CIPP Evaluation Model of the P5-PPRA Program on Character Building

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ABSTRACT

The *Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil 'Alamin* (P5-PPRA) program is an innovative learning method in the Merdeka Curriculum designed to shape students' holistic character through project-based learning. Although this program has great potential in internalizing the noble values of *Pancasila* and religious moderation, its implementation and effectiveness in Islamic educational institutions, especially madrasah, have not been comprehensively evaluated. This study aims to evaluate the implementation of P5-PPRA at Madrasah Aliyah Al Ma'arif Singosari, Malang Regency, with a focus on the integration of *Pancasila* and *Rahmatan lil 'Alamin* values and their impact on student character building. Using a qualitative approach with the CIPP (Context, Input, Process, Product) evaluation model, data were collected through interviews, observation, and documentation. The results showed that MA Al Ma'arif Singosari has successfully implemented P5-PPRA effectively, as seen from the mature needs analysis, resource readiness, structured implementation process, and product achievements in the formation of student character in line with *Ahlussunnah Wal Jamaah* values (*Tawazun, Tawassuth, Tasammuh, I'tidal, Ta'addud,* and *Ta'awwun*). This research contributes theoretically to the development of educational evaluation science, especially the application of the CIPP model in the context of Islamic education, and provides practical references for policy makers in designing relevant and sustainable character education programs.

Keywords: P5-PPRA, CIPP Evaluation, Character Building, Religious Moderation, Madrasah.

ABSTRAK

Program Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil 'Alamin (P5-PPRA) merupakan metode pembelajaran inovatif dalam Kurikulum Merdeka yang dirancang untuk membentuk karakter holistik peserta didik melalui pembelajaran berbasis proyek. Meskipun program ini berpotensi besar dalam menginternalisasi nilai-nilai luhur Pancasila dan moderasi beragama, implementasi dan efektivitasnya di lembaga pendidikan Islam, khususnya madrasah, masih belum banyak dievaluasi secara komprehensif. Penelitian ini bertujuan untuk mengevaluasi pelaksanaan P5-PPRA di Madrasah Aliyah Al Ma'arif Singosari, Kabupaten Malang, dengan fokus pada integrasi nilai-nilai Pancasila dan Rahmatan lil 'Alamin serta dampaknya terhadap pembentukan karakter siswa. Menggunakan pendekatan kualitatif dengan model evaluasi CIPP (Context, Input, Process, Product), data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa MA Al Ma'arif Singosari telah berhasil mengimplementasikan P5-PPRA secara efektif, terlihat dari analisis kebutuhan yang matang, kesiapan sumber daya, proses pelaksanaan yang terstruktur, dan capaian produk dalam pembentukan karakter siswa yang selaras dengan nilai-nilai Ahlussunnah Wal Jamaah (Tawazun, Tawassuth, Tasammuh, I'tidal, Ta'addud, dan Ta'awwun). Penelitian ini berkontribusi teoritis dalam pengembangan ilmu evaluasi pendidikan, khususnya penerapan model CIPP pada konteks pendidikan Islam, serta memberikan referensi praktis bagi pemangku kebijakan dalam merancang program pendidikan karakter yang relevan dan berkelanjutan.

Kata Kunci: P5-PPRA, Evaluasi CIPP, Pembentukan Karakter, Moderasi Beragama, Madrasah.

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INTRODUCTION

The *Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil 'Alamin* (P5-PPRA) program, hereinafter referred to as P5-PPRA, is one of the learning methods offered in the *Merdeka Curriculum*. Its implementation is designed to actively involve students through project-based learning. This allows students the opportunity to begin developing themselves, their soft skills, and their character in line with the six Pancasila Student Profiles, namely: (1) having faith and devotion to God Almighty and noble character, (2) independence, (3) critical reasoning, (4) creativity, (5) mutual cooperation, and (6) global diversity. Meanwhile, PPRA applies the values of religious moderation, both in the students' roles as Indonesian learners and as global citizens. These religious moderation values, which are also the spirit of PPRA, include:[1] (1) Civility (*ta'addub*), (2) Exemplarity (*qudwah*), (3) Citizenship and nationalism (*muwatanah*), (4) Taking the middle path (*tawassut*), (5) Balance (*tawāzun*), (6) Integrity and firmness (*I'tidal*), (7) Equality (*musāwah*), (8) Deliberation (*syūra*),[2] (9) Tolerance (*tasāmuh*), and (10) Dynamism and innovation (*tatawwur wa ibtikār*). These Rahmatan lil 'Alamin profile values align with the values of Ahlussunnah Wal Jamaah education, namely *Tawazun*, *Tawassuth*, *Tasammuh*, *I'tidal*, *Ta'addud*, and *Ta'awwun*.[3]

The objective of the P5 program aligns with the definition and aim of education, in which education is a conscious effort carried out by an institution to instill morals and equip students with comprehensive knowledge so they can survive in the future. According to Ki Hajar Dewantara, known as the Father of Indonesian Education, education is a demand on human beings, both children and adults, so that they can live their lives well as individuals and as members of society.[4] Meanwhile, PPRA or the Rahmatan lil Alamin student profile will shape students to possess strong religious moderation. Religious moderation is a program from the Ministry of Religious Affairs that must be implemented in every institution, especially in educational units, because schools/madrasahs are highly strategic places for character building. Religious moderation is the key to creating a tolerant life and peace within the multicultural society of Indonesia.[5]

The above explanation illustrates that the indicator of achieving educational goals is the formation of a good human being. This, of course, raises a question: what does it mean to be a good human being? According to Ahmad Tafsir, a good person is seen through their quality, and this quality is determined by their worldview. If the worldview is religion, then a good human is one who is good according to their religion. If the worldview is a school of philosophy, then a good human is one who is good according to that philosophy. And if the

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[1] Direktorat Jenderal Pendidikan Islam, *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila & Profil Pelajar Rahmatan Lil Alamin* (Jakarta: Kementerian Agama Republik Indonesia, 2022).

[2] Romadlon Chotib and Maskuri Maskuri, "Tasamuh Behavior in Perspective of Multicultural Islamic Education," *Journal Education Multicultural of Islamic Society* 1, no. 2 (2021): 135–80, https://doi.org/10.33474/jemois.v1i2.10981.

[3] Muhammad Satir, Muhammad Rusdi Rasyid, and Arini Rahmadana, "Implementasi Pendidikan Moderasi Beragama Pondok Di Pesantren Kabupaten Sorong," *Al-Riwayah : Jurnal Kependidikan* 14, no. 2 (October 10, 2022): 117–97, https://doi.org/10.47945/al-riwayah.v14i2.637.

[4] Abd Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan," *Al Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 1–8.

[5] Siti Fatimah and Muhamad Chamdani, "The P5 and Ppra Model in Inclusive Schools," *AULADUNA: Jurnal Pendidikan Dasar Islam* 10, no. 2 (2023): 247–57, https://doi.org/10.24252/auladuna.v10i2a10.2023.

worldview is the cultural heritage of ancestors, then a good human is one who is good according to ancestral cultural perspectives.[6]

In the perspective of Islamic education, Al Abrasyi formulates five educational objectives: 1) To cultivate noble character, 2) To prepare students for life in this world and the hereafter, 3) To equip students with skills for earning a livelihood and spreading benefit, referred to as vocational and professional goals, 4) To foster a spirit of literacy and scientific research to broaden knowledge, and 5) To develop professional and competent students.[7] From the above explanation, it is clear that Islamic educational institutions bear the mandate of holistic educational goals.[8] Therefore, supplementary programs are needed to achieve these objectives. The existence of MBKM (Merdeka Belajar Kampus Merdeka) and the P5-PPRA program is one effort to facilitate institutions in reaching their goals. Furthermore, MBKM and P5-PPRA, by applying the principle of differentiated learning, assist teachers in conducting teaching and learning processes for students with diverse characteristics. Differentiated learning itself, according to Morgan (2004), is a way to explore and teach talents in accordance with students' varied learning styles.[9]

The implementation process of the P5-PPRA program is carried out in two stages: conceptual and contextual.[10] Technically, in its implementation, students are provided with a flexible learning structure that integrates the vision of the Merdeka Curriculum, especially the P5-PPRA program, with the needs and local wisdom of the institution and surrounding area. Both programs are aligned in promoting the strengthening of noble values that reflect local wisdom and universal values, thus requiring strategic integration through a project-based learning approach.[11]

However, there are not many comprehensive studies that systematically evaluate the implementation of this program in the context of Islamic educational institutions. Evaluation is needed to answer critical questions: to what extent have the P5-PPRA objectives been achieved, and how does its implementation process support or hinder character strengthening? The evaluation conducted must be able to assess the entire program. According to its definition, the evaluation of an educational program is defined as a monitoring activity carried out during the running of an educational program in an institution. Many definitions have been put forward by various figures; one of them is Cross, who states that "Evaluation is a process which determines the extent to which objectives have been achieved." The above explanation means that evaluation is a process or activity

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[6] Maskur H. Mansyur, "Tujuan Pendidikan Dalam Islam," *Jurnal Wahana Karya Ilmiah_Pascasarjana (S2) PAI Uinsuka* 4, no. 2 (2020): 689–90.

[7] Asmal May, "Melacak Peranan Tujuan Pendidikan Dalam Perspektif Islam," *Tsaqafah* 11, no. 2 (2015): 209, https://doi.org/10.21111/tsaqafah.v11i2.266.

[8] Alprianti Pare and Hotmaulina Sihotang, "Pendidikan Holistik Untuk Mengembangkan Keterampilan Abad 21 Dalam Menghadapi Tantangan Era Digital," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 27778–87.

[9] Danuri S.B. Waluyo Sugiman Y.L. Sukestiyarn, *Model Pembelajaran Berdiferensiasi Untuk Sekolah Dasar Inklusif*, 2023.

[10] Yuntawati Yuntawati and I Wayan Suastra, "Projek P5 Sebagai Penerapan Diferensiasi Pembelajaran Dalam Kurikulum Merdeka: Literature Review Studi Kasus Implementasi P5 Di Sekolah," *Empiricism Journal* 4, no. 2 (2023): 515–25, https://doi.org/10.36312/ej.v4i2.1651.

[11] *Project based learning* (PjBL) atau Pembelajaran Berbasis Proyek adalah pendekatan pembelajaran yang menggunakan proyek nyata sebagai media pembelajaran

that can show a condition where an objective has been achieved or not.[12] Ensuring that an objective is achieved is a necessity in management, and Ralph W. Tyler states that evaluation is a process of ensuring the extent to which an objective is realized.[13] In addition to ensuring whether an objective is achieved or not, Cronbach and Stufflebeam (1982) argue that the definition of program evaluation is an activity that seeks to provide information, which is then conveyed to decision-makers regarding the progress and process as well as the success rate of a program's implementation.[14]

The success of a program cannot only be seen from its results, but the process is also a crucial factor in determining those results. Suharsimi Arikunto explains that Program Evaluation is a series of activities to assess the level of success achieved in implementing a program plan using specific patterns and models.[15] Furthermore, Worthem (1997), as cited by Hendi Firdaus, states that evaluation conducted in the field of education is a form of setting, clarifying, and implementing a requirement based on criteria to determine the quality of an object so that benefits can be gained from the evaluation.[16] In practice, evaluation requires a specific model tailored to the program's conditions and the information needed. In this context, the CIPP (Context, Input, Process, Product) evaluation model becomes relevant and strategic.

Prior research confirms the CIPP model's strengths in providing comprehensive evaluations of educational programs (Sopha & Nanni, 2019).[17] This approach becomes even more robust when combined with quantitative methods like the Analytic Hierarchy Process (AHP) and Entropy Weight Method, as demonstrated by Zhao et al. (2025)[18] in developing a public health education quality evaluation system. Similar findings are present in the evaluation of entrepreneurship education in higher education (Fan et al., 2022),[19] where the CIPP model effectively identifies critical aspects such as institutional context, resource readiness, implementation quality, and student outcomes holistically [5]. Furthermore, a study by Chang & Wang (2024),[20] which applied the CIPP model to basic English language education, revealed significant gaps in character education program implementation across various regions, affecting teacher quality, resource disparities, and teaching method effectiveness. This highlights that without proper evaluation, educational programs risk failing to achieve their maximum impact.

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[12] M.Pd Dr. Mochtar Kusuma, *Evaluasi Pendidikan*, 1st ed. (Bantul, Yogyakarta: Parama Ilmu, n.d.).

[13] Rina Novalinda, Ambiyar Ambiyar, and Fahmi Rizal, "Pendekatan Evaluasi Program Tyler: Goal-Oriented," *Edukasi: Jurnal Pendidikan* 18, no. 1 (2020): 137, https://doi.org/10.31571/edukasi.v18i1.1644.

[14] Ahmad Rusdiana, "Manajemen Evaluasi Program Pendidikan," *Pustaka Setia*, 2017.

[15] Rusdiana.hal. 36

[16] Hendi Firdaus and Nurul Anriani, "Evaluasi Program Praktek Kerja Industri Pada Sekolah Menengah Kejuruan Menggunakan Model CIPP," *Jurnal Ilmiah Profesi Pendidikan* 7, no. 4 (2022): 2253–60, https://doi.org/10.29303/jipp.v7i4.1011.

[17] Satja Sopha and Alexander Nanni, "The Cipp Model: Applications in Language Program Evaluation," *Journal of Asia TEFL* 16, no. 4 (2019): 1360–67, https://doi.org/10.18823/asiatefl.2019.16.4.19.1360.

[18] Tiantian Zhao et al., "Construction of a Public Health Practice Teaching Quality Evaluation System Based on the CIPP Model Using the Analytic Hierarchy Process (AHP) and Entropy Weight Method," *BMC Medical Education* 25, no. 1 (2025), https://doi.org/10.1186/s12909-025-06943-z.

[19] Xiao Chang and Zhe Wang, "Assessing the Development of Primary English Education Based on CIPP Model—a Case Study from Primary Schools in China," *Frontiers in Psychology* 15, no. June (2024), https://doi.org/10.3389/fpsyg.2024.1273860.

[20] Chang and Wang.

Based on these considerations, this research is imperative given the limited study of the CIPP model's application to the P5-PPRA program within Islamic educational institutions in reputable journals. The study focuses on integrating Pancasila and *Rahmatan lil 'Alamin* values as a framework for evaluating character outcomes. The development of an evaluation framework rooted in the local context (madrasah) will enhance the relevance and applicability of the research findings. Moreover, the majority of previous research has concentrated on general or health education, making studies on P5-PPRA program evaluation within an Islamic education framework using the CIPP model exceptionally rare, almost non-existent in international literature. This represents a crucial research gap. Therefore, this research is expected not only to contribute theoretically to the development of educational evaluation science but also to serve as a practical reference for policymakers in developing effective, contextual, and sustainable character education programs.

METHOD

This research uses a qualitative methodology, underpinned by postpositivism, to study natural settings with the researcher serving as the key instrument.[21] An evaluative approach was chosen to examine the research subject, utilizing the CIPP model as its framework. This model, which includes four evaluation components—context, input, process, and product—is considered a fundamental part of program research design, as noted by Stufflebeam & Shinkfield.[22] Data collection was carried out through interviews, observation, and documentation.[23] The informants for this study were the Head of the Madrasah, the Vice Head of Curriculum, the head of the facilitator team, and students. Once all data was gathered, it underwent analysis using data condensation, data display, data verification, and conclusion drawing, following the methods described by Miles and Hubberman.[24] The object of this research is Madrasah Aliyah Al Ma'arif Singosari in Malang Regency. During the initial observations at this institution, the achievement indicators for several character traits were established as evaluation criteria for the P5-PPRA implementation. The entire research process aims to produce accurate, scientific, logical, and analytical results. The instrument matrix used by the researcher to collect data is detailed in Table 1.

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[21] Prof.Dr. Sugiyono, *Metode Penelitian Kualitatif Kuanttatif Dan R&D*, ed. S.Pd. MT Dr.Ir.Sutopo, 28th ed. (Bandung: ALFABETA, 2019).

[22] Erina Khomsariyani, Fitri Alfarisa, and Firman Robiansyah, "Evaluasi Pembelajaran Projek Penguatan Profil Pelajar Pancasila (P5) Dengan Model Cipp Pada Sekolah Dasar Di Sd It Bina Bangsa," *Elementary School* 11, no. 2 (2024): 315–32.

[23] Eny Winaryati et al., *Model-Model Evaluasi Aplikasi Dan Kombinasinya*, *Penerbit KBM Indonesia*, vol. 1, 2021.

[24] Igant Erisza Maudyna, Erny Roesminingsih, and Karwanto, "Evaluasi Kesiapan Pendidik Dalam Implementasi Projek Penguatan Profil Pelajar Pancasila (P5)," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 1 (2023): 637–48, https://doi.org/10.62775/edukasia.v4i1.322.

Table 1. Research Instrument Matrix

Component	Indicator	Sub-Indicator	Data Collection Instrument	Data Source
Context	Identification of P5-PPRA learning needs	Identification of school and student needs	Interview guide	School Principal, Vice Principal of Curriculum
	P5-PPRA learning objectives	Setting P5-PPRA learning objectives	Interview guide	School Principal, Vice Principal of Curriculum
Input	P5-PPRA learning resources	Availability of learning resources	Interview guide, observation, documentation	School Principal, Vice Principal of Curriculum, Head of Facilitator Team
	P5-PPRA learning Human Resources (HR)	Competence of educators	Interview guide, observation, documentation	School Principal, Vice Principal of Curriculum, Head of Facilitator Team
	P5-PPRA teaching materials	Learning planning	Interview guide, observation, documentation	School Principal, Vice Principal of Curriculum, Head of Facilitator Team
	P5-PPRA planning flow	Establishment of facilitator team	Interview guide, observation, documentation	School Principal, Vice Principal of Curriculum, Head of Facilitator Team
Process	Learning implementation	Application of P5-PPRA learning including challenges and solutions	Interview guide, observation, documentation	Head and facilitator team, students
	Assessment	Assessment process related to established dimensions	Interview guide, observation, documentation	Head and facilitator team, students
Product	P5-PPRA learning outcomes	Work showcase, assessments, awards, and student learning outcome reports	Interview guide, observation, documentation	School Principal, Vice Principal of Curriculum, Facilitator Team, and students

RESULTS AND DISCUSSION

In general, research on the implementation of the P5-PPRA program and its program evaluation has been widely conducted. However, this study aims to expand the scope of the CIPP evaluation applied to the implementation of P5-PPRA at *Madrasah Aliyah Al Ma'arif Singosari*, Malang Regency, by addressing the question of how Pancasila and *Rahmatan lil 'Alamin* values can be effectively integrated into Islamic education. It also seeks to examine to what extent the P5-PPRA program impacts character development in students, particularly in terms of religiosity and nationalism, and how the madrasah context (with its

religious curriculum characteristics) influences the implementation of the program compared to general schools.

The CIPP evaluation model—Context, Input, Process, Product—is an educational program evaluation model developed by Stufflebeam (2003). The *context* component includes needs analysis and program objective formulation, *input* refers to all the resources prepared as well as program planning, *process* involves the implementation of the program, and *product* encompasses the measurement of outcomes and impact resulting from the program implementation.[25]

According to Stufflebeam, as cited in the book by Khaeruddin and Nur Thahjono, this evaluation model has the advantage of evaluating a program comprehensively, thus providing results regarding the effectiveness of an educational program's implementation. CIPP is designed to support the development of planning and implementation processes of educational programs.[26]

One of the current government programs being implemented is the Strengthening Project of Pancasila Student Profile and *Rahmatan lil 'Alamin* Student Profile, hereinafter referred to as P5-PPRA. P5-PPRA is a government program developed to support the implementation of the *Merdeka Curriculum*, which emphasizes project-based learning. According to the *Guidelines for Developing the Strengthening Project of Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile*, published by the Agency for Curriculum Standards and Educational Assessment (Ministry of Education, Culture, Research, and Technology), the program is a cross-disciplinary learning initiative designed to observe and think about solutions to issues in the surrounding environment using a project-based learning approach.

Within P5, there are six student profile indicators used as standards in this learning program: (1) Having faith in and devotion to God Almighty, (2) Independence, (3) Mutual cooperation, (4) Global diversity, (5) Critical thinking, and (6) Creativity. Meanwhile, PPRA is expected to produce students who are devout, have noble character, and practice religious moderation. This is detailed in the following 10 core values: (1) Civility (*ta'adub*), (2) Exemplarity (*qudwah*), (3) Citizenship and nationalism (*muwatanah*), (4) Taking the middle path (*tawassut*), (5) Balance (*tawazun*), (6) Integrity and firmness (*i'tidal*), (7) Equality (*musawah*), (8) Deliberation (*syura*), (9) Tolerance (*tasamuh*), and (10) Dynamism and innovation (*tathawur wa ibtikar*).[27]

From the explanation above, it is evident that the P5-PPRA is not merely an educational program, but also a strategic tool for shaping the character of the younger generation. By combining a project-based approach with the values of Pancasila and the principles of *Rahmatan Lil 'Alamin*, this program creates a learning environment that enables students not only to understand character values, but also to live them out in their daily lives. Therefore, it can be concluded that project-based learning in P5-PPRA is directly correlated with character/moral education, where the outcome of such education ultimately leads to

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[25] Rusydi Ananda and Tien Rafida, *Pengantar Evaluasi Program Pendidikan*, *Perdana Publishing*, vol. 53, 2017.
[26] Khaerudin and Nur Tjahjono Suharto, "Pengantar Evaluasi Pendidikan Teori Dan Terapannya Dalam Pendidikan Dan Pelatihan," 2022.
[27] Rizky Satria et al., "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila," *Jakarta*, 2022, 138.

character formation. Through real experiences, reflection, and social engagement, students become more aware and capable of applying the values taught in their lives.

Table 2. Description of CIPP Evaluation

Context	Input	Process	Product
Formation of P5RA Team/Facilitators	Continuous Coordination	Implementation according to schedule, 2x or 3x per year as needed and based on analysis results	Results of Process Assessment
Officially decreed by the School Principal	Theme Determination	Intensive Mentoring	Results of Outcome Assessment
Meetings related to needs analysis	Division of job descriptions for facilitators/implementing team	Assessment by facilitators, emphasizing the process	Facilitator Team Evaluation
dentification of internal and external environment (local potential, developing issues, and Madrasah's distinctiveness)	Preparation of P5RA Modules, assessment indicators and instruments, and estimated required costs	Showcase of works	Improvement of subsequent P5RA implementation planning
Determination of Rahmatan lil 'Alamin values in accordance with themes and achievement indicators	Preparation of Rundown/activity schedule	Provision of Awards/school appreciation for student works as a motivation booster	
	Fulfillment of costs/budget submitted by the facilitator team	Inputting assessment results into P5RA Report in descriptive form, divided into 4 indicators (undeveloped, beginning to develop, developing, and very developed)	

As stated by Heri Gunawan, character education essentially aligns with moral and ethical education, with the goal of shaping children into good individuals, members of society, and responsible citizens who are moral, virtuous, and possess noble values rooted in cultural and religious traditions.[28] The P5-PPRA learning program develops these character education values through various learning activities. As Sofyan Tsauri explained, there are at least four key aspects that must be developed in character education: (1) Character education must be integrated into all subjects, (2) It must be embedded within the school's management

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[28] Ummi Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 12, no. 2 (2022): 157–70, https://doi.org/10.33367/ji.v12i2.2287.

culture, (3) It must be manifested in extracurricular activities, and (4) It must be built through synergy between school and home.[29]

However, no matter how well-designed an educational program is, it still requires evaluation as a tool to measure the program's effectiveness. The CIPP model is considered an appropriate and relevant evaluation tool. The CIPP evaluation helps to comprehensively ensure how the elements of learning are fulfilled, from planning, resource and infrastructure availability, to program achievement. Each stage of evaluation—context, input, process, and product—provides insight into weaknesses and offers solutions for improvement. Thus, using this evaluation model allows the program to be continuously adjusted and enhanced to suit the needs of students and the goals of character education. Essentially, evaluation is not merely a judgment tool, but a strategic guide to ensure that the implementation of P5-PPRA genuinely becomes a program capable of developing students' character in a holistic and sustainable manner.

This research was conducted at *Madrasah Aliyah (MA) Al Ma'arif Singosari*, a school located in the central area of Singosari subdistrict. With the vision of realizing education that is oriented towards preserving, developing, and empowering the innate potential (*fitrah*) of humans in order to nurture a generation of *ulul albab*, MA Al Ma'arif is committed to producing future Islamic scholars (*ulama*) in the tradition of *Thariqah Ahlussunnah Wal Jama'ah An Nahdliyah*. The research findings show that in implementing the P5-PPRA, MA Al Ma'arif has undertaken several measures to fulfill all its components, which are outlined in Table 2.

Table 2 elaborates on the series of activities for implementing P5RA, meticulously executed starting from a needs analysis encompassing both internal and external environments. Based on an interview with Mr. H. Abdul Kadir SH, MH, the Head of the Madrasah, he stated that,

> "*In the aspect of Context evaluation, a needs assessment is conducted. The guiding question in this context is 'what is needed?' For the P5RA program's context, the question that arises is 'what do the children need within the P5RA program?' This leads to preparatory activities such as the formation of a facilitator team, analysis of internal needs and external strengths that need to be explored, designing thematic dimensions and time allocation, developing project modules, and devising reporting strategies.*"

The Vice Head of Curriculum, Khoirul Anam, S.Pd., similarly conveyed,

> "*One form of identification result is integrating existing topics, such as 'the voice of democracy,' with school activities, leading to the implementation of programs like 'your voice, the future's voice,' carried out through the OSIS Chairperson Election series of activities. The character sub-assessment in this case includes being accommodating to local culture, appreciating diversity, and fostering ukhuwah islamiyah, basyariyah, and wataniyah (Islamic, humanitarian, and national brotherhood).*"

The explanations above align with the theory by Madaus Scriven and Stufflebeam, which states that context evaluation primarily aims to identify an organization's strengths and weaknesses and provide input for its improvement.[30] In the Input context, Stufflebeam, as

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[29] Sofyan Tsauri, *Pendidikan Karakter Peluang Dalam Membangun Karakter Bangsa*, 2015.
[30] Ihwan Mahmudi, "CIPP: Suatu Model Evaluasi Program Pendidikan," *At-Ta'dib* 6, no. 1 (2011),

quoted in Rusdiana's book, states that the components in this evaluation include human resources, facilities and infrastructure, funds or budget, and various necessary procedures.[31] This has been implemented by MA Al Ma'arif Singosari, where the input stage involved forming a formally decreed facilitator team, assigning job descriptions, creating modules, fulfilling facilities and infrastructure, and allocating the necessary budget.[32]

In the Process aspect, MA Al Ma'arif ensures that activities align with the rundown or schedule prepared by the team and are conducted with the guidance of established facilitators. This approach is consistent with Suharsimi Arikunto's (1998) theory, which posits that process evaluation addresses the "what, who, and when" of activities. This includes questions like: What activities have been completed, and do they match the plan? Who is carrying out the activities, and when will they conclude? Essentially, the indicators used in the process evaluation are based on the developed plan.[33]

The final component is Product evaluation. Sax defines the "results" here as all assessments conducted throughout the program's processes and outcomes. The aim of this evaluation is to assist project leaders in making informed decisions about the program's future—whether to continue, alter, or simply modify it, or, as Sax states, "to allow the project director (or teacher) to make decisions of the program".[34] As shown in Table 2, assessment at MA Al Ma'arif is applied to both the process and the final outcomes. The process assessment prioritizes indicators of student development progress, while the assessment and awarding of appreciation to students are designed to motivate them to engage more diligently in the P5RA program. This is further elaborated in Table 3.

Several other studies have also expressed similar findings, as outlined below: First, the implementation of the P5-PPRA program in relation to its supporting and enabling aspects can be seen in research conducted by Yuntawati et al.[35] and Nurhayati et al.[36] Yuntawati et al. emphasized that the success of implementing P5-PPRA is highly influenced by the readiness of various elements, such as institutions with adequate facilities and infrastructure, the provision of training and supervision for teachers or facilitators, as well as evaluation and follow-up by school management. Furthermore, the preparedness of educators is also a key aspect, which includes the application of contextual, holistic, exploratory, and student-centered learning principles. The readiness of students as active participants in each activity is also a main concern, along with a supervision system involving both external oversight by school supervisors and internal monitoring by teachers and school principals.[37]

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https://doi.org/10.21111/at-tadib.v6i1.551.

[31] Rusdiana, "Manajemen Evaluasi Program Pendidikan."

[32] Hasil Wawancara dengan Wakil Bagian Kurikulum dan telaah dokumen Madrasah

[33] Rusdiana, "Manajemen Evaluasi Program Pendidikan."

[34] Igant Erisza Maudyna, Erny Roesminingsih, and Karwanto, "Evaluasi Kesiapan Pendidik Dalam Implementasi Projek Penguatan Profil Pelajar Pancasila (P5)."

[35] Yuntawati and Suastra, "Projek P5 Sebagai Penerapan Diferensiasi Pembelajaran Dalam Kurikulum Merdeka: Literature Review Studi Kasus Implementasi P5 Di Sekolah."

[36] Nurhayati, Jamaris, and Sufyarma Marsidin, "Strengthening Pancasila Student Profiles In Independent Learning Curriculum In Elementary School," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 1, no. 6 (2022): 976–88, https://doi.org/10.55227/ijhess.v1i6.183.

[37] Yuntawati and Suastra, "Projek P5 Sebagai Penerapan Diferensiasi Pembelajaran Dalam Kurikulum Merdeka:

Table 3. Flow of Evaluation Assessment Activities

Phase Achievement				*Rahmatan Lil 'Alamin* Values	Sub Values
Dimension and Element	Sub-Element	Target Achievement	Related Activities		
Global Diversity: Social Justice	Participating in the collective decision-making process.	Participating in determining choices and decisions for the common good through careful and open deliberation, independently.	Creating a video encouraging democracy in the election of IPNU IPPNU chairperson.	Citizenship and nationality (Muwaṭanah) Tolerance (Tasāmuh)	Accommodating local culture Respecting religious diversity Brothers on the basis of religion, humanity, and fellow citizens. (Ukhuwah Islamiyah, basyariah, waṭaniyah).
	Understanding the individual's role in democracy	Understanding the concept of rights and obligations, and their implications for expression and behavior. Starting to seek solutions for dilemmas related to their rights and obligations.	Participating in the election of IPNU IPPNU chairperson.		

Table 4. Progress between Sub Elements

Dimension & Element	Sub-Element	Undeveloped	Beginning to Develop	Developing as Expected	Exceeding Expectations
Global Diversity: Social Justice	Participating in the collective decision-making process.	Participating in determining mutually agreed criteria and methods	Participating in determining mutually agreed criteria and methods for making choices and decisions for the common good	Participating in determining mutually agreed criteria and methods for making choices and decisions for the common good through careful deliberation	Participating in determining mutually agreed criteria and methods for making choices and decisions for the common good through careful and open deliberation with educator guidance
	Understanding the individual's role in democracy.	Understanding the concept of rights and obligations	Understanding the concept of rights and obligations and their implications for expression and behavior	Understanding the concept of rights and obligations and their implications for expression and behavior. Actively beginning to take a stand and steps to protect the rights of others.	Understanding the concept of rights and obligations and their implications for expression and behavior. Actively beginning to take a stand and steps to protect the rights of other individuals/groups.

Literature Review Studi Kasus Implementasi P5 Di Sekolah."

The second study by Nurhayati et al.[38] and Baiti et al.[39] explains that the implementation of P5-PPRA will be more optimal with government support, particularly in the form of providing *guru penggerak* (teacher leaders) as the driving force for equitable education. This includes facilitation, consultation and assessment, as well as data-driven planning and school digitalization. From these studies, it is found that the implementation of P5-PPRA emphasizes the preparedness of educational institutions (facilities, educators, students, and school management), along with policy support from the government, especially in preparing teacher leaders and digital infrastructure.

Second, P5-PPRA is closely related to program implementation evaluation. This is evidenced in studies by Khomsariyani et al.,[40] Maudyna et al.,[41] and Azizah et al.[42] Khomsariyani et al. stated that the evaluation of P5-PPRA using the CIPP model includes several aspects. The *context* component is based on the learning needs and objectives outlined in the *Merdeka Curriculum*. The *input* component covers P5-PPRA learning resources, infrastructure, human resources, teaching materials, and the planning framework. According to Maudyna et al., the *process* component includes two main areas: implementation and assessment. The *product* component refers to learning outcome assessments as written in the P5-PPRA report card.[43] Meanwhile, Azizah et al. emphasized that CIPP evaluation should focus more on the readiness of educators in implementing the program. From these studies, it can be concluded that researchers highlight the importance of alignment between curriculum requirements and field implementation, and that educator readiness is a key factor in the successful implementation of the P5-PPRA program.

CONCLUSION

The findings of this study indicate that the implementation of the *Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil 'Alamin (P5-PPRA)* at MA Al Ma'arif Singosari, using the CIPP evaluation approach, has proven effective in shaping students' character holistically. This program successfully integrates Pancasila values and moderate Islamic principles into project-based learning, supported by institutional readiness across the context, input, process, and product components. The resulting impact is evident in the strengthening of student character aligned with the values of *Ahlussunnah Wal Jamaah*, which are the hallmark of the madrasah: *Tawazun* (balance between spiritual and social aspects), *Tawassuth* (moderation in religious practice), *Tasammuh* (tolerance in differences), *I'tidal*

[38] Nurhayati, Jamaris, and Sufyarma Marsidin, "Strengthening Pancasila Student Profiles In Independent Learning Curriculum In Elementary School."

[39] Nanda Nurul Baiti et al., "Kesiapan Sekolah Dalam Evaluasi Model CIPP Pada Kurikulum Merdeka Di Smp Shafiyyatul Amaliyyah Medan," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 1 (2023): 52–63, https://doi.org/10.47467/tarbiatuna.v4i1.4474.

[40] Khomsariyani, Alfarisa, and Robiansyah, "Evaluasi Pembelajaran Projek Penguatan Profil Pelajar Pancasila (P5) Dengan Model Cipp Pada Sekolah Dasar Di Sd It Bina Bangsa."

[41] Igant Erisza Maudyna, Erny Roesminingsih, and Karwanto, "Evaluasi Kesiapan Pendidik Dalam Implementasi Projek Penguatan Profil Pelajar Pancasila (P5)."

[42] Vani Nur Azizah, Noer Hidayah, and Ani Mar, "Evaluasi Program Kegiatan P5-PPRA Dengan Model CIPP Di MTsN 2 Kediri" 8, no. 1 (2024): 18–28, https://doi.org/10.30762/ed.v8i1.3295.

[43] Khomsariyani, Alfarisa, and Robiansyah, "Evaluasi Pembelajaran Projek Penguatan Profil Pelajar Pancasila (P5) Dengan Model Cipp Pada Sekolah Dasar Di Sd It Bina Bangsa."

(fairness and proportionality), *Ta'addud* (appreciation of diversity), and *Ta'awwun* (spirit of cooperation and mutual assistance). Thus, P5-PPRA is not merely a curricular program, but also an effective strategy for instilling balanced Islamic and national character values that align with the educational vision of MA Al Ma'arif.

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