highest score (4). Written activity plans clearly integrated IMTAQ values into each project theme and were supported by documented planning teams and task distributions. Teachers demonstrated strong competencies in integrating IMTAQ values into classroom learning and project activities, supported by training certificates and participation records. Observation evidence also showed that supporting facilities such as the *mushola*, Islamic library, multimedia equipment, and practice rooms were adequately available and actively utilized during activities. Integrated modules and guidebooks combining IMTAQ values with P5 dimensions were found in the project implementation documents. Financial transparency was demonstrated through budget reports and procurement documentation, while partnerships with religious institutions were evidenced by MoU documents and activity photographs.

Furthermore, student attendance was consistently high, and students actively participated in all stages of project implementation. Written indicators of success related to IMTAQ achievement were also available and used systematically in evaluating students’ knowledge, attitudes, and skills. Thus, the input evaluation results indicate that SMA Negeri 6 Palembang possesses strong human resources, adequate facilities and infrastructure, transparent funding support, and effective collaboration networks to support the sustainable implementation of an IMTAQ-oriented P5 program. All input indicators achieved the “very good” category, reflecting the school’s readiness and commitment to integrating IMTAQ values with the dimensions of the Pancasila Student Profile.

3.3 Description of Process Evaluation Results

Based on the interviews conducted to evaluate the process aspect, comprehensive information was obtained regarding the implementation of the faith- and piety-based Pancasila Student Profile Strengthening Project (P5) program at SMA Negeri 6 Palembang. The interviews focused on ten interconnected indicators, including the implementation of IMTAQ-based P5 activities, student involvement in project planning, conformity between implementation and the established schedule, and the integration of IMTAQ values at every stage of the activities. Other indicators examined included the teaching methods used by teachers to integrate IMTAQ values into P5, obstacles encountered during implementation, coordination among teachers, supervision mechanisms, parental involvement, and interim evaluations conducted during the implementation process.

To improve the transparency of the research findings, the process evaluation results are presented through the following CIPP indicator table.

Table 5. Process Evaluation Indicators in the CIPP Model

No	Process Evaluation Indicators	Data Sources	Assessment Criteria
1	Implementation of IMTAQ-based P5 activities	Interviews, observations	Very good
2	Student involvement in project planning	Interviews, observations	Very good
3	Suitability of implementation with schedules and plans	Observations, documentation	Very good
4	Integration of IMTAQ values in each stage of activities	Interviews, observations	Very good
5	Teaching methods used to integrate IMTAQ and P5	Interviews, observations	Very good
6	Management of obstacles during implementation	Interviews, observations	Very good
7	Coordination among teachers in implementing IMTAQ values	Interviews, observations	Very good
8	Supervision and monitoring during implementation	Interviews, documentation	Very good
9	Parental involvement during project implementation	Interviews, observations	Very good
10	Interim evaluation conducted during project activities	Documentation, interviews	Very good

The interview findings revealed that the implementation of IMTAQ-based P5 activities had been carried out in accordance with the established plans and schedules. One informant stated: *“Every P5 activity is designed not only to achieve project objectives but also to strengthen students’ faith, discipline, honesty, and responsibility through daily practices during the activities.”* This statement indicates that IMTAQ values were consistently integrated into the implementation process through collective prayers, ethical behavior, discipline, and the insertion of Islamic teachings relevant to the project themes.

Student participation was also categorized as very active. Students were involved from the initial planning stage, including brainstorming project ideas, selecting themes, and organizing group responsibilities. One teacher explained: *“Students are directly involved in planning and implementing the projects, which increases their sense of responsibility and ownership toward the activities.”* The implementation of activities followed the predetermined schedule, which was displayed on school information boards and regularly communicated by supervising teachers. Observations showed that no significant delays disrupted the project implementation process.

Regarding the integration of IMTAQ values, another informant stated: *“IMTAQ values are integrated naturally in every stage of the project, from opening prayers and ethical conduct to honesty in reporting project results.”* Teachers used various instructional methods such as lectures, group discussions, case studies, and direct practice to integrate IMTAQ values into project activities. These methods encouraged students to connect religious values with real-life situations and project experiences. Although several minor obstacles emerged during implementation, such as transportation delays, limited equipment at the beginning of activities, and unfavorable weather conditions for outdoor activities, these issues were quickly resolved through coordination among teachers and support from the school administration. Coordination among teachers was conducted regularly through formal meetings and informal communication to ensure consistency in integrating IMTAQ values into P5 activities. In addition, direct supervision was carried out by the principal, vice principal, and P5 coordinators during preparation, implementation, and evaluation stages.

Parental involvement also played an important role in supporting the implementation process. Parents provided moral and material support, including permission for participation, assistance with supplies and consumption, and attendance at project culmination events. Interim evaluations were conducted periodically to monitor project progress and identify areas requiring improvement. Evaluation notes prepared by supervising teachers were discussed with students to improve the quality of project outcomes before the final evaluation stage. The achievement of these indicators was strengthened by the observation results presented in the following table.

Table 6. Observation Results of Process Evaluation at SMA Negeri 6 Palembang

No	Observation Indicators	Score
1	Activities were implemented according to schedule	4
2	Students actively participated in discussions and preparations	4
3	Activity schedules were displayed and followed properly	4
4	Opening prayers, ethical behavior, and honesty values were evident during activities	4
5	Teachers applied lectures, discussions, and direct religious practice methods	4
6	Technical and non-technical obstacles were identified and managed	4
7	Teachers coordinated and shared responsibilities effectively	4
8	The principal and vice principal supervised the activities directly	4
9	Parents provided moral and material support	4
10	Interim evaluation records and activity revisions were available	4

The observation results indicated that all process indicators obtained the highest score (4) and were categorized as “very good.” Activities were implemented according to the established schedules and supported by active student participation in discussions and project preparation. Observation evidence showed that IMTAQ values were consistently integrated through opening prayers, ethical conduct, discipline, and honesty during activities. Teachers implemented varied instructional methods, including lectures, discussions, and direct practice of religious values. Coordination among teachers was conducted effectively, with proportional task distribution and continuous communication throughout project implementation. Direct supervision from the principal and vice principal ensured that activities were carried out smoothly and according to plan.

Observation findings also demonstrated strong parental involvement through attendance at school activities and material support for project implementation. In addition, interim evaluation records and revised activity plans were consistently documented as part of the continuous improvement process. Thus, the process evaluation results indicate that the implementation of the IMTAQ-based P5 program at SMA Negeri 6 Palembang was carried out optimally, systematically, and consistently across all implementation stages. All process indicators achieved the “very good” category, reflecting effective coordination, active stakeholder participation, and sustainable monitoring and evaluation throughout the implementation process.

3.4 Description of Product Evaluation Results

Based on the interviews conducted to evaluate the product aspect, comprehensive information was obtained regarding the outcomes and impacts of the implementation of the faith- and piety-based Pancasila Student Profile Strengthening Project (P5) program at SMA Negeri 6 Palembang. The interviews focused on ten indicators, including the achievement of IMTAQ-based P5 objectives, the impact on students’ religious behavior, improvements in discipline and noble character, the strengthening of the school’s religious culture, the quality of student products reflecting IMTAQ values, the impact on students’ relationships with the community, program sustainability, the use of evaluation results for program improvement, students’ application of IMTAQ values outside school, and recommendations for future program optimization.

To improve the transparency of the research findings, the product evaluation results are presented through the following CIPP indicator table.

Table 7. Product Evaluation Indicators in the CIPP Model

No	Product Evaluation Indicators	Data Sources	Assessment Criteria
1	Achievement of IMTAQ-based P5 objectives	Interviews, observations	Very good
2	Positive changes in students’ religious behavior	Interviews, observations	Very good
3	Improvement in students’ discipline and noble character	Interviews, observations	Very good

4	Strengthening of the school's religious culture	Observations, interviews	Very good
5	Quality of student products reflecting IMTAQ values	Documentation, observations	Very good
6	Positive impact of activities on the surrounding community	Interviews, observations	Good
7	Availability of program sustainability plans	Documentation, interviews	Good
8	Use of evaluation results for program improvement	Documents, interviews	Good
9	Students' implementation of IMTAQ values outside school	Interviews, observations	Good
10	Documentation of recommendations for program improvement	Documentation	Good

The interview findings revealed that the objectives of the IMTAQ-based P5 program had been achieved successfully. One informant explained: *"The program objectives were achieved not only through project completion, but also through changes in students' attitudes, discipline, and religious awareness."* This statement indicates that the program outcomes were not limited to academic achievements or project products but also included positive behavioral transformation among students.

Regarding students' religious behavior, another informant stated: *"Students have become more disciplined in performing prayers, participating in religious activities, and maintaining polite behavior toward teachers and peers."* The interviews showed significant improvements in students' religious practices, discipline, honesty, and respect for school regulations. Collective prayers before lessons and religious activities became habitual practices within the school environment.

The strengthening of the school's religious culture was also clearly visible. Informants explained that religious activities such as congregational prayers, regular Islamic studies, and religious campaigns became more organized and were attended by more students and teachers. Posters containing Islamic motivational messages, Qur'anic verses, and religious ethical reminders were also displayed throughout the school environment.

Regarding student products, one teacher explained: *"The students' products are creative and meaningful because they combine project themes with Islamic values and moral messages relevant to daily life."* The products included Islamic educational videos, da'wah posters, written projects, and social-religious activities that reflected IMTAQ values explicitly. These products demonstrated students' ability to integrate religious values into practical and creative works. The interviews also indicated that the program positively influenced students' relationships with the surrounding community. Several projects involved social service activities, cooperation with local mosques, and community engagement activities. However, informants acknowledged that community involvement still needed to be expanded to maximize the program's broader impact.

Regarding program sustainability, informants explained that the school had prepared follow-up plans, including annual scheduling of IMTAQ-based P5 activities and integration into the school curriculum. Nevertheless, additional support in funding, innovation, and external collaboration was still needed to strengthen long-term sustainability.

The interviews further revealed that evaluation results were utilized to improve future program implementation. One informant stated: *"The evaluation reports are used to improve learning methods, strengthen teacher coordination, and refine project implementation for the following year."* Students also demonstrated motivation to apply IMTAQ values outside school, such as participating in mosque activities, becoming prayer leaders, and organizing small religious discussions with peers. However, the intensity and consistency of these activities varied among students.

The achievement of these indicators was strengthened by the observation results presented in the following table.

Table 8. Observation Results of Product Evaluation at SMA Negeri 6 Palembang

No	Observation Indicators	Score
1	Project outcomes achieved the targeted IMTAQ values	4
2	Positive changes in students' worship behavior and attitudes	4
3	Students became more disciplined and polite	4
4	The school environment became more active in religious activities	4
5	Project products clearly reflected IMTAQ values	4
6	Activities positively affected the surrounding environment	3
7	Program follow-up plans were available	3
8	Evaluation reports containing recommendations were available	3
9	Students applied IMTAQ values outside school	3
10	Recommendations for improvement were documented	3

The observation results indicated that five indicators achieved the "very good" category, namely the alignment of project outcomes with IMTAQ objectives, positive changes in students' religious behavior, improvements in discipline and politeness, increased religious activities within the school environment, and the quality of student products reflecting IMTAQ values. Observation evidence showed that students consistently practiced collective prayers, demonstrated respectful attitudes toward teachers and peers, and actively participated in religious activities organized by the school.

The remaining five indicators were categorized as "good," including the impact on the surrounding community, program sustainability planning, evaluation reports containing recommendations, students' implementation of IMTAQ values outside school, and the documentation of improvement suggestions. Although these indicators had not yet reached the "very good" category, they still demonstrated positive contributions toward the continuity and future development of the program.

Observation evidence also showed that student products such as Islamic posters, educational videos, and social-religious projects were displayed in classrooms and school exhibitions. Documentation of evaluation reports, follow-up plans, and recommendations for improvement was available in school administrative records. In addition, several students were observed participating in mosque activities and social service programs outside school, although the intensity of participation varied among individuals. Thus, the product evaluation results indicate that the implementation of the IMTAQ-based P5 program at SMA Negeri 6 Palembang successfully achieved its primary objectives in strengthening students' religious character, discipline, and moral values. The program also contributed positively to the development of a stronger religious school culture and generated meaningful student products reflecting IMTAQ values. Overall, the program demonstrated sustainable potential and provided a solid foundation for future improvement and development.

Discussions

The IMTAQ-based school concept at SMA Negeri 6 Palembang emphasizes that education is not solely oriented toward academic achievement but also toward the internalization of faith and piety values across all aspects of school life. IMTAQ is positioned as a fundamental value that permeates learning, school culture, regulations, and P5 activities, creating a holistic religious and character-based educational environment. This integration is not treated as a separate subject but as a guiding principle embedded in daily practices. Previous studies confirm that such integration effectively shapes student character through consistent value internalization in both learning and school culture (Rahmatullah et al., 2023; Saputra & Handayani, 2024; Widodo & Sari, 2023; Handayani et al., 2024). The school's vision and mission also explicitly reflect IMTAQ values aligned with the Pancasila Student Profile dimensions, demonstrating coherence with national education policy (Putri & Rahman, 2023).

The vision and mission of SMA Negeri 6 Palembang integrate IMTAQ values with the Pancasila Student Profile, emphasizing balance between academic excellence and character development. The

school aims to produce students who are faithful, morally upright, and globally competent, in line with national educational goals (Kemendikbudristek, 2022). Observations categorized as “very good” confirm the consistency between planning and implementation, indicating that the integration of IMTAQ and P5 is not merely conceptual but operational. This synergy creates a holistic ecosystem where students develop moral, social, and global competencies without losing their national identity.

The implementation of P5 at SMA Negeri 6 Palembang is driven by the Independent Curriculum policy, which promotes character education through project-based learning. The school utilizes P5 as a strategic platform to integrate IMTAQ values systematically, enabling students to excel both academically and spiritually. This initiative responds to national policies emphasizing Pancasila-based character education while maintaining the school’s religious identity (Safitri, 2024; Sulistiyaningrum, 2023). Observations showing “very good” ratings indicate that implementation is supported by strong planning, needs analysis, and visionary leadership (Desi et al., 2023).

P5 serves as a contextual learning medium that strengthens IMTAQ character through real-life practices such as prayer, ethical behavior, dress codes, and collaboration based on honesty and responsibility. This approach ensures that religious values are not only understood cognitively but also practiced in meaningful contexts (Rohmah et al., 2023; Pangestuti, 2022). Observations confirm that IMTAQ values are deeply embedded in both activities and school culture, reflecting successful contextual adaptation of national policies and balanced development of intellectual and spiritual intelligence (Safi’i et al., 2023).

Support from the school community is highly significant in ensuring successful integration of IMTAQ and P5. Teachers, students, and educational staff actively participate in all stages, with teachers embedding spiritual values in instruction and students engaging in religious and social practices. This aligns with research emphasizing stakeholder collaboration in successful P5 implementation (Melati, 2024; Sindoro, 2024; Maruti, 2023). Observations categorized as “very good” indicate that IMTAQ integration has become a sustainable and living school culture (Hakim, 2024).

Prior to implementation, the school conducted a systematic needs analysis involving curriculum teams, teachers, and the school committee. This resulted in formal documentation outlining character development needs, strategies, and IMTAQ integration approaches. Such participatory and data-driven planning reflects best practices in curriculum development (Sulistiyaningrum et al., 2023; Amanulloh et al., 2024). Observations confirm the availability and quality of these documents, categorized as “very good,” indicating transparency and accountability (Abdullah, 2023; Vhalery et al., 2022; Anggraini et al., 2022).

The school committee plays an active role in P5 planning through meetings discussing themes, funding, and partnerships. This reflects community-based education principles and good governance practices (Wardani & Syamsi, 2023; Rahardjo & Pertiwi, 2022). Documentation and tangible contributions demonstrate strong collaboration between the school and community, ensuring contextual relevance (Sari & Wulandari, 2024; Handayani & Rahman, 2024; Nuryanti & Pratama, 2022). Observations categorized as “very good” further confirm consistent committee involvement.

IMTAQ values integrated into P5 include religiosity, honesty, discipline, responsibility, tolerance, and social awareness, operationalized through modules and guidelines (Azizah et al., 2024; Ramadan & Asariskiansyah, 2024; Nirmawati et al., 2024). This integration is supported by government policy on the Independent Curriculum, allowing contextual adaptation (Safitri, 2023; Ibrahim et al., 2024; Ratnasih, 2024; Choliz & Wasin, 2024; Carlina et al., 2025; Wijayanti et al., 2024). Alignment with school culture, such as congregational prayer and habitual supplication, ensures natural integration without resistance (Rahmawati et al., 2023; Sari & Rahman, 2024; Hidayah, 2023), supported by “very good” observation results indicating strong program synergy (Wahyudi & Pratama, 2024; Nugroho, 2023; Rahmanto & Sari, 2024).

Input evaluation shows that the school has developed comprehensive written success indicators covering knowledge, attitudes, and skills related to IMTAQ values. These indicators reflect a holistic and multidimensional evaluation approach, integrating cognitive, affective, and psychomotor domains

(Utami et al., 2024; Susanti & Rahmawati, 2023). They measure not only conceptual understanding but also behavioral changes and practical application in project contexts (Wijayanti & Sari, 2023).

The indicators support authentic assessment through formative and summative approaches, enabling continuous monitoring and feedback (Rahman & Putri, 2024). Knowledge assessment includes understanding, analysis, and reflection on religious values, while attitude assessment focuses on observable behaviors such as honesty, empathy, and responsibility (Hidayat & Sari, 2023). Skill assessment measures practical application in social activities and decision-making aligned with Islamic ethics, demonstrating contextual learning integration.

The evaluation system is evidence-based, with clear instruments and rubrics supporting valid and reliable data collection (Pratiwi & Rahman, 2024). Observations confirm that these indicators are consistently implemented in assessment practices, achieving a “very good” rating. Teachers effectively utilize them for daily, project, and summative assessments, demonstrating strong institutional readiness and commitment to evaluation-based program improvement.

Process evaluation indicates that IMTAQ-based P5 implementation is structured, consistent, and aligned with planning. Activities integrate religious practices such as prayer, ethical conduct, and contextual Islamic content, supported by collective commitment from school stakeholders (Fitria et al., 2023). Observations with maximum scores confirm effective management, discipline, and monitoring systems, strengthening the program’s validity as a model of character education.

Students actively participate in project planning, contributing ideas, selecting themes, and organizing tasks, reflecting student-centered learning (Ahmad et al., 2023; Rahmawati & Sari, 2024). Time management is effective, with activities conducted according to schedule and supported by strong communication systems (Achmad et al., 2022; Rachmawati, 2022). IMTAQ integration occurs holistically through practices such as prayer, ethical dress, honesty, and inclusion of Quranic references (Sari et al., 2024), supported by varied teaching methods including lectures, discussions, case studies, and practice (Nurhayati et al., 2024; Santoso & Wulandari, 2023).

Minor obstacles such as transportation, limited facilities, and weather conditions are effectively managed through coordination and responsive problem-solving (Melati, 2024; Kandaga, 2024). Teacher coordination, supervision, and parental involvement further strengthen implementation, with regular collaboration, continuous monitoring, and active parental support enhancing program effectiveness (Sulistiyaningrum, 2023; Pratama et al., 2023; Alfira & Siregar, 2024). Periodic evaluations enable responsive adjustments and reflective practices, supported by strong documentation and accountability (Nugroho & Sari, 2023; Arumsasi & Jaedun, 2023).

Product evaluation shows that the program achieves “very good” results, producing tangible student outputs such as da’wah posters, videos, writings, and social activities that reflect integrated IMTAQ values (Septiani et al., 2023; Kusuma & Pratiwi, 2023). The program significantly improves students’ religious behavior, discipline, and moral character, including worship practices, ethical conduct, and social interactions (Handayani et al., 2024; Lailaturrahmawati et al., 2023). It also strengthens school religious culture and supports holistic character formation (Ahsanul Khaq, 2023; Amili et al., 2023).

The program positively impacts students’ social relationships through community engagement, although sustainability requires stronger collaboration and monitoring (Sari et al., 2023). While the school has developed sustainability plans and utilizes evaluation results for continuous improvement, implementation still needs strengthening in funding, innovation, and systemic follow-up (Melati et al., 2024; Wahyuni et al., 2024). Overall, the program demonstrates effective internalization of IMTAQ values both within and beyond the school environment, supported by a positive evaluation culture and ongoing improvement efforts (Rahman, 2023).

4 CONCLUSION

The evaluation of the IMTAQ-based school program through the CIPP model at SMA Negeri 6 Palembang indicates that the implementation has been carried out in a structured and consistent

manner, with overall outcomes categorized as “very good” based on qualitative evidence from interviews and observations. In the context aspect, the program is aligned with the school’s vision and mission emphasizing faith, piety, and noble character, supported by stakeholder commitment, the Independent Curriculum policy, and a prior needs analysis that ensures the relevance of IMTAQ integration with the Pancasila Student Profile. From the input perspective, program implementation is supported by adequate human resources, systematic planning, sufficient facilities, and collaborative support, which collectively strengthen program readiness.

In the process dimension, the program is implemented consistently through active student participation, integration of religious practices in learning, varied instructional methods, effective teacher coordination, and ongoing supervision. Identified challenges tend to be technical and manageable. In the product dimension, findings show positive changes in students’ religious behavior, discipline, responsibility, and social awareness, along with the emergence of student works reflecting IMTAQ values and a more conducive religious school environment. However, these conclusions are based on a single-site qualitative study, which may limit generalizability, and there is potential for respondent bias due to reliance on self-reported data.

Practically, these findings suggest that school leaders need to maintain strong policy alignment and supervision systems, teachers should continue developing integrative and reflective learning strategies, and policymakers should support contextual adaptation of P5 programs. Future research is recommended to involve multi-school comparisons or mixed-method approaches to strengthen external validity and provide more comprehensive evidence regarding the effectiveness of IMTAQ-based P5 implementation.

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