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## Teachers' Perspectives on the Implementation of the Pancasila Student Profile Strengthening Project (P5) in Madrasah: A Case Study at MA Unggulan Bustanul Hikmah

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### ABSTRACT

This study aims to explore teachers' perspectives on the implementation of the Pancasila Student Profile Strengthening Project (P5) at MA Unggulan Bustanul Hikmah, a leading madrasah (Islamic school) that has implemented the Independent Curriculum. This study used a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and document analysis, and analyzed using the Miles and Huberman interactive model. The results showed that teachers' understanding of the P5 concept varied depending on their educational background, teaching experience, and previous training. There were three types of teacher perspectives on P5: optimistic, skeptical, and pragmatic. Despite facing various challenges such as limited conceptual understanding, technical implementation, and institutional support, teachers developed various adaptation strategies, including integrating values into learning, cross-subject collaboration, and continuous reflection and evaluation. These findings emphasize the importance of contextual training, professional mentoring, and systemic support for the effective implementation of P5 and its alignment with the characteristics of madrasah education.

**Keywords:** teacher's perspective; P5 implementation; Madrasah

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## 1. INTRODUCTION

Education is the primary foundation for shaping national character. In the context of modern Indonesian education, various curriculum reforms have been implemented to adapt the learning system to modern demands, technological developments, and national values. One curricular innovation that has garnered attention in recent years is the Independence Curriculum (Kurikulum Merdeka), initiated by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. This curriculum not only offers flexibility in the teaching and learning process but also emphasizes the importance of character building through the Pancasila Student Profile Strengthening Project (P5).

P5 is one of the main elements of the Independent Curriculum, designed to equip students with global competencies without losing their identity as Indonesian citizens. The six character dimensions promoted in P5—faith and devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity serve as the foundation for shaping the ideal 21st-century student profile (Zebua et al., 2024). The implementation of P5 is not only mandatory in public schools, but is also applied in madrasas as educational units that have unique characteristics in the simultaneous integration of Islamic and national values.

In madrasas, the implementation of P5 receives special attention, given that these educational units have a curriculum structure that balances general and religious subjects. In this context, several madrasas have developed specific approaches, such as integrating P5 with the Rahmatan lil Alamin Student Profile (P2RA), a student character concept based on universal Islamic values, co-developed by the Ministry of Religious Affairs (Nur'aini, 2023; Susanti et al., 2024). The combination of these two approaches presents both a challenge and an opportunity for madrasas to make a concrete contribution to producing a generation with religious, nationalistic, and moderate character.

However, the implementation of P5 in madrasas still faces various challenges, ranging from the readiness of human resources (teachers), limited facilities and infrastructure, to synchronization with school culture (Muthrofin & Fathurrahman, 2024; Sutri & Miftahur, 2023). Teachers, as implementers of curriculum policies at the micro level, play a central role in the success of P5. Their perceptions, understanding, competencies, and innovation significantly influence the quality of the project's implementation in the classroom and during thematic project activities. Some studies reveal that there is still variation in teachers' understanding of the essence of P5, and some teachers even consider the project an additional burden because it has not been fully internalized in the school culture (Firdaus et al., 2024; Lyana et al., 2023).

On the other hand, some madrasas have demonstrated success in implementing P5 creatively and contextually, for example through the development of local wisdom-based projects, the digitization of learning modules, and the active involvement of students in social and spiritual activities (Qalam et al., 2024; Saputra et al., 2022). This success is usually supported by institutional commitment and the visionary role of teachers. Therefore, case studies are crucial to delve deeper into how teachers address and implement P5 in real-world contexts, including in madrasas with superior status.

One educational institution that is interesting to examine further is the Bustanul Hikmah Islamic Senior High School (MA Unggulan), known for its innovative programs based on Islamic values and technological advancements. As a leading madrasah, this institution is expected to be a model for the ideal implementation of the Independent Curriculum, including in the implementation of the Pancasila Student Profile Strengthening Project. However, the extent to which teachers at this madrasah understand the P5 concept, implement it in learning activities and projects, and overcome the obstacles encountered has not been widely discussed in academic literature.

Referring to previous findings, differences in geographical context, institutional culture, and teachers' educational background also influence the effectiveness of P5 implementation (Danastri, 2024; Irsyad & Fitri, 2023). Even in a comparative study across high schools in Bandung, differences in P5

implementation strategies also reflected variations in principal leadership and teacher involvement in decision-making (Lyana et al., 2023). This reinforces the importance of micro-studies examining teachers' perspectives on P5 implementation, particularly to gain a deeper understanding of the factors that support and hinder the program's success.

Despite the growing body of research on the implementation of the P5, most existing studies primarily focus on general schools and emphasize implementation practices, challenges, and technical readiness. These studies have established that teachers' understanding of P5 varies and that institutional support plays a crucial role in its success. However, limited attention has been given to how teachers in madrasahs interpret, negotiate, and adapt P5 within the context of Islamic educational identity.

In particular, previous research has not sufficiently examined the tension between national character frameworks (P5) and religious-based character education, nor has it systematically conceptualized the variation in teachers' perspectives as a form of pedagogical response to policy change. As a result, the existing literature tends to remain descriptive and lacks a deeper analytical framework for understanding teacher agency in Islamic school contexts.

This study aims to explore in depth the perspectives of teachers at MA Unggulan Bustanul Hikmah regarding the implementation of the P5. The main focus of this study includes: (1) the level of teachers' understanding of the concept and objectives of P5; (2) the P5 implementation strategies used in the madrasah environment; (3) the challenges and obstacles faced by teachers during the project implementation; and (4) the efforts and innovations of teachers in integrating Pancasila and Islamic values harmoniously. Therefore, this study contributes to the literature by: (1) developing a typology of teachers' perspectives (optimistic, skeptical, and pragmatic) as an analytical framework, (2) revealing the underlying tensions and alignments between P5 and madrasah identity, and (3) proposing a contextual model of adaptation in Islamic schools based on teachers' strategies and interpretations. By focusing on a leading madrasah MA Unggulan Bustanul Hikmah, this study provides a nuanced understanding of how curriculum policy is interpreted and enacted at the micro level within a religious educational setting.

## **2. METHODOLOGY**

This research uses a qualitative approach with a case study research type, which was chosen to explore in depth individual perspectives on complex and contextual social phenomena, in this case the implementation of the P5 in the madrasah environment. The choice of a qualitative approach is based on the research objective to explore the meaning, experiences, and views of teachers as direct actors in the implementation of education policies. The case study was chosen because it allows researchers to conduct intensive exploration of one unit of analysis, namely MA Unggulan Bustanul Hikmah, in order to understand the dynamics of P5 implementation more holistically and in depth.

The research subjects consisted of teachers at MA Unggulan Bustanul Hikmah who were actively involved in the implementation of P5. MA Unggulan Bustanul Hikmah represents a critical case due to its status as a leading madrasah that actively integrates Islamic values with modern educational innovations. Examining this case allows for an in-depth understanding of how P5 is negotiated in a context where religious identity is institutionally strong.

Informants were selected using a purposive sampling technique with the following criteria: (1) permanent madrasah teachers, (2) have taught for at least one year, (3) directly involved in P5 activities, and (4) willing to be research informants. Based on these criteria, 12 informants were selected, consisting of 1 P5 coordinator, 4 religious subject teachers, 5 general subject teachers, and 2 guidance and counseling teachers. To obtain comprehensive and valid data, this study employed triangulation techniques with three data collection methods: in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore teachers' views, understandings, and experiences regarding the implementation of P5. Participatory observations were conducted during P5 project activities at the madrasah to directly observe their implementation practices. Document analysis was

conducted on related documents, such as P5 program planning, teaching modules integrating P5 dimensions, and documentation of project results produced by students.

Data analysis was conducted using an interactive model developed by Miles, Huberman, and Saldana, which consists of three main stages: (1) data condensation, namely the process of sorting and simplifying information from the field; (2) presenting data in narrative or matrix form to facilitate interpretation; and (3) drawing conclusions and continuous verification throughout the research process. To ensure data validity, this study applied source and technique triangulation techniques, member checking, and peer debriefing, to increase the credibility and validity of the findings.

### 3. RESULT AND DISCUSSION

#### 3.1. Results

The research results based on the results of interviews, observations, and document studies related to the implementation of P5 at MA Unggulan Bustanul Hikmah are presented in [Table 1](#) below.

**Table 1 Findings in the implementation of P5**

Aspect	Key Findings at MA Bustanul Hikmah's Leading
<b>Concept Understanding</b>	<ol style="list-style-type: none"><li>1. Teachers' understanding of P5 varies. Some consider P5 to be an additional activity, not an integral approach.</li><li>2. Some understand that the P5 values are in line with Islamic values, but not all are able to articulate them into learning strategies.</li></ol>
<b>Teacher's Perspective</b>	<ol style="list-style-type: none"><li>1. Optimistic: Seeing the suitability of P5 values with Islamic principles, such as mutual cooperation and noble morals.</li><li>2. Skeptical: Considers P5 to overlap with existing Islamic character programs.</li><li>3. Pragmatic: Focus on technical implementation, without much debate about the urgency of P5.</li></ol>
<b>Challenge</b>	<ol style="list-style-type: none"><li>1. Conceptual: Lack of philosophical understanding of P5.</li><li>2. Methodological: Difficult to organize contextual project modules &amp; relate P5 values to learning.</li><li>3. Human Resources and Infrastructure: Lack of training, limited space, time and tools.</li><li>4. Institutional: Minimal synergy between schools and parents.</li></ol>
<b>Adaptation Strategy</b>	<ol style="list-style-type: none"><li>1. Integration of P5 values into subject learning.</li><li>2. Teacher collaboration in designing cross-subject thematic projects. • Use of active methods (PBL, PjBL, value-based learning).</li><li>3. Strengthening teacher capacity through independent training and learning communities.</li><li>4. Reflection &amp; evaluation for project improvement.</li></ol>

#### 3.2. Discussion

##### 3.2.1. Teachers' Understanding of the P5 Concept

The results of the study indicate that teachers' understanding of P5 concept is not uniform and is strongly influenced by educational background, teaching experience, and involvement in training or curriculum mentoring. Teachers with a religious education background, such as Islamic Religious Education (PAI), tend to have a deeper understanding of the dimensions of faith, devotion to God Almighty, and noble character, because these dimensions align directly with the core competencies they teach. These spiritual and moral values are already part of the madrasah religious curriculum, so they are relatively better prepared conceptually and practically to integrate them into P5 activities. Meanwhile, teachers of general subjects, such as mathematics, science, or language, tend to have a better grasp of the dimensions of critical and creative reasoning. This is due to the learning approaches they have implemented, which emphasize logical thinking, problem-solving, and the exploration of new ideas. Teachers in these fields are more familiar with project-based learning strategies, scientific methods, or inquiry-based approaches, which align with the P5 principles of developing students' critical and innovative character.

However, the differences in pedagogical approaches and value orientations between religious and general education teachers also present challenges in integrating a holistic understanding of the P5 concept. Some teachers still interpret P5 as an administrative addition rather than an integral part of learning. This indicates that teachers' understanding of P5 is still under construction and adaptation, depending on the extent to which they receive guidance, access to training, and direct experience in program implementation. This situation emphasizes the importance of cross-disciplinary, collaborative, and practice-based training so that all dimensions of the Pancasila Student Profile can be understood and implemented equally by all teachers, regardless of their academic background. A comprehensive understanding is crucial to ensure that P5 is not merely a symbol of the new curriculum, but a true tool for shaping student character that is holistic and relevant to the challenges of the times.

The P5 coordinator stated, "We continue to learn how to integrate Pancasila values with Islamic teachings. The challenge is to ensure that these two values do not conflict but rather reinforce each other." This statement reflects the development phase of understanding the P5 concept among madrasah teachers, a dynamic process that requires continuous cognitive adaptation. Teachers must be able to align Pancasila values such as tolerance, openness, and mutual cooperation with Islamic teachings that are strong in spirituality and morality.

This finding is in line with research [Saputra et al. \(2022\)](#) which shows that the practical implementation of the Independent Curriculum requires teachers to actively adapt to the new learning paradigm that demands the integration of character values within the local context and cultural background of each school or madrasah. This adjustment encompasses not only the technical aspects of developing the P5 module, but also the conceptual aspects of how the values of the Pancasila Student Profile can be operationalized through a project-based approach relevant to students' lives. In the study, developing a Flip PDF Professional-based module is a strategic step for teachers to deliver material more interactively and contextually according to the characteristics of students in their region.

As well as [Sutri & Miftahur \(2023\)](#) emphasized that one of the main obstacles to implementing the Independent Curriculum in madrasas is the lack of intensive training, which leads to teachers being unprepared to understand the substance of the policy and weak digital infrastructure support. This lack of training has direct implications for a poor understanding of the basic principles of P5, particularly in integrating Islamic values contextually into the character dimensions being promoted. In this context, madrasas, as religious educational institutions, face a dual challenge: aligning Islamic and national values within an integral character education framework. Furthermore, [Susanti et al. \(2024\)](#) a study of the implementation of Project P5 and P2RA in madrasas found that teachers who received integrated training tended to demonstrate better understanding and implementation practices. This was evident in student involvement in project activities that not only addressed creativity and mutual cooperation but also emphasized spiritual values such as honesty, perseverance, and social responsibility. This study also demonstrated the importance of integrating Islamic values into the P5 project as a distinctive madrasah approach that is relevant and applicable to student character.

Conceptually, the diverse understanding and implementation practices of P5 in madrasas indicate that teachers are undergoing a process of constructing meaning and cognitively adapting to the new curriculum being offered. This process is not limited to cognitive understanding alone, but also involves recontextualizing new values in daily learning practices, including in the development of lesson plans, learning strategies, and character assessments. As revealed by [Firdaus et al. \(2024\)](#), teachers in madrasas who successfully implement the Independent Curriculum effectively are those who are able to develop contextual learning models oriented toward student character building through project learning. Therefore, ongoing professional training is crucial. This should not only take the form of one-way seminars, but also be thematic, reflective, and practice-based training. Cross-disciplinary workshops involving collaboration between Islamic Religious Education (PAI) teachers, general educators, and character education practitioners also need to be developed to bridge the paradigm differences between subjects in the implementation of the P5 project. Furthermore, as demonstrated by [Irsyad & Fitri, \(2023\)](#) in their study at SMKN 1 Batusangkar, thematic mentoring by regional facilitators can strengthen the

consistency of implementation in the field and form a learning community between teachers in reflecting on and strengthening good practices of P5.

Thus, the success of P5 implementation in madrasas depends heavily on how teachers interpret and reshape their learning practices collaboratively and contextually. This approach is not simply a curriculum change, but a transformation of educational culture that places values and character at the center of the learning process.

### **3.2.2. Teachers' Perspectives on P5 Implementation**

The research results show that teachers' perspectives on the implementation of P5 at MA Unggulan Bustanul Hikmah can be classified into three main categories: optimistic, skeptical, and pragmatic. These three perspectives emerged in response to the intersection of the new values in the Independent Curriculum and the Islamic character education system that has long been the foundation of education in madrasas.

The optimistic teacher group views P5 as a positive opportunity to strengthen the character education approach that has become an integral part of madrasah tradition. They see continuity between P5 values such as noble character, mutual cooperation, and independence with the principles of Islamic teachings that have long been taught through learning activities and religious practices. Teachers in this group tend to be proactive in designing thematic projects that combine Pancasila values with Islamic values such as *rahmatan lil 'alamin* (blessing for all the universe), *ukhuwah* (brotherhood), and social responsibility. A study by [Azahra & Kosim \(2024\)](#) at MTsN 1 Tanah Datar strengthens this finding: teachers are able to increase student creativity by packaging P5 projects in an Islamic and contextual manner, such as halal market day activities and Ramadan philanthropy projects.

In contrast, skeptics expressed doubts about the urgency and effectiveness of the P5 program, primarily because they believed that madrasas had long implemented character education based on religious values. Some teachers believed that the P5 dimensions did not bring substantive breakthroughs, but merely repackaged what had already been implemented through lessons in faith, morals, Islamic jurisprudence, and dormitory activities. [Sutri & Miftahur \(2023\)](#) identified that some teachers felt that P5 was a repetition or overlap with established habituation programs in madrasas. They believed that while ideologically it was not contradictory, in practice it offered little added value because it had not been holistically integrated into their Islamic learning system.

Meanwhile, the pragmatist group prefers to remain neutral. They don't question the idealistic goals of P5, but rather focus on how the program can be implemented efficiently within the context of limited time, resources, and technical skills. Teachers in this category typically seek a compromise: they construct project modules as they are, employ a minimal collaborative approach, and fit implementation into an already busy academic calendar. This aligns with the findings of [Firdaus et al. \(2024\)](#) who noted that many teachers were still familiar with and understanding the technical aspects of module development and had not yet fully grasped the philosophical and spiritual aspects of P5. Thus, this pragmatic approach emerged as an adaptive strategy to constantly changing policies and high administrative demands.

This variation in perspective reflects that the success of P5 implementation is not only determined by the readiness of the system or policy structure, but is also very much determined by teachers' awareness, acceptance, and critical reflection on the meaning and purpose of P5. Study by [Susanti et al. \(2024\)](#) studies have shown that the success of P5 and P2RA in madrasas is largely determined by how teachers interpret the integration of spiritual and social values into students' lives. In some madrasas, a project-based approach focused on practicing religious moderation and social awareness has been shown to improve students' character if teachers deeply understand these values.

One of the religious studies teachers in this study stated: "P5 is actually in line with the madrasah's mission of developing noble character. What we need to do is adjust the methodology to remain relevant to the characteristics of madrasah students." This statement confirms that P5 is not something foreign or contradictory, but rather a supplement to existing Islamic character education. This is in line with [Badriyah et al. \(2021\)](#) which emphasizes the importance of harmonization between Pancasila and Islamic values in

learning methodology, so that both can be present functionally and tangibly in the educational process of madrasah students.

Furthermore, these diverse teacher perspectives demonstrate the complexity of the policy implementation process at the practical level. Optimists see synergies in values; skeptics question its urgency; and pragmatists seek to adapt the policy to the structural constraints they face. These findings are consistent with the findings of the study [Irsyad & Fitri \(2023\)](#) this indicates that teachers' understanding of the essence of P5 still varies widely, and most remain trapped in symbolic implementation due to a lack of training and collective reflection. At MTsN 6 Cianjur, for example, teachers welcomed the spiritual and social values in P5-PPRA, but implementation was still limited to simple projects and administrative documentation.

In theory, this variation in understanding reflects a process of cognitive recontextualization, namely the process by which teachers restructure their pedagogical understandings and values to accommodate the new concept of P5 without erasing the established value foundation. This process is illustrated by [Saputra et al. \(2022\)](#) as a crucial stage in teacher learning: from understanding the meaning of values, internalizing them in teaching practice, to reflectively evaluating their impact on students. In the madrasah context, this recontextualization requires teachers to not simply add P5 elements to the syllabus, but to build meaningful integration between Islamic values and the character dimensions of Pancasila in teaching and learning activities.

Thus, implementing P5 in madrasas is not only about following curriculum instructions administratively, but also about building value awareness, reflective learning, and ethical commitment among teachers in shaping a generation of students who are spiritually, socially, and intellectually whole. Therefore, a policy approach that is not uniform (one-size-fits-all) is needed, but rather one that is contextual, participatory, and collaborative, as emphasized by [Qalam et al. \(2024\)](#) that the success of character education is greatly influenced by the synergy between local values, multicultural understanding, and the active role of teachers in aligning policies with the context of students' realities.

These three categories reflect different forms of teacher agency in responding to curriculum reform. Optimistic teachers demonstrate alignment and internalization of policy values, skeptical teachers represent critical resistance rooted in existing institutional identity, while pragmatic teachers illustrate adaptive compliance under structural constraints. This typology suggests that P5 implementation is not merely a technical process, but a negotiation between policy discourse and existing pedagogical beliefs.

### **3.2.3. Challenges in Implementing P5**

This research identifies several key challenges in implementing P5 at MA Unggulan Bustanul Hikmah, reflecting the complexity of implementing the Independent Curriculum in a madrasah context. This complexity arises not only from technical aspects but also from conceptual, institutional, and cultural aspects of the school, which is still in transition.

First, conceptual challenges arise from teachers' unequal understanding of the underlying philosophy and essence of P5 as a character-based learning approach. Some teachers still view P5 as an additional program or incidental project separate from the main learning, rather than as an integral approach that should be embedded in every pedagogical practice. As expressed by [Susanti et al. \(2024\)](#), a shallow understanding of P5 results in low levels of active teacher participation in designing contextual learning activities that in still character values in students. This view is supported by [Firdaus et al. \(2024\)](#), which found that most madrasa teachers have not been able to fully internalize the P5 values into learning design due to the limited orientation and training they received.

Second, methodological and technical challenges pose significant obstacles to the implementation of P5. Teachers struggle to develop project modules relevant to the characteristics of madrasah students, particularly in explicitly linking Pancasila values to Islamic teachings, which have long been the basis for character development in madrasahs. [Danastri \(2024\)](#) this study shows that teachers at SMPN 7 Pasuruan City face challenges in designing activities that holistically integrate spiritual and social dimensions, especially in an environment accustomed to conventional learning patterns. In madrasas, this difficulty is

exacerbated by teachers' lack of experience in implementing project-based learning, which demands high creativity, cross-disciplinary collaboration, and flexible time management.

Third, limited human resources and infrastructure are also structural challenges that cannot be ignored. The number of teachers who have received specialized training on P5 remains limited. [Sutri & Miftahur \(2023\)](#) revealed that the implementation of the Independent Curriculum in madrasas is hampered by a lack of systematic and ongoing training. As a result, teachers not only experience confusion in developing project-based lesson plans but also feel burdened by additional administrative tasks that are not accompanied by capacity building. Furthermore, infrastructure constraints such as open spaces, project support equipment, and contextual teaching materials also hinder the optimal implementation of P5, as reported by [Saputra et al.\(2022\)](#) in their studies at SMA Negeri 1 Tirawuta.

This is exacerbated by a lack of administrative support, such as structured time allocation within the curriculum and an assessment system that still focuses on cognitive aspects, not character. Evaluation of P5, in many cases, has not been integrated into the school's overall assessment system, as noted by [Irsyad & Fitri \(2023\)](#) teachers have difficulty conducting authentic assessments of students' character development because comprehensive and standardized assessment indicators are not yet available, especially for dimensions such as mutual cooperation, independence, and critical reasoning.

Fourth, institutional challenges are a significant issue. Support and understanding from all madrasa stakeholders, including principals, parents, and educational staff, remain uneven. This lack of synergy directly impacts the sustainability of programs and the formation of a school culture that holistically supports Pancasila values. As revealed by [Noor et al. \(2023\)](#) the success of the Independent Curriculum implementation is largely determined by school leadership and coordination across educational elements, including strengthening a shared vision among teachers and other educational staff. Without a shared understanding, P5 implementation has the potential to remain merely administrative or formal, without addressing the essence of student character transformation.

These findings are in line with studies [Saputra et al. \(2022\)](#); [Susanti et al. \(2024\)](#) which states that the implementation of P5 requires a shift in learning paradigms and the strengthening of teacher capacity through practice-based training, collaborative reflection, and ongoing professional development. In this approach, teachers are not satisfied with simply receiving one-way training; they need to be involved in teacher learning communities that allow for cross-disciplinary discussions, exchange of experiences, and thematic mentoring. [Azahra & Kosim \(2024\)](#) also added that the implementation of P5 would be more meaningful if teachers were equipped with contextual insight into the integration of Islamic values and Pancasila, and encouraged to design projects that were local and relevant to students' lives.

Therefore, to overcome these challenges, a systemic and collaborative approach is needed that involves all elements of madrasah education. Recommended steps include: (1) increasing teacher capacity through intensive, practice-based training; (2) developing a flexible and contextual P5 curriculum; (3) improving infrastructure and project support systems; and (4) creating a participatory school culture that is oriented toward strengthening character. As emphasized by [Qalam et al. \(2024\)](#), effective implementation of character education can only be achieved through synergy between institutional vision, teachers' pedagogical approaches, and the involvement of the madrasa community in the entire learning process.

Thus, P5 should not be reduced to merely a formal curriculum program, but rather should be positioned as a catalyst for changing the learning culture in madrasas. When Pancasila values are contextualized with Islamic values within a comprehensive character education framework, madrasas will not only be able to implement the Independent Curriculum policy administratively but also lead the way in shaping the profile of Indonesian students who are religious, critical, independent, and patriotic.

#### **3.2.4. Teacher Adaptation Strategies**

To address the various challenges in implementing P5, teachers at MA Unggulan Bustanul Hikmah have developed a number of contextual and collaborative adaptation strategies that demonstrate the transformation of teachers' roles as both implementers and innovators of the curriculum. These strategies

demonstrate that teachers are not passively responding to change but are actively making pedagogical, managerial, and value adjustments to the Independent Curriculum policy.

The first strategy is the integration of P5 values into both religious and general subjects. Teachers no longer position P5 as an additional program, but rather as an integral part of the daily learning process. For example, Islamic Religious Education teachers link the dimensions of "faith and piety in God Almighty and noble character" to the topic of morals in Islam, while science teachers link the theme of critical thinking to studies on environmental impact and scientific ethics. This approach aligns with findings [Susanti et al. \(2024\)](#), which states that P5 will be more effective if it is not separated from the main curriculum but internalized within the teaching materials through a holistic approach. This strengthens the practice of value integration, namely the combination of the noble values of Pancasila with the Islamic principles that characterize madrasahs.

The second strategy is cross-subject collaboration, where teachers from various disciplines collaborate to design interdisciplinary thematic projects. This collaboration strengthens not only the integration of the P5 dimensions but also the spirit of mutual cooperation among educators. Concrete examples of this collaboration include weekly discussion forums between teachers, the formation of P5 facilitator teams, and the development of cross-subject thematic projects such as locally based food security projects or Ramadan social projects. [Danastri \(2024\)](#) underlined that collective planning of teachers in the implementation of P5 plays an important role in reducing individual burden and increasing the efficiency of program implementation, especially in secondary schools.

The third strategy is the development of active and participatory learning methodologies. Teachers are beginning to utilize models such as Problem-Based Learning (PBL), Project-Based Learning (PjBL), and value-based learning to foster student character through real-world problem-solving and social projects involving empathy, communication, and responsibility. In the madrasah context, these models are used not only to foster 21st-century skills but also to strengthen the spiritual dimension through an approach based on Islamic values. [Azahra & Kosim \(2024\)](#) proves that the project approach linked to religious activities is able to increase creativity, religiosity, and social concern of MT's students.

The fourth strategy focuses on strengthening individual teacher capacity through independent training and community learning. Several teachers actively participate in online training, access P5 modules from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology platforms, and join teacher community forums on social media and learning platforms. This demonstrates a collective awareness of the importance of lifelong learning in addressing curriculum changes. [Irsyad & Fitri \(2023\)](#) found that teachers who engaged in collective training and reflection were better prepared for change and able to develop relevant and meaningful projects.

The fifth strategy is continuous reflection and evaluation of project implementation. This evaluation not only focuses on student work but also includes the effectiveness of the learning approach, the appropriateness of the project theme, and any challenges encountered in the field. This reflective process is important because it provides teachers with the opportunity to develop strategies for improvement and innovation in implementing subsequent projects. This aligns with the perspective of [Saputra et al., \(2022\)](#) which emphasizes the need for lessons learned from project implementation to strengthen the consistency of the implementation of the Independent Curriculum in the long term.

These five strategies demonstrate that teachers at MA Unggulan Bustanul Hikmah not only respond to policies administratively but also adapt their learning approaches to the local context and the madrasah's institutional values. They demonstrate reflective and solution-oriented capacity in bridging national policies with Islamic character education practices. These findings align with research conducted by [Qalam et al. \(2024\)](#) which emphasizes the importance of adaptation based on local wisdom and multicultural awareness in making the P5 program a success in Islamic educational units.

Thus, the adaptation strategy implemented by these madrasah teachers is a real representation of the spirit of character education transformation that is not only oriented towards cognitive achievement, but also towards the formation of a whole person who is religious, critical, collaborative, and has a Pancasila personality. Based on the findings, this study proposes a contextual adaptation model in madrasahs consisting of three key components: (1) value alignment between P5 and Islamic teachings, (2)

collaborative pedagogical practices, and (3) reflective teacher learning processes. This model highlights that successful implementation depends on the interaction between teachers' perspectives, institutional support, and contextual adaptation strategies.

#### **4. CONCLUSION**

This study shows that the implementation of the P5 at MA Unggulan Bustanul Hikmah presents complex yet promising dynamics. Teachers' understanding of the P5 concept varies, depending on their educational background, experience, and access to training. Despite facing a number of challenges such as limited conceptual understanding, technical obstacles, and limited resources, teachers demonstrate adaptive attitudes through integrative, collaborative, and reflective strategies. Diverse perspectives, ranging from optimistic to pragmatic, reflect a natural transition process in implementing new policies, especially in the context of madrasas that have their own educational identities and traditions.

For optimal and sustainable implementation of P5 in madrasas, systemic support from various parties is required. First, the Ministry of Religious Affairs and madrasah administrators need to provide intensive, contextual, and ongoing training, particularly in developing projects relevant to Islamic values. Second, it is crucial to encourage collaboration between teachers across subject areas in designing integrative P5 projects. Third, there is a need to simplify the administrative burden and improve infrastructure support so that teachers can focus more on the substantive aspects of learning. Finally, regular evaluation and professional mentoring need to be facilitated so that P5 becomes not merely a formal program but a truly holistic means of character building for students in madrasas.

#### **Ethical Approval**

Ethical approval was not required for this study.

#### **Informed Consent Statement**

This research did not require informed consent.

#### **Author Contributions**

Conceptualization, NW; methodology, AS., and NL; collecting data, AS., and NL; formal analysis, AS., and NL; resources, NW.; writing the original draft, AS., and NL; writing the review and editing, NW.

#### **Disclosure Statement**

No potential conflicts of interest were reported by the authors.

#### **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author for privacy reasons.

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