

P5 Implementation Strategy in Islamic Religious Education in Building Environmentally Friendly Student Character

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ABSTRACT

This study aims to analyze the role of the Pancasila Student Profile Strengthening Project (P5) in Islamic Religious Education (PAI) learning as an instrument for developing students' environmentally oriented character at SMK Fathul Hidayah Pangean Lamongan. The research background is based on the low environmental awareness among students despite the fact that PAI subjects emphasize Islamic moral values. This study employed a descriptive qualitative approach, with data collected through interviews, observations, and documentation. The results indicate that integrating P5 into PAI learning fosters students' ecological awareness by internalizing the values of amanah (trust), khalifah (stewardship), and ihsan (excellence), implemented through project-based activities. These activities include waste management, tree planting, and environmental awareness campaigns that actively involve student participation. The application of this strategy has proven effective in developing caring and responsible attitudes toward the environment, although challenges remain, such as limited resources and teachers' pedagogical competence in managing integrative learning. The study recommends enhancing teacher capacity through continuous training and developing more creative and integrative learning models between P5 and PAI to expand the positive impact on strengthening students' character, particularly in the aspect of sustainable environmental awareness.

Introduction

The background of this problem focuses on the implementation of the Pancasila Student Profile Strengthening Project (P5) at SMK Fathul Hidayah Pangean, especially in relation to the development of environmentally friendly characters. Although Islamic religious education has taught good moral and ethical values, there are still challenges in integrating environmental insights into the existing curriculum. At SMK Fathul Hidayah Pangean, the lack of students' understanding of the importance of protecting and preserving the environment is a problem that needs to be addressed. This is influenced by the lack of environment-based education programs that can strengthen students' ecological awareness. "Interview with Zakaria Ahmad Fahmi, M.Pd as the

Principal of SMK Fathul Hidayah Pangean, dated February 03, 2025" (Lamongan, 2025). Therefore, there is a need to make efforts to optimize the role of P5 in shaping the character of students who care about the environment, as well as integrating Islamic values that emphasize the importance of preserving nature.

Education has an important role in shaping the character of students so that they have awareness and responsibility for the environment. In the context of the Independent Curriculum, the Pancasila Student Profile Strengthening Project (P5) is one of the educational innovations that aims to build students' character in accordance with Pancasila values, including environmental awareness. The implementation of P5 in education not only teaches cognitive aspects, but also instills social and environmental values that can be applied in daily life to create a generation that is not only academically intelligent, but also sensitive to social and environmental issues (Wini Widarini & Suterji, 2023)

Education not only functions as a means of knowledge transfer, but also as a medium to shape the character of the nation's next generation. In the Indonesian context, the formation of characters that reflect the values of Pancasila is one of the main goals of education, as stated in Law Number 20 of 2003 concerning the National Education System (Amir, 2013) One of the concrete efforts made by the government is through the implementation of the Pancasila Student Profile Strengthening Project (P5). This program is designed to form Indonesian students who have global competence and remain rooted in the noble values of Pancasila, including in terms of environmental awareness (Aulia et al., 2023).

The implementation of P5 in PAI provides a great opportunity to integrate Islamic values with environmental insights. Through this approach, students are not only invited to understand the importance of protecting the environment from a scientific point of view, but also from a spiritual and moral perspective. This is relevant given that environmental problems are often rooted in moral crises, such as indifference to the long-term impacts of the exploitation of natural resources (Anggraini et al., 2022). By prioritizing value-based education, it is hoped that students can become agents of change who are not only sensitive to environmental issues, but also have a commitment to contribute to creating a better and sustainable world.

However, in practice, the implementation of P5 in PAI still faces various challenges. Teachers often have difficulty in designing effective learning strategies to integrate Pancasila values, Islam, and environmental insights at the same time. In addition, there is an urgent need to evaluate the extent to which P5's contribution in PAI is able to shape the character of environmentally conscious students. This study seeks to answer these challenges by analyzing the implementation of P5 in PAI and its contribution to the development of the character of students who care about the environment (Anggraini et al., 2022).

This gap shows the need for research that not only integrates Islamic values and environmental awareness, but also examines its direct relationship with the P5 framework as part of the implementation of the Independent Curriculum. This is important considering that P5 is the main component in shaping the character of

students who have faith, piety, and noble character, as well as caring for the environment as part of social responsibility. In the context of MTs, the application of P5 in Islamic religious education has not been extensively researched in depth and systematically, even though this level is a crucial period in the formation of students' character.

Thus, the research entitled "*The Role of P5 in Islamic Religious Education as Environmentally Friendly Character Development at SMK Fathul Hidayah Pangean Lamongan*" is expected to be able to fill this gap by offering a more focused, contextual, and applicative approach. This research not only contributes theoretically to the development of P5 value-based religious education studies, but also provides practical contributions for teachers and educational institutions in designing PAI learning that supports strengthening the character of caring for the environment in accordance with the vision of the Independent Curriculum. The emphasis on vocational education units is a distinctive feature that distinguishes this research from previous studies, as well as making it relevant as reference material in the development of curriculum and learning strategies that are more responsive to environmental issues.

The Pancasila Student Profile Strengthening Project (P5) is an initiative of the Indonesian Ministry of Education, Culture, Research, and Technology (Kemdikbudristek) which aims to strengthen the character and profile of students based on Pancasila values. The goal of this project is to develop students not only in the cognitive aspect, but also in the affective and psychomotor aspects, which is in accordance with the goals of Indonesia's national education (Fitriasari et al., 2020). The formation of student profiles based on Pancasila aims to form a generation with integrity, character, and strong national insights. In this context, Thomas Lickona (1991) explains that character education focuses on instilling moral and ethical values through real experiences that allow students to feel, empathize, and apply these values in daily life.

P5 also adopts the theory of constructivism put forward by Jean Piaget (1970) and Lev Vygotsky (1978), which states that learning is an active process that occurs through an individual's interaction with his or her environment. (Piaget, 1970; Vygotsky, 1978) In the context of P5, this approach is applied through project-based learning that provides space for learners to construct their own knowledge and experience through activities that are relevant to real and social issues. This approach is also in line with Howard Gardner (2011) in his theory of multiple intelligence, which states that learning must be adapted to the diversity of potential that each student has (Gardner, 2011). Therefore, P5 not only focuses on academic ability, but also pays attention to the social, emotional, and moral intelligence that students have.

P5 aims to instill five main profiles in students, namely (1) faith, fear of God Almighty and noble character, which strengthens religious and moral values; (2) global diversity, which teaches the importance of diversity and tolerance in an increasingly global world; (3) mutual cooperation, which encourages collaboration in groups and social activities; (4) independent, which develops independence and responsibility; and (5) critical, which hone critical thinking skills in solving social and academic problems. According to Albert Bandura (1977), in his theory of social learning, individuals learn through observation and imitation, which are applied in P5 activities that encourage

students to engage in projects based on social and moral values applied in daily life (Bandura, 1977). P5 is highly relevant to today's educational challenges that require graduates who not only master knowledge, but also have strong character in facing social, cultural, and global dynamics. Indonesian education, as suggested by Lickona (1991), does not only focus on mastering knowledge, but also on shaping the character of students so that they are ready to face the challenges of the ever-evolving world. Through P5, it is hoped that students can be created who not only have academic intelligence, but also integrity, moral character, and are ready to face the global world.

Method

This study uses a descriptive qualitative approach with a case study method. According to Sugiyono (2019) in his book *Qualitative, Quantitative, and R&D Research Methods*, a descriptive qualitative approach aims to describe phenomena that occur in the field in depth, without manipulating research variables. This approach focuses on a deeper understanding of the phenomenon being studied by considering the various perspectives of the research subject. In the context of this research, a qualitative approach is used to explore and understand how the Pancasila Student Profile Strengthening Project (P5) is implemented in the subject of Islamic Religious Education (PAI) at SMK Fathul Hidayah Pangean. The goal is to find out the extent to which P5 contributes to the development of environmentally conscious students' character. The design of the case study research was also used in this study. Case studies according to Yin (2018) in his book *Case Study Research* are methods that allow researchers to conduct in-depth exploration of specific phenomena in a real context. Thus, this study aims to explore how the application of P5 in PAI shapes the character of students who care about the environment (Yin, 2018).

The data in this study was obtained through a qualitative approach with data sources taken from SMK Fathul Hidayah Pangean, including Islamic Religious Education (PAI) teachers who have a role in implementing the Pancasila Student Profile (P5) and teaching religious values and environmental awareness, students as the main subjects who directly experience the P5-based learning process, school principals who play a role in school policies related to the implementation of P5, as well as documents and teaching materials as secondary data sources used to analyze the integration of environmental values in PAI learning. Data collection techniques are carried out naturally and in-depth through observation, interviews, and documentation. Observations were carried out in the classroom to see the application of P5 by PAI teachers, student interaction in activities related to environmental awareness, and the application of Islamic values in environment-based learning. An in-depth interview was conducted with Mrs. Alniatul Fadilah as a PAI teacher on July 2, 2025 to explore the strategies and challenges of integrating P5 with PAI, as well as with class X students, namely Niki Akilah, Asyifa Aulia, and Muhammad Rizki Maulana to find out their understanding of environmental awareness values in P5. In addition, an interview was also conducted with the Principal, Mr. Zakariya Ahmad Fahmi, on July 3, 2025 to obtain information about policies and institutional support in the implementation of P5.

Documentation is carried out by collecting documents related to the P5 curriculum, analyzing PAI teaching materials and learning modules, and reviewing school reports on the implementation of environment-based projects.

Result and Discussion

1. Implementation of P5 in PAI Subjects at SMK Fathul Hidayah Pangean

The implementation of the Pancasila Student Profile Strengthening Project (P5) in Islamic Religious Education (PAI) at SMK Fathul Hidayah shows high enthusiasm from teachers and students. However, in practice there are a number of challenges that are quite significant, one of which is limited resources. PAI teachers stated that the limitations of facilities such as teaching aids, learning media, and access to open space hinder the implementation of environmental projects to the maximum. The principal also admitted that not all P5 activities can be integrated smoothly due to the lack of support for facilities and infrastructure. This is in line with the opinion of Tilaar (2012) who states that environment-based character education requires system and facility support so that contextual learning can run effectively (Tilaar, 2002). In addition, there are difficulties in integrating Pancasila materials, Islamic teachings, and environmental awareness in the PAI curriculum. The teacher said that some students still consider environmental issues as technical issues, not part of moral and spiritual responsibility. The principal added that not all P5 themes are directly relevant to PAI content, so teachers' creativity is needed in linking Islamic values, Pancasila, and real action. In this case, according to Hoskins & Deakin Crick (2010), effective character education must be able to unite aspects of values, knowledge, and action in a unified learning experience (Hoskins & Crick, 2010).

The diversity of students' characters and home environment is another external factor that aggravates the internalization of values. From interviews with students and parents, it was found that the application of environmental care values at home did not always go smoothly due to the lack of habits and support from family. This corroborates the findings of Bronfenbrenner (1979) in the ecological theory of human development, that the influence of character education depends not only on the school, but also on the synergy between the family and the surrounding environment (Bronfenbrenner, 1979). To answer these various challenges, a number of solutions and recommendations were put forward by the speakers. Among them is the need for continuous teacher training that focuses on integrative project-based learning methods between religious and environmental values. In addition, schools can expand collaboration with external institutions and parents in supporting environmental programs, such as tree planting projects or recycling activities. According to Zuchdi (2011), strengthening school culture and community involvement is an important strategy in shaping students' character in a sustainable manner (Zuchdi, 2011).

The implementation of the P5 Learning Program (Strengthening Pancasila Education and Character Education) in the subject of Islamic Religious Education (PAI) at SMK Fathul Hidayah Pangean is designed to build the character of students who are not only religiously strong, but also environmentally insightful. This learning process is carried out systematically and integrated, combining Islamic values, Pancasila, and ecological awareness through a project-based approach. To achieve these goals, the

stages of activities are divided into three main phases: planning, implementation, and evaluation.

1) Planning

The implementation of the P5 Program in Islamic Religious Education (PAI) learning at SMK Fathul Hidayah Pangean begins with careful planning through the integration of moral values with nature as part of strengthening the character of environmentally friendly students. This integration is based on the principle of monotheism, which is the belief that Allah is the Creator and Owner of the universe, so that human relations with the environment must be based on faith and piety. This view is in line with the thinking of Al-Attas (2001), who emphasizes that true Islamic education must involve the formation of manners and contextual social responsibility towards the realities of life, including in protecting and caring for the environment. (Al-Attas, 2001) In this context, religious education not only aims to form individual spirituality, but also ecological awareness that comes from Islamic values.

Planning of P5 learning activities in PAI subjects is carried out systematically and integrally so that learning objectives are achieved comprehensively, both in terms of academics and character strengthening. One concrete form of this planning is the preparation of learning modules designed according to the relevant P5 theme, such as "Sustainable Lifestyle." This module includes learning objectives, core competencies to be achieved, project activity schemes to be carried out by students, and assessment instruments to measure the success of the program. The preparation of modules is carried out long before the learning process takes place, so that teachers and students have enough time to understand the material and prepare all project needs optimally.

PAI teachers play a strategic role in this planning stage, especially in designing thematic projects that integrate Islamic and Pancasila values. The themes chosen, such as sustainable lifestyles and local wisdom, are designed to create learning that is contextual and relevant to students' lives. This planning is not only carried out individually, but also through collaboration between teachers and schools. The principal, Mr. Zakaria Ahmad Fahmi, emphasized that although teacher training and the development of P5 learning methods have been carried out, challenges still exist, especially in the limited facilities and infrastructure. Nevertheless, the school is committed to continuing to improve and provide adequate facilities as part of strategic steps to support the success and sustainability of the program. Projects such as *Plant a Thousand Trees* and *hydroponic gardens* are the tangible results of this collaborative planning that aims to strengthen the religious character and environmental care in students.

2) Implementation

At the implementation stage, the P5 Program in Islamic Religious Education (PAI) learning at SMK Fathul Hidayah Pangean has had a real impact in shaping the character of environmentally friendly students. The integration of Islamic values such as the concept of *caliph* (God's representative on earth) and *amanah* (responsibility) is directly linked to the obligation of Muslims in preserving nature. With a project-based approach, students not only receive learning in the form of theory, but are also actively involved

in real practices, such as reforestation activities and waste management in the school environment. Through this activity, students are invited to internalize the values of nature conservation more deeply and understand that protecting the environment is part of religious teachings as well as the embodiment of Pancasila values in daily life.

The learning methods applied by PAI teachers are contextual and collaborative. Teachers connect teaching materials with the surrounding environment phenomena through group discussions, reflections, and teamwork in the implementation of projects. The main goal is for students to be able to understand the relationship between religious values, morals, and responsibility to the environment. The projects carried out are concrete means for students to cultivate ecological awareness based on spiritual and social values. In this way, learning becomes more meaningful and relevant to students' real lives.

The effectiveness of this approach is reflected in the testimonials of students who are directly involved in the activity. Niki, one of the students, said that her involvement in the reforestation project made her more concerned about the environment and understood that Islam strongly encourages nature conservation. Similarly, Asyifa and Rizki stated that they interpreted the activity not just as a school assignment, but as a form of worship and implementation of Pancasila values. This shows that project-based learning is able to foster students' moral and spiritual awareness more completely.

The implementation of this learning reflects a holistic approach that is in line with the theory of social constructivism from Vygotsky (1978), which states that the learning process will be more meaningful when it is associated with real experience and social interaction (Vygotsky, 1978). The environmental projects carried out allow students to actively build knowledge through direct involvement and cooperation between peers. Students not only remember the concept of environmental conservation cognitively, but also perceive it as a spiritual and social experience that touches their lives personally.

In addition, the implementation of this program also supports Piaget's theory of cognitive development, which states that knowledge is formed through direct experience and active thinking processes. Environment-based activities provide a space for students to experience the authentic learning process for themselves. In this case, the principle of meaningful learning from Ausubel is also reflected, namely when new information is associated with experiences and cognitive structures that students have previously had (Ardiani, 2022). With this approach, students not only understand religious and environmental concepts separately, but are able to see the interconnectedness of the two as a single set of values that shape their way of thinking and acting in real life.

3) Evaluation

The evaluation of the implementation of the Pancasila Student Profile Strengthening Program (P5) in Islamic Religious Education (PAI) learning at SMK Fathul Hidayah Pangean showed quite encouraging results. This program has proven to be effective in shaping the character of students who are religious and care for the environment. Students are actively involved in various environmentally-based project activities, such as greening and waste management, which not only strengthen their ecological awareness, but also foster a sense of spiritual responsibility towards nature as a mandate from God. They began to understand that protecting the environment is not

just a social or academic obligation, but part of Islamic teachings and the embodiment of Pancasila values. However, the evaluation also revealed a number of challenges, especially in the cognitive aspects of students. Some students still view environmental issues as purely technical issues, and do not fully understand their relationship with moral and spiritual values. To overcome this, PAI teachers apply contextual learning strategies, by relating teaching materials to real situations experienced by students in their daily lives. This strategy is expected to strengthen students' understanding that environmental conservation is a moral responsibility rooted in religious teachings and the nation's ideology.

PAI teachers are also aware of the importance of a reflective approach to strengthen students' understanding of the interconnectedness of religious, national, and environmental values. Despite obstacles such as time constraints and collaboration between teachers, student involvement in the P5 project shows positive development. Students feel proud of the results of collective work such as green gardens and school gardens that reflect the internalization of Islamic values and Pancasila in real action. Their involvement is seen from the planning stage to the presentation of results. This activity helps students develop their potential as a whole, both cognitively, affectively, and psychomotorly. This is in line with the thought of Ki Hadjar Dewantara (1935) that education must be able to foster students' *creativity, taste, and karsa* as a whole (Dewantara, 1935). The implementation of P5 in this school also reflects the principles of *maqāṣid al-sharī'ah*, especially *ḥifẓ al-bi'ah* (environmental protection), which emphasizes the importance of protecting nature as part of the right to life that must be protected. The evaluation of this program is also in line with the vision of the Independent Curriculum and Pancasila Student Profile, which is to form students who have faith, piety, and noble character, as well as have environmental awareness and critical thinking skills in facing the challenges of the 21st century (Almeida et al., 2016).

With a solid foundation of planning, adaptive implementation, and reflective and constructive evaluation, the P5 Program in PAI learning at SMK Fathul Hidayah Pangean has shown positive results. It is hoped that with the strengthening in various aspects and the continuous commitment of all school elements, this program can continue to develop and make a real contribution in shaping a young generation that is intellectually intelligent, religious, spiritual, and ecologically and socially responsible.

2. Effective Learning Strategies in the Application of P5 to Form the Character of Students Who Care for the Environment

The results of this study comprehensively show that the application of project-based learning in Islamic Religious Education (PAI) at SMK Fathul Hidayah has succeeded in becoming one of the most effective strategies in shaping environmentally friendly behavior in students. PAI teachers creatively and systematically design learning projects that are very relevant to actual environmental issues around students, such as processing organic waste into compost, creating beautiful and productive school gardens, to the use of used goods into products that are not only useful, but also have selling value. The active involvement of students in all stages of the project from idea planning, implementation, to evaluation of results makes the learning process not just

a theoretical knowledge transfer, but a meaningful and applicable learning experience. This approach succeeds in integrating three main aspects of learning, namely knowledge, skills, and religious values, so that the character education developed is not only cognitive, but also affective and psychomotor, which is rooted in Islamic values as a moral and spiritual foundation in preserving the environment.

These findings are very much in line with the view of Thomas (2000), who affirms that project-based learning has great potential in encouraging overall active student engagement, building collaboration between students, and honing critical thinking skills and a high sense of social responsibility (Thomas, 2000). In this context, students are not only passively receiving information, but they are intensively involved in designing, implementing, and evaluating activities that have a real impact on the surrounding environment. This collaborative and active process is a strong foundation for the formation of character and a sustainable attitude of caring for the environment. In addition, Lickona (1991) explained in depth that effective character education must touch on three main dimensions, namely cognitive (knowledge and understanding), affective (attitudes and feelings), and psychomotor (ability to act) (Lickona, 1991). This is clearly reflected in the implementation of project-based learning at SMK Fathul Hidayah, where students not only understand environmentally friendly values and Islamic teachings, but are also invited to actualize these values in measurable concrete actions.

Furthermore, the implementation of project-based learning is also in accordance with the principle of authentic assessment which is one of the focuses in the Independent Curriculum (Ministry of Education and Culture, 2022). *Authentic assessment* emphasizes the importance of assessment not only on the final outcome or learning product, but also on the process undergone and the long-term impact on the development of students' character (Isra et al., 2023). In the context of this study, the success of learning is not only measured by students' ability to produce creative works such as digital da'wah quotes, campaign posters, or environmental videos, but also by their real changes in attitudes and habits in daily life, such as throwing garbage in its place, saving water, and inviting others to care about the environment. This kind of assessment supports continuous character development, where the learning process and internalization of values become a whole unit that has a positive impact on the environment and society.

The learning strategy applied in P5 at SMK Fathul Hidayah Pangean emphasizes the *project-based learning* (PjBL) approach. This approach allows students to not only understand theory, but also implement it in real-world activities that have a direct impact on the school environment. PAI teachers stated that through projects such as greening and waste management, students become more responsible for the environment. This approach is in line with Kolb's theory of *experiential learning*, which states that effective learning occurs through cycles of concrete experience, reflection, conceptualization, and active experimentation. PjBL also strengthens students' understanding of Pancasila values, especially mutual cooperation and social responsibility. Collaborative activities such as community service to clean the environment or plant trees not only improve students' social skills, but also build collective awareness about the importance of caring for nature as a form of contribution

to common well-being. This strengthens the *civic character aspect* in the framework of character education according to Lickona, which is character related to active participation in the social community and concern for the surrounding environment (Lickona, 1991).

Overall, project-based learning in Islamic Religious Education at SMK Fathul Hidayah has proven to be a very effective strategy in fostering awareness and environmentally friendly behavior rooted in Islamic values. Through students' active involvement in the learning process that integrates knowledge, skills, and spiritual values, students gain not only theoretical insights but also real experiences that form a strong and sustainable ecological character. This approach aligns with various theories of learning and character education, as well as the principles of authentic assessment that emphasize the importance of process and long-term impact. Thus, this learning method not only develops academic competence, but also forms agents of change that are able to contribute positively to environmental conservation at the school, family, and community levels. This success indicates that the integration of religious values with project-based contextual learning can be a relevant and applicable model of character education in facing today's global challenges.

3. P5 in PAI's Contribution to the Development of Environmentally Sound Student Character

The theory of Islamic education put forward by Nasution (2013) emphasizes that Islamic education must not only touch on cognitive aspects, but also moral and action aspects (Nasution, 2013). This is strengthened by research findings that show that students through PAI learning not only know religious postulates that support environmental conservation, but are also able to relate these understandings to consistent daily real behaviors. Thus, this learning builds awareness that protecting the environment is not only mere knowledge, but also a moral obligation and worship that must be realized in real actions. This shows that Islamic values can be a strong foundation for shaping the character of an environment that is not only intellectually intelligent, but also morally and spiritually mature.

In addition, the results of this study are in line with Lickona's (1991) view of effective character education, which is education that is able to form moral habits inherent in individual behavior in a sustainable manner. (Lickona, 1991) The habituation of environmentally friendly behavior that is constantly supported by the example of teachers, education staff, and all school residents makes the value of caring for nature a habit that is strongly attached to students. This habit is carried over to the family and community environment, thus creating a wider and more sustainable impact. With the formation of character based on these religious values, students do not simply take environmentally friendly actions in response to commands, but because of the awareness and responsibility born of their spiritual beliefs.

Then, the view of Tilaar (2002) which emphasizes that character education must be integrated in school culture is also reflected in this study (Tilaar, 2012). A supportive school environment in the form of providing facilities such as sorted garbage cans, well-maintained green areas, and waste management activities that actively involve

students, forms a conducive learning atmosphere to instill environmental values. The full support of all school residents as role models provides a real example and strengthens the process of internalizing these values so that they become part of the school's cultural identity. Thus, PAI learning is not only an academic activity, but also a strategic instrument to form a strong and sustainable environmental character.

Overall, the results of this study show that through a learning approach that is oriented to direct experience, strengthening moral aspects and actions, and integration in school culture, Islamic Religious Education learning is able to produce a generation of students who not only master knowledge, but also have a moral and spiritual commitment to preserve nature. This strengthens the argument that effective character education must involve cognitive, affective, and psychomotor dimensions in an integrated manner, thus forming a person with noble character and responsibility as a caliph on earth. Therefore, PAI learning that is integrated with the Pancasila student profile strengthening program (P5) can be an ideal educational model in preparing a generation that is environmentally conscious, creative in finding solutions, and consistent in carrying out Islamic values for the sustainability of life in the future.

Conclusion

Here are the academic conclusions that answer all three problem formulations based on the data you provided:

1. Implementation of P5 in PAI Subjects at SMK Fathul Hidayah Pangean

The implementation of the Pancasila Student Profile Strengthening Program (P5) in Islamic Religious Education (PAI) learning at SMK Fathul Hidayah Pangean has been carried out in an integrated and systematic manner by prioritizing moral values towards nature as an environmentally friendly student character. The integration of Islamic values based on the principles of monotheism and *maqāṣid al-sharī'ah*, especially *hifz al-bi'ah*, makes PAI learning not only focus on spiritual and moral aspects, but also internalize ecological awareness holistically. Project-based and contextual learning approaches are able to connect teaching materials with real environmental phenomena so that religious knowledge and values can be meaningfully attached to students. Despite obstacles such as limited facilities and partial student understanding, support from teachers and schools strengthens the implementation of P5 optimally.

2. Effective Learning Strategies in the Application of P5 to Form the Character of Students Who Care for the Environment

An effective learning strategy in the implementation of P5 is the use of a project-based learning (PjBL) approach that integrates Islamic spiritual values with the social context and real environment. Through projects such as greening, waste management, and waste utilization, students are actively involved from planning, implementation, to evaluation. This approach is in line with Kolb's theory of experiential learning, Vygotsky's constructivism, and Ausubel's principle of meaningful learning, so that learning becomes a real experience that builds knowledge, skills, and moral and spiritual values in an integrated manner. Authentic evaluations that assess long-term processes and impacts also strengthen the internalization of the character of environmental care that is applicable and sustainable.

3. P5 in PAI's Contribution to the Development of Environmentally Sound Student Character

P5 in PAI learning makes a significant contribution to the formation of environmentally friendly student character through the habituation of structured and sustainable environmentally friendly behavior. The integration of Islamic values as a moral and spiritual foundation encourages students to internalize environmental conservation attitudes and actions as part of worship and self-identity. Habit formation through the example of teachers and supportive school culture makes environmentally caring behavior strong and sustainable to the pesantren and family environment. Thus, P5 not only enriches religious learning in a contextual manner, but also becomes a strategic instrument in preparing a generation of students who are religious, nationalist, and ecologically responsible.

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