

## **COLLABORATION OF PANCASILA STUDENT PROFILE STRENGTHENING PROJECT INTEGRATED WITH ISLAMIC PERSONAL DEVELOPMENT ACTIVITIES IN SHAPING STUDENT CHARACTER AT SDIT AL-FURQON PALEMBANG**

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### **Abstract**

This study evaluates the integrated Pancasila Student Profile Project (P5) and Islamic Personal Development (BPI) at SDIT Al-Furqon Palembang as a whole-school character strategy. A qualitative field design combined observation, interviews, and document review; data were analyzed with Miles Huberman procedures and Edwards' implementation factors. P5 operated co-curricularly (Entrepreneurship & Sustainable Lifestyle themes; 8 periods on Fridays) through an introduction, contextualization, action reflection follow-up sequence; BPI ran routinely via character mentoring, Friday Muhasabah, and a Night Study Club. A four-level rubric integrated formative and summative evidence. Findings show gains in ethics toward nature/others, discipline and responsibility, collaboration, creativity/innovation, critical reasoning, and religious conduct. Enablers included strong communication, adequate human/material resources, positive leadership, clear SOPs/KOSP, parent partnerships, and up-front budgeting; time and initial reference gaps were the main constraints. The P5 BPI model is effective and sustainable; recommended next steps are stronger formative coaching, teacher PD in project design/assessment, formalized parent/community roles, and digitized portfolios.

**Keywords:** Pancasila Student Profile Strengthening Project, School-Based Character Building

### **Abstrak**

*Studi ini menilai efektivitas integrasi Proyek Penguatan Profil Pelajar Pancasila (P5) dan Bina Pribadi Islami (BPI) di SDIT Al-Furqon Palembang sebagai strategi pembentukan karakter berbasis sekolah. Pendekatan kualitatif lapangan digunakan melalui observasi, wawancara, dan telaah dokumen; analisis mengikuti Miles-Huberman serta faktor implementasi Edwards. P5 dijalankan ko-kurikuler (tema Kewirausahaan & Gaya Hidup Berkelanjutan, 8 JP/Jumat) beralur introduksi-kontekstualisasi-aksi-refleksi-tindak lanjut; BPI rutin melalui mentoring akhlak, Jum'at Muhasabah, dan Night Study Club. Asesmen memakai rubrik empat tingkat, menggabungkan bukti formatif-sumatif. Temuan menunjukkan peningkatan etika*

terhadap alam dan sesama, disiplin–tanggung jawab, kolaborasi, kreativitas–inovasi, nalar kritis, serta religiositas dan adab. Faktor pendukung: komunikasi intensif, SDM–sarana memadai, kepemimpinan positif, SOP/KOSP jelas, kemitraan orang tua, dan pendanaan di muka; kendala utama waktu dan referensi awal. Disimpulkan, model P5–BPI efektif dan berkelanjutan; disarankan penguatan coaching formatif, pengembangan profesional guru, pelibatan orang tua/mitra, serta digitalisasi portofolio.

**Kata kunci:** *Proyek Penguatan Profil Pelajar Pancasila, Pembentukan Karakter Berbasis Sekolah*

## INTRODUCTION

National progress rests less on abundant natural resources than on the quality of its human capital—on citizens whose knowledge is anchored in character. Education, therefore, plays a central role: guiding learners from ignorance to understanding, from inexperience to capability, while enabling a holistic grasp of life’s purposes. In line with Indonesia’s national education aims, schooling should cultivate individuals who are faithful and God-conscious, virtuous, competent, creative, independent, democratic, and responsible. In today’s context, strengthening character education is urgent to counter value degradation, excessive academicism, and classroom practices that often privilege cognitive outcomes over personal integrity.

From an Islamic perspective, character (*akhlāq*) stands at the heart of the prophetic mission. The Qur’an, most explicitly in Luqman 17–19, highlights pillars of character such as steadfast worship, enjoining good and forbidding wrong, patience, humility, and gentleness; al-Ahzab 21 presents the Prophet as the supreme moral exemplar. The hadith “*innamā bu ‘itstu li-utammima makārim al-akhlāq*” affirms that education must nurture stable habits of good that mature into reliable dispositions to respond ethically. The desired educational outcome is thus a unity of knowledge and virtue: sharpness of intellect walking together with nobility of conduct.

Policy developments in Indonesia have increasingly mainstreamed character, beginning with the National Character Education Movement (2010) and the Strengthening of Character Education/PPK (2016), and culminating in the Merdeka Curriculum with the Pancasila Student Profile (P5) as the graduate compass. Resonant with Ki Hadjar Dewantara’s harmonization of heart, taste, thought, and body, P5 articulates six key dimensions: faith and piety with noble character; global diversity; cooperation; independence; critical reasoning; and creativity. Implementation is realized through flexible intracurricular learning and cross-disciplinary projects (P5) grounded in project-based learning that connect knowledge, skills, and values to authentic life contexts.

In practice, Integrated Islamic Schools (SIT) combine the national curriculum with explicit Islamic value formation through Bina Pribadi Islam (BPI). At SDIT Al-Furqon Palembang, BPI constitutes a systematic ecosystem of habituation and mentoring: ritual routines (e.g., dhuha, dzuhur in congregation, tilawah and tahfiz), daily adab, discipline, care for others, and a robust school–home partnership via weekly *mutaba’ah* yaumiyah

monitored by mentors and parents. Small-group circles (*halaqah*) enable personal relationships, teacher role modeling, intensive feedback, and tight linkage between home and school, cultivating character as a lived habitus rather than a standalone subject.

Recent literature indicates that P5 can be integrated with school religious programs to foster an intact character identity. (Widarini & Suterji, 2023). Thematic projects such as social entrepreneurship festivals become arenas for creativity, cross-subject collaboration, and social concern. (Ramdhani & Kurniawati, 2023). At Al-Furqon, sound program management planning, organizing, implementing, and evaluating has been demonstrated in character-oriented initiatives like Adiwiyata. (Sangia et al., 2022; Sidik et al., 2021), while leadership and a strong religious culture consolidate implementation (Suhermah & Yunitasari, 2023). Structured religious habituation further shapes a positive learning climate. (Wasito & Nursikin, 2023).

A growing body of studies reports improvements in character indicators, responsibility, discipline, cooperation, care for others, and even critical reasoning through habituation, exemplification, and collaborative projects characteristic of the P5–BPI approach. (Astutik & Aziz, 2023; Pasani et al., 2018; Ulandari & Rapita, 2023; Yunianto et al., 2020). Challenges persist, however: teachers’ need for stronger competence in project design and authentic assessment, cross-role coordination, resource constraints, and inclusivity. (Hindriana et al., 2023; Mulya & Fauziah, 2023; Walyani et al., 2023). Enhanced communication and parent engagement via information systems can synchronize monitoring. (Baco et al., 2020), while developing the interpersonal capacities of teacher–homeroom–BPI teams is essential for shared vision and collaborative efficacy (Ali et al., 2023; Setiawan et al., 2023).

Building on these philosophical-normative foundations, national policy directions, and institutional practices, this study examines the collaboration between the Pancasila Student Profile projects (P5) and BPI at SDIT Al-Furqon Palembang. It aims to formulate a context-responsive integration model, describe its design and implementation processes, and assess the extent to which integration enhances student character indicators. Operationally, the study addresses three questions: how P5 is designed and enacted at SDIT Al-Furqon; how BPI functions as an ecosystem of habituation and mentoring; and how the integration’s forms, prerequisites, enabling and constraining factors, and impacts manifest in learners’ character outcomes. The scope centers on implementation, assessment, and collaboration management at the primary level of Al-Furqon, with theoretical contributions in a school-religious-culture-based P5–BPI model and practical contributions in replicable guidance and strengthened character assessment.

## **METHOD**

This study employed a qualitative, descriptive field design to capture the meanings, processes, and contexts underlying the integration of the Pancasila Student Profile projects (P5) with the Bina Pribadi Islam (BPI) program in shaping student character. A qualitative approach was chosen to allow naturalistic inquiry into social and cultural

phenomena as they unfold in situ, privileging thick description over numerical generalization. The researcher served as the primary instrument, supported by observation guides, interview prompts, and document-review checklists developed from the study's aims. Inquiry proceeded iteratively moving between the field and emergent analysis—to build grounded understandings from participants' lived experiences and the school's institutional routines.

The research was conducted at SDIT Al-Furqon Palembang. A reconnaissance visit took place on 17 April 2023, followed by full data collection upon proposal approval. The core population comprised Grade-4 learners (N=145) distributed equally across five classes. For student-focused activities, a simple random sample of 35 pupils was drawn (seven per class; approximately four boys and three girls), while key informants were selected purposively: the Vice Principal for Curriculum, the Vice Principal for Islamic Affairs, homeroom and subject teachers, and several parents/guardians. Institutional sources included P5 implementation guidelines, BPI manuals and *mutaba'ah yaumiyah* records, assessment reports, and other school documents relevant to character formation.

Data were gathered through passive, systematic classroom and school-ecology observations (focusing on BPI routines and P5 project enactment), unstructured interviews with leaders, teachers, students, and parents, and document analysis of policies, plans, logbooks, and artifacts (including photographs). Secondary materials (e.g., Qur'anic and hadith references, scholarly books, journal articles, and credible web sources) were used to contextualize findings. Analysis followed Miles and Huberman's interactive model data reduction, data display, and conclusion drawing/verification supported by iterative coding and memoing. Trustworthiness was addressed via triangulation of sources, methods, and time; prolonged engagement; member checking with key informants; peer debriefing; and an audit trail of decisions. Ethical safeguards included institutional permission, informed consent/assent, confidentiality protocols, and anonymization of personally identifiable information.

## **RESULTS AND DISCUSSION**

### **1. Implementation of the Pancasila Student Profile Strengthening Project**

The Pancasila Student Profile Project (P5) is a flexible, co-curricular, project-based program conducted independently of subject classes, with schools encouraged to involve local communities. Aligned to Graduate Competency Standards, it follows staged steps: allocating time and profile dimensions, forming a facilitation team, assessing readiness, selecting annual themes from the ministry's list, co-defining topics with students, and designing modules with activities and assessments. Its core aim is character formation across Pancasila's six dimensions: faith and noble character, global diversity, cooperation, independence, critical reasoning, and creativity while responding to twenty-first-century demands. Project-based learning enables cross-disciplinary inquiry and real-world application, and calls for context-responsive pedagogy and teacher collaboration.

Within this framework, teams choose themes aligned to learning goals and co-create meaningful projects to actualize the profile.

**a. Implementation Strategy for the Pancasila Student Profile Strengthening Project**

Character education can be understood as value education, moral education, and character formation. In other words, it is a system for instilling character values in all school members, encompassing knowledge, awareness, or willingness, and action to enact those values toward God Almighty, oneself, others, the environment, and the nation so that learners become well-rounded individuals. At SDIT Al-Furqon Palembang, the strategies implemented by the principal and teachers have been carried out effectively, particularly in Grade IV.

Through the projects that have been undertaken, students are expected to develop attributes aligned with the core aims of the Pancasila Student Profile (P5). In schools, teachers play a pivotal role in character formation: they are the leaders of the classroom, and the success of character education is reflected in the leader's example, positive efforts that students can emulate. Based on classroom observations and interviews, SDIT Al-Furqon Palembang employs three teacher strategies to achieve P5 goals in shaping student character: (1) differentiated instruction, (2) project-based learning, and (3) habituation of positive routines.

Using P5 as a vehicle for character formation motivates students to become virtuous individuals. According to the principal, Mr. Zakiudin, *"The implementation of P5 at SDIT Al-Furqon through its various strategies and activities accustoms students to the dimensions of the Pancasila Student Profile. By carrying out projects, students are trained to know their Creator and to act with noble character, to love culture, especially local culture, to practice gotong royong (cooperation), to take responsibility and self-regulate; moreover, they are trained to reason critically and to be creative with new ideas."* P5 thus contributes to forming student character grounded in the noble values and morals of Pancasila. These values are not merely to be understood, but most importantly, practiced in everyday life at home, in the community, and within educational settings.

**b. Budget for the Pancasila Profile Strengthening Project**

The budget for implementing the Pancasila Student Profile Projects (P5) at SDIT Al-Furqon is no longer an obstacle for students or teachers. Before the new academic year begins, the school includes a detailed cost breakdown for all P5 activities planned for the year. Practically, the school schedules two P5 themes per year, and the associated costs are covered upfront together with students' re-registration fees. This arrangement is effective because activities that require funding are already financed, ensuring that P5 delivered as a co-curricular program within the Merdeka Curriculum can be implemented without financial hindrance.

**c. Design and Stages of the Pancasila Student Profile Strengthening Project**

The implementation of the Pancasila Student Profile Projects (P5) at SDIT Al-Furqon constitutes a whole-school character-education effort in which teachers autonomously study, adapt, and refine available teaching tools to fit the school’s context and readiness. Operationally, the program encompasses design, management, assessment, and reporting, as well as evaluation and follow-up. The design phase precedes delivery and proceeds through eight interlinked steps: forming the project team; diagnosing institutional readiness; selecting the target Pancasila character dimensions; choosing character-forming themes; planning time allocations and action windows; mapping the learning flow; planning assessment; and authoring the project module.

Governance rests with the principal and vice principal, who establish the P5 team and oversee implementation. Because P5 is a school-wide project rather than a subject, all teachers share responsibility, with a designated coordinator supported by facilitators at each grade level and a core committee that plans, manages, and mentors students. Team constitution is conducted via staff meetings and focus group discussions; the coordinator is appointed on the basis of competence and prior training, mastery of P5, a forward-looking project vision, leadership capacity, and experience with project-based learning. The Vice Principal for Curriculum and the P5 committee directly facilitate student action, co-design project plans with the coordinator, and liaise with homeroom teachers and, where appropriate, parents.

Readiness identification places the school at the “developing” stage: project-based learning is already habitual, more than half of teachers have prior PBL experience, students understand PBL routines, and external partners are available. Dimension selection is therefore strategic and staged toward the program’s end goal—character formation aligned with the Pancasila Student Profile’s six dimensions. In each project, the school intentionally focuses on two to four dimensions (drawn from faith and noble character, independence, cooperation, critical reasoning, and creativity), with the full set addressed across the academic year. The choice is grounded in the school’s motto—Kompeten, Cerdas, Santun mapping “Kompeten” to creativity and cooperation, “Smart” to critical reasoning, and “Polite” to faith, piety, and noble conduct, as summarized in Table 1.

**Table 1.** Character Dimensions of Pancasila Student Profiles

<i>Dimension (P5)</i>	<i>Achieved Elements</i>
<i>Faith in God Almighty and Noble Character</i>	Ethics toward nature; Ethics toward other people
<i>Mutual Cooperation</i>	Co-planning: Shared responsibility for joint project work
<i>Creativity</i>	Generating ideas; Concrete action turning waste into value; Capacity for innovation

*Critical Reasoning*

Ability to communicate viewpoints;  
Ability to critique; Ability to  
formulate solutions

*Global Diversity*

Ability to recognize and preserve  
local culture

The selected character-development framework encompasses six Pancasila Student Profile (P5) dimensions operationalized into 42 elements. The faith, piety, and noble character dimension emphasizes ethics toward nature and fellow humans; cooperation includes co-planning and shared accountability for joint projects; creativity covers ideation, hands-on “turning waste into value,” and innovation; and critical reasoning develops the ability to communicate arguments, critique constructively, and propose solutions.

Theme selection functions as a bridge to strengthen target character outcomes. In line with national guidance, available themes include Sustainable Lifestyle, Local Wisdom, Unity in Diversity, Build Body and Soul, Engineering and Technology, Voice of Democracy, and Entrepreneurship. For the 2023/2024 year, SDIT Al-Furqon adopted Entrepreneurship with the topic Innovation of Processed Local Fruits of South Sumatra in Semester 1 and Sustainable Lifestyle (Zero Waste for a Better Life) in Semester 2, the latter responding to school needs in cleanliness and waste management. Themes are aligned to the intended P5 dimensions and may also be derived from school problems, institutional agendas, strategic goals, or student interests.

Time allocation for P5 is calibrated to themes: Sustainable Lifestyle (22 lesson periods/JP), Voice of Democracy (48 JP), and Local Wisdom (144 JP), totaling 288 JP across the year, consistent with primary-level requirements. Action scheduling may follow daily, weekly, or monthly blocks; SDIT Al-Furqon uses a weekly block on Fridays, fully dedicated for 8 JP to deliver P5 activities. The school’s activity flow adopts the model introduction → contextualization → action → reflection → follow-up, though alternative sequences (e.g., observe–define–ideate–select–reflect or problem identification stimulus implementation evaluation) remain available and can be adapted by the facilitation team as needed.

The introduction phase comprises a provocation on waste and the planet’s future, whole-class brainstorming, a brief on design-thinking principles, initial reflection, a field visit to the municipal landfill (TPA), and a critical discussion of waste issues. The contextualization phase involves collecting and organizing data from the partner visit, cross-checking findings, structuring evidence, conducting formative checks, and delivering short presentations. The action phase centers on upcycling (“turning waste into value”), accompanied by ongoing formative assessment and a public exhibition of student products. The reflection phase evaluates the feasibility and impact of proposed solutions and includes a summative assessment, while the follow-up phase institutionalizes school-

based waste-management actions. These stages constitute a more granular adaptation of the selected P5 project-flow model.

Assessment planning is designed to measure competencies during and after P5 activities. Formative assessment occurs at each activity step and focuses primarily on the development of targeted Pancasila Student Profile character dimensions. Summative assessment is administered at the end of the project and examines (a) the level of character-dimension attainment against agreed indicators, (b) the quality of task documentation, and (c) the final product(s) generated by student teams.

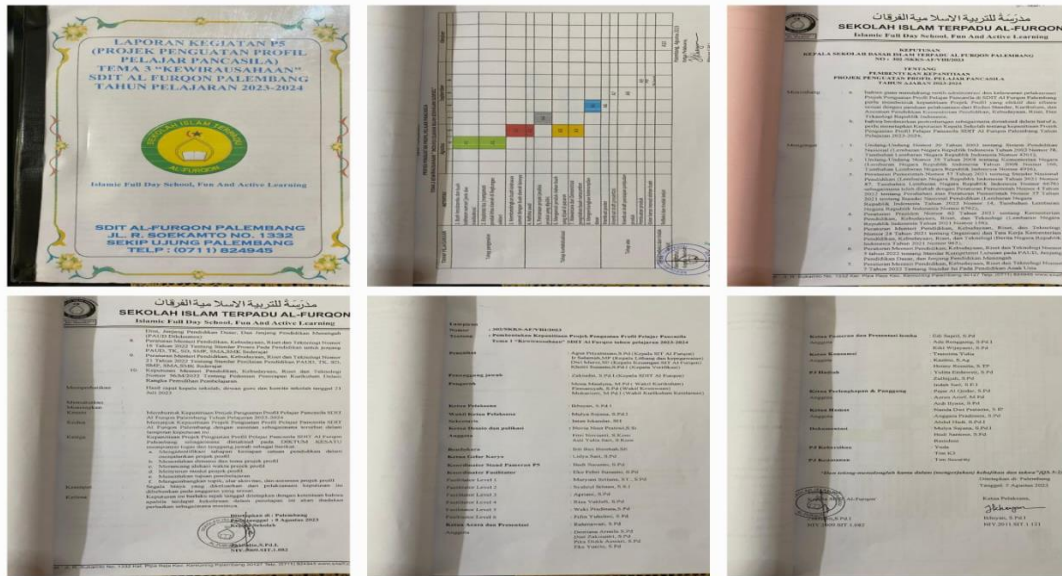
Performance is judged using tiered indicators: Not Yet Developed (students still require substantial guidance), Emerging (skills begin to appear but are inconsistent), Proficient/As Expected (skills are consistently demonstrated), and Highly Developed (performance exceeds expectations). Rubrics constitute the principal assessment tool, and both indicators and instruments are calibrated to the project’s integrative design, the character outcomes targeted by the Pancasila Student Profile, and learner characteristics as the primary subjects of the P5 initiative.

**Figure 1.** Pancasila Student Profile Strengthening Project Assessment Form

Eighth, the creation of the Pancasila Student Profile Strengthening Project (P5) module. The creation of the P5 module at SDIT Al-Furqon Palembang was carried out by modifying it in the form of an Activity Report. The module was created by the Pancasila Student Profile Strengthening Project (P5) team for each theme. The method of modifying the module was carried out in accordance with guidelines that include identifying, modifying, and aligning the module. Preparation for creating the module began with mapping the conditions and needs of students and the stages of school readiness. The specific module cover can be seen in Figure 1 below.



**Figure 2.** Pancasila Student Profile Strengthening Project Module (P5)



As illustrated in the figure, the project module comprises the module title, assignment decree, selected P5 theme, targeted profile dimensions, time allocation, number of stages, and implementation schedule, project aims and attainment targets, the activity flow, detailed stage-by-stage procedures, supporting materials, and the assessment plan. This architecture aligns with the required substance of a P5 module, namely: module identity, intended Pancasila Student Profile dimensions, learner targets, a concise project overview, explicit objectives, a coherent activity sequence, enabling materials, and clearly specified assessments.

Project management operationalizes the plan through three phases—initiation, implementation/optimization, and closure. At SDIT Al-Furqon, initiation combines introduction and contextualization: facilitators spark empathy with authentic, contextual waste-management problems and guiding questions; students then brainstorm what moved their concern for the environment, nurturing the faith-based ethics dimension (care for nature and others). Subsequent sessions introduce design thinking to strengthen critical reasoning. Under the Sustainable Lifestyle (Zero Waste for a Better Life) theme, students conduct school-site observations, compile clippings distinguishing organic and inorganic waste, view and reflect on 4R instructional videos in their portfolios, and practice at-home waste sorting documented with parent-verified photographs, before the project culminates in a celebration of learning.

The contextualization stage began with structured observations of the SDIT Al-Furqon campus. Students worked in groups to survey distinct sites classrooms, laboratories, the area in front of the teachers’ room, the school clinic, canteen, parking lot, prayer room, hall, and student-organization spaces systematically recording the types and volumes of waste, deficiencies, and salient problems, and then organizing and presenting these data. This evidence-gathering was intended to cultivate critical and creative thinking by requiring learners to analyze local conditions and reason toward feasible improvements.

Implementation proceeded through four action steps: (1) program exploration, connecting insights from external partners with the observed school context; (2) “My Role and My Solution,” in which students and facilitators co-generated ideas and solved problems; (3) defining the characteristics of an appropriate action and selecting a project; and (4) producing the agreed artifacts. Work was collaborative yet assigned with individual accountability, yielding varied outputs e.g., a “LISA” poster campaign (Lihat Sampah Ambil / “See Litter, Pick It Up”), recycled crafts (flowers from plastic wrappers, bins from bottle caps), artworks from repurposed materials (e.g., motorcycle chains), composting and methane experiments, garments from fabric scraps/plastic/newspaper, and ecobricks arranged into slogans. These activities strengthened the Pancasila Student Profile dimensions of creativity, critical reasoning, and cooperation, while nurturing faith-grounded ethical habits (proper waste disposal and care for others). Learning culminated in context-appropriate celebrations, exhibitions, presentations, concrete actions, or campaigns adapted to the school’s facilities.

At SDIT Al-Furqon Palembang, student work is celebrated through a Showcase of Learning, an exhibition that recognizes project outcomes while reinforcing Pancasila Student Profile (P5) character dimensions, particularly cooperation, creativity, and critical reasoning. The celebration proceeds through preparation and implementation phases, after which assessment processing translates scores into grades via three stages: evidence collection, analysis of assessment results, and compilation of the project report card.

Consistent with P5 guidance, evidence includes journals and portfolios, and at SDIT, Al-Furqon is broadened to videos, photographs, and simple daily logs. Assessment is conducted holistically at project completion by integrating formative checks captured at each session to monitor character growth with a summative evaluation at the end. A rubric (scale 1–4) operationalizes four dimensions and elements: (1) faith and piety with noble character ethics toward nature and others; (2) cooperation co-planning and shared responsibility; (3) creativity idea generation, upcycling “waste into value,” and innovation; and (4) critical reasoning—communicating views, critiquing, and proposing solutions. Averaged scores are mapped to indicators (1 = not yet developed, 2 = emerging, 3 = proficient/as expected, 4 = highly developed) and reported in a P5 report card whose format, set by the school, must remain informative yet manageable for teachers.

Student character attainment was reported on a four-level scale: Not Yet Developed, Emerging, Proficient/As Expected, and Highly Developed derived from continuous formative checks and an end-of-project summative appraisal, then consolidated in a P5 report card. Evaluation served to diagnose instructional gaps, monitor growth, and plan subsequent cycles through multi-modal reflection (entry, periodic, and final reflections; two-way discussions; observation-based reflection; rubric-guided reviews) undertaken by students, facilitators, the coordinator, and the school. Follow-up emphasized sustainability: extending partnerships, continuing good practices through the “Mari Beraksi” program, institutionalizing ecobrick production, and deploying posters as an

ongoing campaign thereby positioning P5 not as product-oriented alone but primarily as a vehicle for lasting character formation aligned to the six Pancasila dimensions.

Interview-based analysis using George C. Edwards III's framework indicated strong performance across four implementation factors. (1) Communication: systematic socialization of the Merdeka Curriculum and P5 via workshops/seminars, leadership meetings, and teacher collaboration, complemented by active parent engagement channels. (2) Resources: robust human resources (trained homeroom teachers for Grade IV and across phases A–C) and adequate facilities/materials tailored to chosen themes. (3) Disposition: positive attitudes and ownership among leaders and teachers, with P5 embedded in the timetable, deliberate theme selection (e.g., entrepreneurship; sustainable lifestyle), and learner-centered project design. (4) Bureaucracy: clear procedures under the school's Operational Curriculum (KOSP) and SOPs enabling planning, revision, and accountability to the local education office. Collectively, these factors support effective P5 delivery at SDIT Al-Furqon Palembang and reinforce the program's intended impact on student character.

#### **d. Evaluation of the Pancasila Student Profile Strengthening Project**

In alignment with the Merdeka Curriculum, SDIT Al-Furqon embeds the six Pancasila Student Profile dimensions in its P5 teaching modules through a clear learning-objective sequence and concrete schoolwide practices: faith, piety, and noble character are cultivated via habituation to voluntary fasting on Mondays and Thursdays, shalat dhuha, congregational dhuhr and 'asr prayers, muraja'ah (Qur'an review), and related religious activities; global diversity is strengthened by engaging local and national wisdom; cooperation is advanced through initiatives such as the "Infaq Sampah" (waste-for-charity) program, especially in Grade IV; creativity is showcased in each class's P5 culminating events; critical reasoning is developed by equipping students with meaningful knowledge for logical, systematic problem solving; and independence is nurtured as learners demonstrate self-regulation, initiative, confidence, self-control, assertiveness, and responsibility. At SDIT Al-Furqon, P5 is delivered as a co-curricular component, with accountability reports prepared according to themes set during the 2023/2024 annual work meeting; this reporting structure enables teachers and the wider school community to collaborate effectively toward shared goals and has supported a well-run, activity-rich two-semester implementation.

## **2. Implementation of Islamic Personal Development at SDIT Al-Furqon Palembang**

### **a. Islamic Personal Development Planning**

SDIT Al-Furqon Palembang adopts a hybrid curriculum that integrates the national curriculum of the Ministry of Education and Culture, the Ministry of Religious Affairs curriculum, and the Integrated Islamic Schools Network (JSIT) framework, the latter functioning not as a standalone label but as part of an integrated curricular model an end-

to-end design that goes beyond content arrangement to a coherent, complete blueprint. Within the JSIT component, the co-curricular Bina Pribadi Islami (BPI) formerly Ar-Rosyad serves as the core vehicle for character formation; JSIT applies selective standards for BPI mentors, requiring completion of BPI technical training, memorization of at least one juz of the Qur'an, and verified proficiency in tahsin. To strengthen student character, SDIT Al-Furqon operationalizes BPI as a locally enriched program: while JSIT provides the central framework, the school's leadership, the Vice Principal for Islamic Affairs, and teachers actively innovate in curricular enrichment and implementation. The BPI curriculum design coherently aligns goals, content, delivery processes and media, and evaluation procedures, with each component interdependently reinforcing the others.

#### **b. Islamic Personal Development Guide and Media**

Achieving each stated learning objective requires well-aligned teaching materials organized into topics and subtopics whose core ideas directly support those objectives; accordingly, the BPI curriculum at SDIT Al-Furqon Palembang specifies content consistent with its competency standards. In this framework, "media" denotes any vehicle that carries information in educator–student interactions; following Gagné and Briggs, instructional media encompass the physical tools used to deliver content (e.g., books, tape recorders, cassettes, video cameras/recorders, film, slides, photographs, graphics, television, and computers). Consistent with this view, the curriculum employs the Qur'an and its translation, selected hadith compilations, Sayyid Sabiq's *Fiqh al-Sunnah*, and works of *Sīrah Nabawīyyah* as core texts, complemented by JSIT-authored teacher guides for Qur'anic studies, thereby integrating objectives, content, and delivery media into a coherent instructional design.

#### **b. Methods of Implementing Islamic Personal Development**

Findings from the study indicate that SDIT Al-Furqon Palembang implements a multimodal pedagogy in its BPI character-education program, combining didactic, experiential, and dialogic methods. Core instruction employs lectures to convey foundational themes *tawhīd*, *ṭahārah*, worship, filial piety, and social etiquette while role modeling ensures normative credibility through mentors' observable conduct. Rapport-building (e.g., *ta'āruf*, futsal, excursions, shared meals) fosters psychological safety and engagement, aligning with a mentor's description of beginning with open self-introductions to create comfort before inviting gentle *da'wah*, discussion, and playful activities. Game-based learning sustains attention and elicits actionable "takeaways," educational film viewing provides visualization that anchors abstract values, and guided discussion enables two-way feedback and reflective sense-making, collectively reinforcing value internalization and the development of stable character dispositions.

#### **D. Islamic Personal Development Activities**

SDIT Al-Furqon Palembang implements Islamic Personal Development as a structured, group-based character-education program aimed at cultivating religiously grounded dispositions. BPI is timetabled within school hours—most prominently every Friday

morning after the forenoon voluntary prayer and is facilitated by designated male and female mentors. Its core curriculum spans Qur'anic studies, creed (faith), hadith, prophetic biography, jurisprudence, ethics, and practical skills, with each session typically beginning with Qur'an recitation, followed by a review of students' devotional routines via a daily devotional log, and then targeted instruction. The overarching objective is to form students whose attitudes and behaviors reflect Islamic virtues.

Program delivery employs several complementary formats. Noble Character Mentoring (Mondays, 08:00–09:00) is conducted in gender-separate groups of roughly 14–16 learners led by homeroom and assistant teachers; its sequence opening, Qur'an recitation, and checking daily practices (the five daily prayers, Qur'an reading, regular Sunnah prayers, night prayer, forenoon prayer, fasting, charity, Islamic reading, and exercise) is supported by methods ranging from lectures and role modeling to educational games, films, and rapport-building. Friday Self-Reflection begins with communal recitation of the Beautiful Names of God; boys proceed to the mosque for the congregational Friday prayer coupled with instructional guidance on its jurisprudence, while girls receive a girls' development curriculum (modesty, menstruation, boundaries with the opposite sex, dress etiquette, worship, ethics, jurisprudence). A periodic Night Study Club (NSC) including an overnight faith-building retreat reinforces spirituality and self-reliance through scheduled activities (lesson review, night prayer, Qur'an recitation, self-reflection, morning exercise, outdoor activities/games), with explicit aims to deepen devotion to God and love for the Prophet, emulate righteous exemplars, and strengthen bonds of religious fellowship.

### **3. Integrated P5 Collaboration with BPI in Character Building**

The study finds that the Pancasila Student Profile (P5) projects at SDIT Al-Furqon Palembang positively shape student character across multiple domains. Observable gains include ethics toward nature and others, discipline and responsibility, creativity in idea generation and product making, and critical reasoning with solution-oriented thinking outcomes that align with the six official P5 dimensions (faith and noble character, independence, cooperation, global diversity, critical reasoning, and creativity). Mechanistically, P5 fosters active, meaningful learning by engaging students in inquiry, problem solving, and decision making; it also requires the application of knowledge and skills to authentic tasks and encourages civic contribution, thereby strengthening empathy, social responsibility, and motivation to learn.

Complementing P5, the BPI program contributes substantively to religious and moral formation. Students demonstrate strengthened creed and worship practices (e.g., punctual daily prayers without prompting, Qur'an reading, correct ablution, adhan/iqama practice, and performance of Sunnah prayers such as dhuha and, during Night Study Club, tahajjud), alongside everyday manners and virtues (honesty, responsibility, respect for parents and peers, self-control, cleanliness, and prosocial empathy). School records and mentor observations indicate growth in religiosity, tolerance, fraternity (ukhuwah),

simplicity, love of the Qur'an, and rule adherence, with most learners reaching a “usually” level of consistency and several attaining “consistent” performance across targeted character criteria.

Jointly, the integration of P5 and BPI yields a coherent character profile that includes disciplined study habits, collaboration, civic contribution, accountability, Islamic ethics, religiosity, tolerance, fraternity, and simplicity. Implementation is enabled by strong internal communication and leadership, well-prepared human resources and facilities, active parent engagement, and supportive standard operating procedures under the school's operational curriculum; periodic public showcases further reinforce outcomes. Constraints chiefly limited instructional time and initially scarce reference materials have been mitigated through careful scheduling and teacher creativity. Overall, the collaborative P5–BPI model functions as an effective, sustainable strategy for character development at SDIT Al-Furqon Palembang.

## **DISCUSSION**

The findings indicate that SDIT Al-Furqon Palembang has designed an integrated P5 BPI model to pursue comprehensive character education that is simultaneously grounded in Pancasila values and Islamic teachings. Structurally, the model situates the Pancasila Student Profile Strengthening Project (P5) as a flexible, co-curricular, project-based sequence and the BPI program as a routine, faith-based formation track; together, they aim to cultivate all six Pancasila dimensions while deepening religious dispositions through habituation. This design choice is consonant with recent scholarship arguing that P5 can be a vehicle for integrating religious education, strengthening character, and nurturing student leadership when adapted to local contexts (Yugo, 2024). Evidence from comparable schools likewise suggests that P5's project modality can yield an “ideal learner profile” provided monitoring is intensive and school parent community partnerships are activated. Within this frame, Al-Furqon's yearly theme planning, early budget consolidation, and module development position the integration not as an add-on but as core school programming.

Program quality at Al-Furqon is reflected in the completeness of its management cycle planning, organization, implementation, assessment, and follow-up, which mirrors effective education-management practice in allied initiatives such as Adiwiyata. (Sidik et al., 2021). Leadership appears to function as an enabling condition: socialization of the Merdeka Curriculum and P5, routine workshops, and coherent SOPs under the school operational curriculum (KOSP) echo findings that principal leadership and a strong religious culture correlate with successful character-education reforms. (Suhermah & Yunitasari, 2023). The school's readiness diagnosis (“developing”), cross-grade facilitator structure, and calibrated weekly time blocks for P5 (8 JP on Fridays) operationalize Edwards' four implementation factors communication, resources, disposition, and bureaucracy in a mutually reinforcing way. In short, the P5–BPI model

at Al-Furqon is not only conceptually aligned with policy but also procedurally robust, increasing the likelihood of faithful, sustained implementation.

Observed outcomes at Al-Furqon ethics toward nature and others, disciplined and responsible behavior, creativity in ideation and product-making, and critical, solution-oriented reasoning are broadly consistent with the literature on P5's impact on character indicators. Studies document that teacher modeling and habituation strengthen social character. (Astutik & Aziz, 2023) Participatory pedagogies enhance responsibility and discipline (Pasani et al., 2018), Integrated P5 designs improve collaborative dispositions (Ulandari & Rapita, 2023) and critical thinking (Yunianto et al., 2020). The Entrepreneurship and Sustainable Lifestyle themes used at Al-Furqon align with reports that project venues such as “festival” or marketplace simulations can cultivate entrepreneurial character (Ramdhani & Kurniawati, 2023) while environmental projects deepen civic empathy and pro-social responsibility. BPI's contributions improve in worship practices, Qur'an engagement, adab, and prosocial manners, complement P5 by providing a routine arena for value internalization, thereby consolidating gains observed in the projects into daily conduct. Together, these pathways plausibly explain the “usually” to “consistently” levels recorded on the school's character rubrics.

Collaboration dynamics help to account for these gains but also surface vulnerabilities. The study's depiction of cross-role coordination among administrators, homeroom teachers, and BPI mentors resonates with research on inclusive, collaborative environments that increase participation and acceptance among diverse learners (Mulya & Fauziah, 2023) and facilitate creative problem solving. Conversely, known inhibitors, unclear role expectations, uneven socialization, resource constraints, and divergent leadership styles can depress collaboration quality (Ali et al., 2023; Setiawan et al., 2023; Walyani et al., 2023). Al-Furqon's mitigations front-loading budgets, scheduling weekly P5 blocks, and leveraging parent channels address several of these risks, yet teacher capacity remains a recurrent constraint in the P5 literature, especially under changing modalities (Hindriana et al., 2023). Technology-supported communication systems linking teachers, homeroom coordinators, and parents have been shown to improve monitoring and responsiveness (Baco et al., 2020) Adopting or strengthening such tools could further stabilize collaboration and feedback loops around both P5 and BPI.

Taken together, the evidence supports the conclusion that Al-Furqon's integrated P5–BPI model is an effective, context-responsive strategy for character formation. Its strengths lie in coherent design, strong leadership and procedures, activated partnerships, and complementary pedagogies that join project-based, cross-disciplinary inquiry with routine faith-based habituation. At the same time, the discussion suggests improvement levers consistent with the literature: intensify formative monitoring and coaching, expand teacher professional development in project design and assessment, formalize parent/community roles in theme-based action, and digitize communication and evidence collection to reduce reporting load and increase data quality. Finally, because these findings derive from a single-site qualitative design, future work could employ

comparative or longitudinal mixed-methods to test generalizability, estimate effect sizes on specific character indicators, and identify the most cost-effective combinations of P5 themes and BPI routines for sustained impact.

## CONCLUSION

This study concludes that SDIT Al-Furqon Palembang's integrated model pairing the Pancasila Student Profile Strengthening Project (P5) with Bina Pribadi Islami (BPI) is an effective, context-responsive strategy for character education. P5 is implemented as a school-wide, co-curricular, project-based sequence with clear governance, readiness mapping, annual theme selection, weekly time blocks, and rubric-based assessment; BPI provides routine, faith-based habituation through structured mentoring, devotional practices, and value-laden learning activities. Together, they yield coherent gains across the six Pancasila dimensions, evidenced by stronger ethics toward nature and others, disciplined and responsible behavior, collaboration, creativity and innovation, critical, solution-oriented reasoning, and deepened religiosity and adab. Implementation quality is underpinned by strong leadership, organized teams, prepared facilities and human resources, early budget consolidation, systematic assessment and reporting, and active parent engagement, with sustainability reinforced through follow-up programs such as "Mari Beraksi."

At the same time, the model's limitations suggest targeted improvements rather than redesign. Chief constraints limited instructional time and initially scarce references have been mitigated by scheduling and teacher creativity, but further strengthening is advisable: deepen formative monitoring and coaching, expand teacher professional development in project design and assessment, formalize community and parent roles in themed actions, and digitize communication and evidence collection to ease reporting and enhance data quality. Given the single-site, qualitative design, future comparative or longitudinal studies should test generalizability and estimate effect sizes on specific character indicators, including cost-effectiveness across different P5 themes and BPI routines. Overall, the integrated P5 BPI approach is both feasible and impactful when supported by coherent management cycles, consistent leadership, and sustained school-family-community partnerships.

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