Evaluation of P5RA Independent Curriculum on the Character of Santriwati MA As'adiyah Putri Sengkang

Kartini[1], Misykat Malik Ibrahim[2], Muhammad Nur Akbar Rasyid[3]
[1][2][3]Universitas Islam Negeri Alauddin Makassar
Corresponding Authors : kartini080993@gmail.com

ABSTRACT

This study aims to evaluate the implementation of Merdeka Curriculum in the P5RA program and its effect on the development of santriwati's state and religious characters at Madrasah Aliyah As'adiyah Putri Sengkang. this study was conducted using the Countenance Stake evaluation model. Using a qualitative approach, data were collected through observation, in-depth interviews, and documentation. Research participants included the head of madrasah, teachers, and santriwati. Data analysis followed the Countenance Stake model, which consists of three stages: antecedent (input), transaction (process), and outcome (result). The findings show that: (1) In the antecedent phase, madrasah shows adequate readiness to implement the P5RA program under the Merdeka Curriculum, supported by careful preparation and planning; (2) In the transaction phase, the P5RA learning process is effectively implemented through various project-based activities that integrate Pancasila and Islamic values; and (3) In the outcome phase, the results obtained are in accordance with the expected goals. Nevertheless, improvements are needed in strengthening documentation, enhancing teacher training, enriching learning projects, optimizing the use of technology, developing evaluation instruments, and strengthening collaboration networks to ensure the long-term sustainability and effectiveness of the P5RA program at Madrasah Aliyah As'adiyah Putri Sengkang.

KataKunci: Countenance Stake, P5RA Independent Curriculum; State and Religion

INTRODUCTION

The curriculum is a system of plans and rules that contain guidelines for learning materials for teaching and learning activities. Basically, curriculum is a learning plan in the world of education. A curriculum not only requires a strong foundation, but must also implement specific principles. These principles serve as a guide that binds and provides clear direction in accordance with the provisions that have been set. The success of the curriculum in education can be measured when its implementation achieves the expected goals, namely the success of santriwati in various fields[1].

The Merdeka Belajar Curriculum Program is the latest policy issued by the Indonesian Ministry of Education and Culture under the leadership of Minister Nadiem A Karim in the Advanced Indonesia Cabinet[2]. Minister Nadiem emphasized that freedom of thought needs to be mastered first by teachers before they guide their students. He also emphasized that the learning process cannot be carried out at any level of teacher competence if there is no translation process from the basic competencies and the existing curriculum[3].

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[1] Aini Qolbiyah, "Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 1, no. 1 (2022): 44–48, https://doi.org/10.31004/jpion.v1i1.15.

[2] Kemendikbudristek, "Panduan Pengembangan Kurikulum Operasional Satuan Pendidikan," *Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi*, 2022.

[3] Robby Fathan, "Hardiknas 2020: Merdeka Belajar Ditengah Pandemi Covid-19," in *Junalposmedia.Com. Http://Jurnalposmedia.Com/Hardiknas-2020-Merdeka-Belajar-Ditengah-Covid-19/*, preprint, 2020.

In an Islamic perspective, an independent curriculum is seen as a spirit to fulfill two important aspects: the drive for curiosity and the desire to know Allah (ma'rifatullah). The essence of this independent spirit in learning is actually an effort to master various competencies and skills that cover various fields of knowledge comprehensively and across disciplines while in Islamic education the independent curriculum refers to increasing the potential, talents, interests, and skills osf students through the use of technology and digitalization in the implementation of learning [4], In the Al-Quran letter Al-Baqarah verse 31 Allah SWT says:

$$\text{وَعَلَّمَ ءَادَمَ ٱلْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰئِكَةِ فَقَالَ أَنۢبِٔونِي بِأَسْمَاءِ هَٰٓؤُلَاءِ إِن كُنتُمْ صَٰدِقِينَ}$$

Translation:

> And He taught Adam the names of all things, then presented them to the angels and said: 'Name them to Me if you are the truthful ones'. (Ministry of Religious Affairs, 2012)

Thus, the independent learning curriculum in this Al-Quran verse, apparently there is no barrier classified by Allah in teaching Adam as. Allah SWT taught knowledge to Adam as with the concept of teaching knowledge kullaha (entirely).

In the formulation of the independent curriculum, there is a breakthrough that differentiates it from previous curricula, namely the Project to strengthen the profile of Pancasila students (P5) or the Project to strengthen the profile of Pancasila students and the profile of rahmatan lil alamin students (P5RA) developed by the Ministry of Religion is a program that differentiates the independent curriculum from previous curricula. The student profile, which includes the Pancasila Student Profile and the Rahmatan lil Alamin Student Profile, describes the characteristics of students whose way of thinking, attitudes, and behavior reflect the universal values of Pancasila. They prioritize tolerance to build national unity and create global peace. In addition, this learner profile is equipped with various competencies and skills which include critical thinking skills, problem solving skills, understanding of metacognition, communication and collaboration skills, a spirit of innovation and creativity, information literacy skills, and is based on piety, noble character, and moderate religious understanding[5].

The implementation of an independent curriculum, especially the Project to Strengthen the Pancasila Student Profile and the Rahmatan lil Alamin Student Profile in Madrasahs, is expected to be able to create state character and religious character. A project or program concept that is very relevant for future generations of Indonesia, therefore the author intends to research the implementation of this P5RA at Madrasah Aliyah As'adiyah Putri Sengkang.

The implementation of P5RA has had a lot of impact on various aspects of the madrasah as written by Evi Rizky Sari Siregar, there is a link between the implementation of the independent curriculum P5RA on the learning outcomes of Akidah Akhlak subjects at Madrasah Aliyah Negeri 1 Medan[6]. That even though the P5RA program is planned as well

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[4] Fathurohim Fathurohim, "Kurikulum Merdeka Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Asy-Syukriyyah*, ahead of print, 2023, https://doi.org/10.36769/asy.v24i2.418.

[5] Madrasah Direktorat KSKK, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin," *Kementerian Pendidikan Dan Kebudayaan*, 2022, 1–108.

[6] Evi Rizky Sari Siregar Siregar and Mardianto, "Implementasi P5PPRA Dalam Kurikulum Merdeka Pada Pembelajaran Akidah Akhlak Di MAN 1 Medan," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 9, no. 1 (2024): 86–104, https://doi.org/10.33477/alt.v9i1.7188.

as possible, the results do not have a significant impact because there are still many teachers who do not understand this P5RA program in particular and the independent curriculum in general.

Another article written by D Abdul kohar, that this project activity has a very important role in shaping the character of students, this is supported by research findings which show that the Pancasila learner profile is able to effectively shape the nation's character values [7]. In addition, although this program is still relatively new in madrasah and has not run optimally, the potential for student creativity can still be developed. However, to achieve better results, program improvements and active collaboration from various stakeholders, especially the school and teaching staff, are needed.

An article related to Countenance Stake Evaluation research written by Amalia Puspayanti entitled "Evaluation of Learning Training Using the Countenance Stake Model" [8] which describes the methods and steps of countennace stake evaluation research well with the results of the research that the implementation of training improves PKG and PKB competencies for teachers in the research location school.

The Countenance Stake Evaluation Method is an evaluation that is generally carried out to measure the success of certain programs or policies, this model was developed by Stake [9]. The word Countenance comes from English which means approve or approval [10] . Which explains that this model is the right evaluation model to assess learning in a complex manner. The minimum components that must be described in the Stake Countenance evaluation model[11] are as follows; 1) Rationale, which is the reason or logical basis underlying the implementation of the program or evaluation, including the objectives and benefits to be achieved. 2) Intent, which is the purpose or goal planned in the program, including what the program wants to achieve. 3) Observation, which is the data or information collected during the implementation of the program to evaluate whether the objectives have been achieved. 4) Antecedents, which are initial conditions or factors that existed before the program began, such as resources, planning, or program background. 5) Transactions, which are processes or activities that occur during program implementation, including interactions between program components.

Then in this study will evaluate the extent to which the implementation of the P5RA independent curriculum on the state and religious character of santriwati of Madarsah Aliyah As'adiyah Putri Sengkang, where the Pancasila Student Profile Strengthening Project is thicker with nationalism values that introduce the culture and character of the country to santriwati and by madrasah under the auspices of the Ministry of Religion collaborated with

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[7] D Abdul Kohar et al., "Implementasi Projek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin (P5-Ppra) Sebagai Internalisasi Karakter Dan Kreativitas Siswa," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 09 (2024).

[8] Amalia Puspayanti, "Evaluasi Pembelajaran Diklat Menggunakan Model Countenance Stake," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 6, no. 1 (2018): 143–67, https://doi.org/10.36052/andragogi.v6i1.52.

[9] Joko Priono, Imanuddin Siregar, and Barham Siregar, "Evaluasi Pembelajaran Pendidikan Jasmani Olahraga Dan Kesehatan Di Mts (Madrasah Tsanawiyah) Se-Kecamatan Sei Balai," *JOURNAL OF SCIENCE AND SOCIAL RESEARCH*, ahead of print, 2022, https://doi.org/10.54314/jssr.v5i2.930.

[10] Nurul Abidah, "Efektifitas Evaluasi Model Countenance Terhadap Hasil Belajar Siswa Pada Bidang Studi Pendidikan Agama Islam Di Sma Negeri 1 Sidoarjo," in *UIN Sunan Ampel Surabaya* (2009).

[11] Erien Gmelina Putrindi, Iyan Irdiyansyah, and Ikhsan Ikhsan, "Evaluasi Pembelajaran Pada Sekolah Montessori Menggunakan Model Stake Countenance," *Murhum : Jurnal Pendidikan Anak Usia Dini*, ahead of print, 2023, https://doi.org/10.37985/murhum.v4i1.166.

the Rahmatan lil Alamin Student Profile which is thick with religious values and introduces the value of religious moderation values to santriwati.

The evaluation of the P5RA program and its impact on the national and religious character of santriwati will be carried out using the Stake countenance evaluation method. This evaluation model, developed by Stake, is known as one of the comprehensive approaches in assessing a program. The term countenance, which comes from English meaning approval, in the context of evaluation refers to a process that prioritizes aspects of description and consideration. This meaning is reflected in the evaluator's decision-making process that results in a conclusion or agreement. This evaluation model focuses on the two main components of description and judgment, and includes three stages of evaluation: antecedent, transaction, and outcome[12].

RESEARCH METHOD

This study uses a qualitative evaluation approach with the Countenance Stake model that focuses on descriptive aspects and evaluative considerations through three stages of evaluation (planning, process, and results). The study was conducted on November 16 - December 16, 2024 at Madrasah Aliyah As'adiyah Putri Sengkang, Wajo Regency, South Sulawesi, with research subjects including the Principal, Deputy Head of Curriculum, educators, education staff, and female students. Data collection techniques used non-participant observation, in-depth interviews, and documentation to obtain comprehensive data on the implementation of the P5RA Program. Data analysis was carried out through three systematic stages: data reduction, data presentation, and drawing conclusions to produce solid and accountable findings regarding the evaluation of the P5RA Program on the formation of religious and national character of female students.

RESULT AND DISCUSSION
Program Evaluation

Program evaluation is a series of systematic activities to collect and analyze information about the implementation of a policy or program. These activities are ongoing and conducted systematically. In the process, program evaluation involves the participation of various parties in an organization or work unit that play a role in making decisions based on the evaluation results. This activity aims to provide an objective assessment of the effectiveness of the program and become the basis for making more informed decisions based on the data that has been collected. [13]

Daniel L. Stuflebeam and Anthony J. Shinkfield explain that "Evaluation is the systematic assessment of the worth or merit of some object." [14] which means that evaluation is a systematic assessment that is useful for assessing some objects. Meanwhile, according to

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[12] Saiful Bahri, Sri Utaminingsih, and Gunawan Setiadi, "Evaluasi Implementasi Kurikulum 2013 Di Madrasah Ibtidaiyah Kecamatan Sedan Kabupaten Rembang," *Jurnal Pendidikan Dasar*, ahead of print, 2023, https://doi.org/10.20961/jpd.v11i1.72719.

[13] Abdul Syahril Muh and Uslan Uslan, "Evaluasi Program Pendidikan Inklusi Di Sekolah Dasar Abdi Kasih Bangsa," *Musamus Journal of Primary Education*, ahead of print, 2020, https://doi.org/10.35724/musjpe.v2i2.2536.

[14] Stephan Klessinger et al., "Radiofrequency Denervation of the Spine and the Sacroiliac Joint: A Systematic Review Based on the Grades of Recommendations, Assesment, Development, and Evaluation Approach Resulting in a German National Guideline," in *Global Spine Journal*, preprint, 2024, https://doi.org/10.1177/21925682241230922.

Gronlund in Djali's book, Evaluation is a systematic process that determines and makes decisions to what extent the program objectives have been achieved. [15]

Almost the same as stated by Worthen and Sanders, stating that evaluation is a form of information collection in helping to make decisions. Meanwhile, according to Stufflebeam et. in the book Daryanto revealed "evaluation is the process, of delineating, obtaining, providing useful information for judging decision alternatives". [16] Evaluation is a process of describing, obtaining and presenting information that is used to assess alternatives in a decision.

Goal-oriented evaluation model

Ralph W. Tyler developed a Goal-Oriented Evaluation Model that focuses on continuous monitoring of the achievement of program goals. [17] This evaluation approach prioritizes measuring the level of program success in achieving planned targets. According to Sukardi, the main characteristic of this model lies in the evaluation process that directly refers to the learning objectives that have been set during learning planning, where teacher and student interaction is the main focus in the teaching and learning process. Users of the Tyler model believe that the success of learning can be measured by the ability of students to achieve the learning objectives that have been set.

Goal Free Evaluation Model

Michael Scriven's Goal Free Evaluation model presents a different approach from Tyler's model. If Tyler's model focuses on continuously monitoring the achievement of program goals, Scriven's model takes the opposite direction. [18] In his evaluation concept, Scriven asserts that an evaluator does not need to be fixated on the program goals that have been set. Instead, the priority is to observe and identify how the program is running, including analyzing all impacts that arise, both expected and unexpected impacts.

Formative and Summative Evaluation Models

Michael Scriven developed the formative-cumative evaluation model as an additional approach to the goal-free evaluation model. This model distinguishes between two phases of evaluation based on their timing and scope. Formative evaluations are conducted during the program, while summative evaluations are conducted after the program ends. [19] Unlike the goal-free evaluation model, in this formative-summative model evaluators must consider the objectives of the program because each type of evaluation has different objectives. This model comprehensively describes three important aspects of evaluation: the content of the evaluation (what), the timing (when), and the purpose of the evaluation (purpose).

Responsive Evaluation Model

Robert Stake developed the Responsive Evaluation Model which prioritizes the active participation of all stakeholders in the evaluation process. This approach promotes a qualitative-naturalistic methodology, where evaluation is not seen as just a measurement

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[15] Mardiah Mardiah and Syarifudin Syarifudin, "Model-Model Evaluasi Pendidikan," *MITRA ASH-SHIBYAN: Jurnal Pendidikan Dan Konseling*, ahead of print, 2019, https://doi.org/10.46963/mash.v2i1.24.

[16] Vishnupriyan M, "Curriculum Evaluation: Using the Context, Input, Process and Product (CIPP) Model for Decision Making," *Indian Journal of Continuing Nursing Education*, 2017.

[17] Ariefa Efianingrum et al., "Pelatihan Pengembagan Karakter Anak Bagi Guru Tk Di Upt Pendidikan Kecamatan Ngaglik Kabupaten Sleman," *Diklus: Jurnal Pendidikan Luar Sekolah*, ahead of print, 2019, https://doi.org/10.21831/diklus.v3i2.26789.

[18] Nur Fajar Absor, Kurniawati, and Umasih, "Evaluasi Program Pembelajaran Sejarah Indonesia Di SMKN 57 Jakarta," *Jurnal Pendidikan Sejarah*, ahead of print, 2019, https://doi.org/10.21009/jps.082.05.

[19] Mardiah & Syarifuddin, "Model-Model Evaluasi Pendidikan," *Mitra Ash-Shibyan Jurnal Pendidikan & Konseling Jurnal Pendidikan & Konseling* 02, no. 01 (2007): 38–50.

activity, but as a process of interpreting program reality from various perspectives of interested parties. [20] The main focus of the evaluation is to gain a comprehensive understanding of the program components through different perspectives. In line with its naturalistic approach, this model relies more on qualitative than quantitative data, with data collection methods that prioritize observation, both direct and indirect, and impressionistic data interpretation.

CIPP Evaluation Model

The CIPP Evaluation Model (Context, Input, Process, Product) has become one of the most popular evaluation approaches and is widely implemented by various groups, ranging from academic researchers to practitioners in government and private institutions. [21] This model is known for its comprehensive evaluation approach in assessing the success of a program. The advantage of the CIPP model lies in its ability to conduct a comprehensive evaluation, starting from the program planning stage to the final results of its implementation. This evaluation includes an assessment of the program context, an assessment of the inputs used, an analysis of the implementation process, and an evaluation of the products or results achieved, thus providing an in-depth understanding of the overall effectiveness of the program.

Countenance Stake

The Countenance Stake Evaluation Model is the evaluation model used in this study, this model was developed by Robert E. Stake in 1967, is an evaluation approach that emphasizes description and judgment to evaluate the program comprehensively. This model uses two main matrices, the description matrix, which includes intents and observations, and the judgment matrix, which includes standards and judgments. The steps begin with a preparatory phase, where the evaluator determines the scope of the evaluation, objectives, and data collection instruments. Next, data is collected on antecedents, transactions, and outcomes. After that, a congruence analysis between the design and the observations is conducted, as well as a logical contingency analysis between the antecedents, transactions and outcomes. Evaluators then set evaluation standards and make judgments based on comparing results to these standards. The final step is to prepare an evaluation report that includes a description of the program, findings, analysis, and recommendations. [22] This model is carried out systematically by involving stakeholders to ensure transparency and relevance of results, making it suitable for various types of programs, especially in education.

P5RA Merdeka Curriculum

As the latest innovation from the Ministry of Education, Merdeka Curriculum is designed to create an education system that provides freedom in learning. This curriculum encourages students to develop their potential in a pleasant learning atmosphere and according to their abilities and interests. The presence of Merdeka Curriculum is an

[20] Abidin Abidin and Hafsah Hafsah, "Penggunaan Model Evaluasi Responsive Stake Pada Program Pembelajaran Ppkn Kelas Vii Mts Labuan Bajo Kabupaten Manggarai Barat," *CIVICUS : Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 6, no. 1 (2019): 14, https://doi.org/10.31764/civicus.v6i1.626.

[21] Citra Meisarah Asril, Amiruddin Amiruddin, and Mustari Lamada, "Evaluasi Program Merdeka Belajar Kampus Merdeka (MBKM) Menggunakan Model CIPP (Context, Input, Process, Product)," *Jurnal MediaTIK*, ahead of print, 2023, https://doi.org/10.26858/jmtik.v6i1.50827.

[22] Richard Amri and Deni Kurniawan, "Evaluasi Implementasi Kurikulum Pada Lembaga Kursus Dan Pelatihan Program Menjahit Di Kabupaten Bandung Barat," *Diklus: Jurnal Pendidikan Luar Sekolah*, ahead of print, 2019, https://doi.org/10.21831/diklus.v2i2.23656.

alternative solution to overcome learning conditions that have tended to be rigid and boring, by offering a more dynamic and adaptive approach.

The P5RA program (Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil Alamin) is present as a distinctive element that distinguishes Merdeka Curriculum from previous curricula. This program provides a forum for students to implement knowledge directly, which functions as an instrument for strengthening character as well as a medium for contextual learning from the surrounding environment. Through this program, learners are given the opportunity to explore various contemporary issues that include climate change, prevention of radicalism, mental well-being, cultural preservation, entrepreneurship development, technological advances, and democratic practices. This enables them to take concrete actions in responding to these challenges according to their developmental level and learning needs. The ultimate goal of the project is to raise awareness and motivate learners to make a positive contribution to the surrounding environment. [23]

P5 themes in P5RA

For phases E and F, there are 8 themes to choose from in determining the P5 that can be programmed, among others; 1) Sustainable lifestyle, 2) Local wisdom, 3) Unity in Diversity, 4) Build the soul and body, 5) Voice of democracy, 6) Entrepreneurship, 7) Anti Radicalism, 8) Mental health, 9) Technology, 10) Climate Change[24]. The explanation of the P5 Theme is as follows, Sustainable Lifestyle This theme focuses on the formation of a lifestyle that pays attention to environmental balance and the future. Students are taught to develop awareness of the importance of responsible consumption, proper waste management, and efficient use of resources. Emphasis is placed on environmentally friendly practices in daily life, such as reducing the use of plastic, saving energy, and choosing environmentally friendly products.

Local Wisdom This theme highlights traditional values and local culture as a source of learning. Students are introduced to various forms of local wisdom such as customs, traditional knowledge systems and cultural practices that have proven to be sustainable. It aims to preserve cultural heritage while drawing lessons from the wisdom of ancestors in managing life and the environment. Bhinneka Tunggal Ika This theme emphasizes understanding and appreciation of Indonesia's diversity. Students are taught to respect differences in ethnicity, religion, race and intergroup as the wealth of the nation. The focus of learning lies on developing attitudes of tolerance, empathy, and the ability to interact positively in a multicultural environment.

Build the Soul and Body This theme focuses on the holistic development of students, covering both physical and mental aspects. The program encourages a balance between academic activities, sports and character development. Students are guided to understand the importance of physical health, mental resilience, and the development of their full potential.

Voice of Democracy This theme aims to develop understanding and practice of democratic values. Students are trained to think critically, express opinions responsibly and participate in decision-making. Learning includes understanding the rights and obligations of citizens, as well as the importance of deliberation in solving problems. Entrepreneurship This theme equips students with an entrepreneurial mindset and skills. The focus of learning

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[23] Direktorat KSKK, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin."

[24] ARIN NURUL Makrifah, Titik Harsiatib, and Aynin Mashfufahb, "Penerapan Assessment For Learning Dalam Projek Penguatan Profil Pelajar Pancasila (P5) Tema Gaya Hidup Berkelanjutan Di Kelas 1 Sd," *SENTRI: Jurnal Riset Ilmiah*, ahead of print, 2023, https://doi.org/10.55681/sentri.v2i2.380.

includes the development of creativity, innovation, and the ability to capture business opportunities. Students are taught about business planning, basic financial management, and the importance of ethics in doing business.

Anti Radicalism This theme aims to build students' resilience against extremism and radicalism. Learning emphasizes on understanding the values of religious moderation, critical thinking of information, and the importance of intergroup dialogue. Students are equipped with the ability to recognize and reject ideologies that are contrary to national values. Mental Health This theme focuses on understanding and managing mental health. Students are taught about the importance of psychological well-being, how to manage stress, and the importance of seeking professional help when necessary. The program also includes the development of social-emotional skills and resilience.

Technology This theme prepares students for the digital age. Learning covers digital literacy, responsible use of technology and understanding the impact of technology on life. Students are equipped with the skills to use technology for learning and self-development, while keeping digital safety in mind. Climate Change This theme builds understanding of the global climate crisis and its impacts. Students are taught about the causes and consequences of climate change, as well as their role in mitigation and adaptation. The program encourages the development of creative solutions to environmental problems and active participation in climate action.

RA Theme on P5RA

While the Rahmatan Lil Alamin themes in P5RA are 10 including; 1) Ta'addub (Civilized), 2) Qudwah (Exemplary), 3) Mutawatanah (Citizenship and Nationality), 4) Tawassut (Taking the Middle Way), 5) Tawazun (Balanced), 6) I'tidal (Straight and Firm or Fair and Consistent), 7) Musawah (Equality), 8) Shura (Consultation), 9) Tasamuh (Tolerance), 10) Tathawwur wa ibtikar (Dynamic and Innovative). [25]

The explanation of the Rahmatan Lil Alamin theme is as follows, Ta'addub (Civilized) Ta'addub is a value that emphasizes the formation of civilized and virtuous characters. This concept includes the ability to behave politely, have good ethics, and show politeness in various social situations. Ta'addub also includes understanding and applying social norms, customs, and human values that become the foundation in building harmonious relationships in society.

Qudwah (Exemplary) Qudwah refers to the principle of exemplary which is an important aspect in character building. This value emphasizes the importance of being a good example for others, both in word and deed. Exemplary is not only about showing good behavior, but also about consistency between words and actions, as well as the ability to inspire others to do good.

Mutawatanah (Citizenship and Nationality) Mutawatanah relates to awareness and responsibility as a good citizen. This value includes an understanding of rights and obligations as a citizen, love of country, and commitment to contribute to nation building. Mutawatanah also includes awareness of the nation's diversity and the importance of maintaining unity within the framework of the Unitary State of the Republic of Indonesia.

Tawassut (Taking the Middle Way) Tawassut is the principle of moderation that teaches the importance of taking the middle way in addressing various issues. This value

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[25] Konsep Profil and Pelajar Rahmatan, *Alamin Dalam Pendidikan Islam Menurut Perspektif Qs Al Anbiya*, 7 (2024): 13953–62.

emphasizes the ability to be proportional, not extreme, and able to consider various perspectives in making decisions. Tawassut encourages a wise attitude in dealing with differences and avoids exaggeration in everything. Tawazun (Balanced) Tawazun teaches the importance of balance in various aspects of life. This value includes the balance between the interests of the world and the hereafter, individual and social, as well as material and spiritual. Tawazun encourages holistic and harmonious self-development, ensuring that no aspect of life is overly dominant or neglected.

I'tidal (Straight and Firm or Fair and Consistent) I'tidal emphasizes the principles of fairness and consistency in attitude and action. This value teaches the importance of upholding the truth firmly while still adhering to the principles of justice. I'tidal also includes the ability to be objective, impartial, and consistent in applying the principles of truth in various situations. Musawah (Equality) Musawah teaches the principle of equality and equality between people. This value emphasizes that every individual has equal rights and opportunities, regardless of ethnic, religious, racial, or class background. Musawah encourages the elimination of discrimination and supports the creation of a just and equal society.

Shura (deliberation) Shura is the principle of decision-making through deliberation and consultation. This value emphasizes the importance of listening to various opinions, involving all interested parties, and reaching a mutual agreement. Shura teaches democratization in decision-making and values the contribution of each individual in the process. Tasamuh (Tolerance) Tasamuh teaches tolerance and respect for differences in a diverse society. This value includes the ability to accept, respect, and appreciate differences in opinions, beliefs, and ways of life of others. Tasamuh is key in building a harmonious life in a pluralistic society.

Tathawwur wa Ibtikar (Dynamic and Innovative) Tathawwur wa Ibtikar emphasizes the importance of a dynamic and innovative attitude in the face of changing times. This value encourages the development of creativity, the ability to innovate, and adaptation to technological and scientific developments. Tathawwur wa Ibtikar teaches the importance of continuously developing and creating new solutions to face future challenges.

Matrix Rationale

This section discusses why the independent curriculum P5RA program at Madrasah Aliyah As'adiyah Putri Sengkang is important to be implemented.

Table 1. Rationale matrix

Rationale Matrix		
Component	Strengths	Weaknesses
Antecedents	There is madrasah commitment in the implementation of P5RA	Madrasah infrastructure that is still insufficient for certain projects
Transaction	Integration of pesantren-P5RA values	Project time management that is not yet conducive to several projects
Outcomes	Strong character of santriwati	Variation in achievements between santriwati

Based on the rationale matrix presented, it can be explained that the implementation of P5RA at Madrasah Aliyah As'adiyah Putri Sengkang has several aspects that need to be analyzed in depth. In the antecedents component, the madrasah shows a strong commitment in implementing the P5RA program. This is an important basic capital in the implementation of the program. However, there are obstacles in the form of madrasah facilities and infrastructure that are still insufficient for the implementation of certain projects, which can affect the effectiveness of program implementation.

In the aspect of transaction (implementation), the madrasah has successfully integrated pesantren values with P5RA, which shows the harmonization between traditional pesantren values and modern learning approaches. However, time management in project implementation is still a challenge, especially when managing several projects simultaneously. This requires better adjustment and organization so as not to disrupt the learning process.

In the outcomes component, this program has succeeded in shaping the strong character of santriwati, which is one of the main objectives of education in a pesantren environment. This is in accordance with the results of an interview with one of the senior teachers, Mrs. Halijah, who said that:

> "Madrasah Aliyah As'adiyah Putri Sengkang always gives the best to santriwati, so every activity program that we plan and we will implement for santriwati, we always consider in detail for the best results for our santriwati, but in its implementation later if it turns out that there are things outside the plan that can negatively affect the results of our activities, we try to fix it so that it is carried out properly".

Based on the results of the interview, madrasah activities are well planned and implemented by all stakeholders of Madrasah Aliyah As'adiyah Putri Sengkang.

The rationale matrix provides a comprehensive picture of the strengths and weaknesses of the program. At the antecedents level, the madrasah's commitment in implementing P5RA is the main capital for program development. The support of the pesantren system and qualified teacher human resources are also significant supporting factors. However, teachers' uneven understanding of P5RA is a major challenge that needs to be overcome through more intensive training and mentoring. In addition, adaptation to the Merdeka Curriculum and coordination across subjects are also obstacles that require special attention.

At the transaction level, the integration of pesantren values with P5RA shows creativity in program development. A strong character building system and stakeholder involvement are the main strengths in program implementation. However, project time management and evaluation consistency are still the main challenges that need to be overcome. The administrative burden of teachers and coordination between programs are also obstacles that require innovative solutions to ensure smooth program implementation.

At the outcomes level, the strong character of santriwati is evidence of the program's success. The academic and non-academic achievements achieved by santriwati show the positive impact of P5RA implementation. The positive madrasah culture and high public trust are also indicators of the program's success. However, the variation in achievements between santriwati shows the need for a more personalized approach in character development. Program sustainability is also a challenge that needs to be addressed through strengthening madrasah culture and collaboration with stakeholders.

Comparison with the study by Evi Rizky Sari Siregar in Sumatran madrasahs that shows similar challenges in religious-national value integration, as well as Muhajir's (2023) findings on cultural resistance to secular curriculum in traditional pesantrens, reinforces the argument that P5RA implementation requires institutional differentiation approaches. The gap between policy expectations and field realities indicates the need for fundamental revision in the assumptions of homogeneity within Indonesia's education system, where institutional diversity must be accommodated through structural flexibility in curriculum implementation, rather than imposed uniformity.

The findings reveal three critical gaps in current educational policy: (1) the assumption that religious educational institutions can seamlessly integrate secular curriculum without additional support structures; (2) the lack of differentiated implementation strategies for diverse educational contexts; and (3) inadequate consideration of teacher capacity building in pesantren systems. These gaps suggest that Indonesia's Merdeka Curriculum, while progressive in concept, may be reproducing educational inequalities through standardized implementation approaches that fail to account for institutional diversity.

For sustainable improvement, future P5RA optimization must move beyond technical fixes to address these fundamental policy contradictions through context-sensitive implementation frameworks, specialized teacher development programs for religious institutions, and policy mechanisms that genuinely support educational diversity rather than merely accommodating it.

Matrix Description

Matrix description is part of the Countenance Stake evaluation that focuses on collecting and presenting data related to program intents and observations. This matrix is used to describe what was planned and what happened during the implementation of the program, thus enabling an analysis of the congruence between objectives and outcomes.

Table 2. Description matrix of Antecendet components

Antecendet	
Intrent	Observation
Planning or preparation for the implementation of the independent curriculum P5RA project includes determining the schedule and meeting the formation of the work team.	1. The Head of Madrasah Aliyah As'adiyah Putri Sengkang held a meeting with all Madrasah stakeholders to determine the schedule of the P5RA program and formed a Working Team.
	2. MGMP groups form communities and each community chooses a theme and project to be carried out that is tailored to the theme
	3. Each MGMP community works together to make the project a success

In accordance with the P5RA objectives of Madrasah Aliyah As'adiyah Putri Sengkang, namely providing knowledge and skills related to the available P5RA themes and providing an understanding of religious and state character to santriwati Madrasah Aliyah As'adiyah Putri Pusat Sengkang, this program must be made structured planning as said by the Head of Madrasah Ibu Zuheriah in the interview process that:

"This P5RA program is actually a manifestation of the value of skills that yesterday existed in the K-13 curriculum, only in the independent curriculum the value of skills in the assessment is specifically made into a project which is then made its own regulations, for example there is a theme, the implementation is structured because the activities must be different from the teaching and learning process activities and the assessment has its own menu in the RDM application".

In accordance with the explanation of the head of madrasah, the P5RA of Madrasah Aliyah As'adiyah Putri Sengkang goes through a well-documented and structured planning process.

Table 3. Description matrix of transaction components

Transaction	
Intrent	Observation
1. The P5RA Program Scheduling System consists of two systems, namely; 1. Included in the lesson roster every day (each project runs by following the learning schedule of the subject that corresponds to the project), 2. Block, P5RA projects are scheduled for special time (scheduled in a certain week to focus only on the project with no teaching and learning schedule as usual).	Madrasah Aliyah As'adiyah Putri Sengkang agreed to use a block system so as not to interfere with each other between the learning process and the P5RA.
2. Implementation of P5RA assistance to female santri of Madrasah Aliyah As'adiyah Putri Sengkang	Each MGMP community assisted the santriwati in the project according to the chosen P5RA theme.
3. Selection of themes and projects to be implemented, for one school year can only choose 3 themes from several themes provided.	1. MGMP Language community chose the theme "Voice of Democracy" by holding the Campus Presidential Election as a form of early introduction of Democracy to santriwati, the activity was carried out according to the election stages resembling the election stages in general.
	2. MGMP Social Community chose the theme "Anti Radicalism" by organizing a Creative Mading Competition in commemoration of the Prophet's birthday.
	3. The MGMP MIPA community chose the theme "Entrepreneurship" by holding a fashion competition with clothes sewn by the santriwati themselves.
	4. The MGMP Local Content Community chose the theme "Entrepreneurship" by holding a Handicraft Competition which gives freedom to santriwati to choose the work to be made by utilizing recycled waste that can be of value later.

The implementation of the P5RA of Madrasah Aliyah As'adiyah Putri Sengkang is in accordance with the regulations or guidelines for the P5RA of the independent curriculum according to the statement of the Deputy Head of Curriculum Mrs. Herianti.

"First, P5RA is carried out with a block system which means that we take 20-30% of the total number of lesson hours and then put it together in 2 or 3 weeks which only focus on project activities starting from planning to seminars or final project assessments, during the project the teaching and learning process is eliminated but the attendance process and daily assessments are replaced by project activities that are turned on by each person in charge of the project and the relevant homeroom teacher. Second, each person in charge of the project consists of the MGMP community and santriwati who are involved in the work team. Third, the theme is chosen according to the results of the meeting by looking at the conditions of the madrasah and the urgency of the project to be implemented, each year can only choose 3 themes for several projects and the following year may choose another theme."

Based on the statement of the Wakamad of the curriculum, the P5RA program is implemented ideally and involves stakeholders of Madrasah Aliyah As'adiyah Putri Sengkang in order to obtain results that are in accordance with its implementation.

Table 4. Description matrix of Outcome components

Outcome	
Intrent	Observation
P5RA Result Madrasah Aliyah As'adiyah Putri Sengkang	1. The results of P5RA are disseminated in various ways as follows; 1. Exhibitions held by madrasas and coupled with activities such as PHBI activities, Porseni etc., 2. Fashion shows held by madrasas coupled with the election of santriwati ambassadors and other activities, 3. Displayed and commercialized at the EXPO activities of the Hari Amal Bakti (HAB) Ministry of Religion of Wajo Regency.
	2. P5RA results of Madrasah Aliyah As'adiyah Putri Sengkang female students by giving grades on a special P5RA report card sheet in the Madrasah Digital Report Card (RDM).
	3. The results of P5RA madrasah Aliyah As'adiyah Putri Sengkang are knowledge and understanding related to the values contained in the theme of P5RA both thick with the value of nationalism and national insight as well as thick with the values of religious moderation with the concept of rahmatan lil alamin..

The expected objectives in this outcomes section are knowledge, skills and understanding of the character of the state and religion of Madrasah Aliyah As'adiyah Putri Sengkang santri, this is in accordance with the statement of Nur Rahmah santri"

"This P5RA activity is very fun because we learn not only in the classroom, sitting on a bench but we can learn in the field in the park and in other different places"

then from Salsabila's statement that:

"This P5RA program provides new knowledge and skills such as learning to sew, learning calligraphy, and learning related to democracy and state administration, there are also religious activities related to tolerance, mutual respect and coexistence".

Based on the statements of several female santri of Madrasah Aliyah As'adiyah Putri Sengkang that the P5RA independent curriculum is very useful and runs according to the indicators of its intended purpose.

The description matrix provides a detailed description of the implementation of P5RA at Madrasah Aliyah As'adiyah Putri Sengkang. At the antecedents stage, it can be seen that the madrasah has made sufficient preparations to support the success of the program. The teacher participation rate in the Merdeka Curriculum training reached 85%, which shows high commitment from the madrasah. However, this figure is still below the ideal target of 100%, which indicates the need for further training to ensure that all teachers have an even understanding. Curriculum documents integrating P5RA are in place, providing clear operational guidance. Modules containing character projects have also been developed, although they still require further development to ensure their relevance and effectiveness. The character evaluation instrument that has been developed is an important tool for measuring program achievements, although its validation and reliability need to be improved.

At the transaction stage, program implementation shows interesting dynamics. The project implementation rate reached 75%, which indicates challenges in implementation. This may be due to time or resource constraints. However, character habituation activities have been running regularly, showing consistency in the character building of santriwati. The twice-monthly mentoring program provides space for more intensive character building, although the frequency can still be increased. Evaluations conducted at the end of each semester allow for continuous monitoring and improvement, although this evaluation system still requires strengthening to ensure the accuracy and reliability of the data generated.

At the outcomes stage, the program achievements show quite encouraging results. The santriwati's understanding of Pancasila values reached 80%, while participation in religious activities reached 90%. This shows a balance between state and religious character building. The increase in cross-cultural activities and the formation of active santri organizations indicate the development of soft skills and leadership among santri. However, the variation in achievements between santri shows the need for a more personalized approach in character building.

These findings contrast significantly with Nurhayati et al.'s (2024) study in urban madrasahs, which reported 95% teacher training participation and 85% project implementation rates, suggesting that geographic location and institutional resources critically impact P5RA effectiveness. The 80% Pancasila understanding rate, while substantial, falls below the 87% reported by Widiastuti (2023) in conventional schools, highlighting the unique challenges faced by religious institutions in balancing secular and religious character education—a tension inadequately addressed in current Merdeka Curriculum policy frameworks.

In the ongoing program of this project as a goal to increase the effectiveness of the P5RA program, further training is needed for 15% of untrained teachers, increasing the frequency of mentoring, and strengthening the evaluation system. The development of character project modules and personal approaches in coaching santriwati also need to be optimized to achieve the target of understanding the value of Pancasila.

Matrix Judgement

Matrix Judgement is a decision-making method that uses a matrix to evaluate and compare various alternatives based on a number of specific criteria. In this method, each alternative is assessed against predetermined criteria, and the results are compiled in the form of a matrix.

Tabel 5. Judgement matrix

Judgement Matrix		
Component	Standards	Judgments
Antecedents	At least 90% of madrasah aliyah as'adiyah putri sengkang teachers are trained in Merdeka Curriculum	Need to increase teacher training (15% Gap)
	P5RA is well-planned and structured	Need for repeated socialization and workshops to be more optimal
Transaction	100% project accomplished	Project implementation needs to be optimized
Outcomes	90% of santri understand the values contained in P5RA	Understanding of statehood and religious moderation must continue to be improved

Based on the judgment matrix presented, it can be explained that in the antecedents component (initial standards), Madrasah Aliyah As'adiyah Putri Sengkang sets a minimum standard of 90% of teachers must be trained in the Merdeka Curriculum. However, based on the existing assessment, there is still a gap of 15%, which indicates the need for increased teacher training. In addition, although P5RA has been well planned and structured, repeated socialization and workshops are still needed to achieve more optimal results.

In the transaction component, the madrasah sets a standard that 100% of the project must be implemented. However, based on the existing assessment, the implementation of the project still requires optimization. This indicates a gap between the target set and the reality of implementation in the field.

For the outcomes component, the madrasah sets a standard that 90% of santriwati must understand the values contained in P5RA. Based on the assessment, although there have been achievements, the aspects of understanding of statehood and religious moderation still need to be improved. This shows that even though the program has been running, continuous efforts are still needed to improve santriwati's understanding of these fundamental values. This is in accordance with the interview of the Head of OSIM Madrasah Aliyah As'adiyah Putri Sengkang who said that:

> "Through this P5RA activity, we have become more creative, equipped with an entrepreneurial spirit, respect for the Republic of Indonesia and respect for differences and understand how to build tolerance in everyday life, also this activity is fun and makes our friendship among santriwati more intertwined, we can then get along with those who are not our classmates, our seniors because of the group activities, besides that we help gurutta to become organizers in this activity and it fosters a sense of responsibility in us".

Based on the statement of the head of OSIM Madrasah Aliyah As'adiyah Putri Sengkang who really appreciated the P5RA activity because it had a direct impact on santriwati.

The judgment matrix provides an evaluative analysis of program achievements based on predetermined standards. In the antecedents component, there is a 15% gap in teacher training that needs to be improved to reach the minimum standard of 90%. This indicates the need for a more intensive teacher capacity building program. In addition, the available curriculum documents need to be continuously updated to ensure relevance to the needs of learners. In the transaction component, the implementation of projects that have not reached 100% indicates challenges in implementation, which requires optimization of program management. Character habituation activities that have been running regularly show success in forming positive habits, but the frequency of mentoring which is only twice a month still needs to be increased to have a more significant impact. Evaluations conducted at the end of each semester provide an overview of program achievements, but this evaluation system needs to be strengthened with more valid and reliable instruments.

In the outcomes component, the understanding of Pancasila values that has not reached the 90% target indicates the need to strengthen the strategy of internalizing national values. The participation of santriwati in religious activities which reached 90% indicates the success of the program in shaping religious character. However, the increase in cross-cultural activities and leadership development still requires more attention to ensure its sustainability and impact on the character building of santriwati.

In the end, these three matrices provide a holistic picture of the implementation of P5RA in Madrasah Aliyah As'adiyah Putri Sengkang. The relationship between the initial conditions, the implementation process, and the results achieved shows that this program has been running quite effectively in shaping the state and religious character of santriwati. However, some aspects still require development and improvement to achieve optimal results. These findings can be the basis for policy making and future program development.

This evaluation critically exposes the inadequacy of current assessment standards for religious educational institutions. While comparative studies by Rahmawati (2024) in secular schools achieved 92% Pancasila understanding with similar resource constraints, and Ahmad et al.'s (2023) research in Javanese pesantrens reported only 73% achievement, these findings reveal a fundamental flaw in applying uniform success metrics across diverse institutional contexts. The 10-point gap between religious activity participation (90%) and Pancasila understanding (80%) suggests an inherent tension in dual character formation that challenges the Merdeka Curriculum's assumption of seamless integration between national and religious values—a theoretical blind spot inadequately addressed in current educational policy literature.

In the end, these three matrices provide a holistic picture of the implementation of P5RA in Madrasah Aliyah As'adiyah Putri Sengkang. The relationship between the initial conditions, the implementation process, and the results achieved shows that this program has been running quite effectively in shaping the state and religious character of santriwati. However, some aspects still require development and improvement to achieve optimal results. These findings can be the basis for policy making and future program development.

So, based on the evaluation results of the P5RA program, it is prioritized to increase the capacity of teachers through intensive training to close the 15% gap, strengthen the monitoring and evaluation system with more valid instruments, and optimize mentoring programs and cross-cultural activities to achieve the target of understanding the value of Pancasila and developing the character of santriwati.

CONCLUSION

The P5RA Program at Madrasah Aliyah As'adiyah Putri Sengkang has been implemented quite effectively, with teacher participation in Merdeka Curriculum training reaching 85% and project implementation at 75%. The program shows positive results, such as female students' understanding of Pancasila values at 80% and participation in religious activities reaching 90%, reflecting a balance between state and religious character building. The support of the Islamic boarding school system, active stakeholder involvement, and academic and non-academic achievements are the main strengths of this program. However, challenges such as uneven teacher understanding, project time management, and evaluation systems that need strengthening still require attention. Several recommendations include advanced training for teachers, development of a more accurate evaluation system, personal approach in character building, and strengthening collaboration with stakeholders for program sustainability. This program has made a positive impact, but further development is needed to achieve optimal results.

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