The Principal's Strategy in Implementing the Value of Religious Moderation in the Pancasila Student Profile Strengthening Project

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ABSTRACT. The issue of intolerance and radicalism among students must be taken seriously by school principals, who play a crucial role in managing the learning process, including in the P5 program. This research analyses the principal's strategy in implementing the value of religious moderation in P5 and its implications for student character and school culture. This study is a qualitative research project using a case study method. Data collection methods included interviews, observations, and documentation, and the data were analyzed through reduction, presentation, and conclusion. Data verification was achieved through triangulation of sources and methods. The research results show that the principal's strategy for implementing the value of religious moderation in P5 involves three main approaches: process, program, and culture strategies. The process strategy includes planning, implementation, evaluation, and follow-up. The program strategy encompasses structuring P5 activities based on teamwork and partnerships with external parties. Meanwhile, the cultural strategy utilizes habituation activities to support the values and meaning of moderation within P5. The strategy implemented has had implications for student character, fostering awareness, tolerance, care, love for the country, and teamwork. Additionally, they have promoted a disciplined and collaborative school culture.

Keywords: *Principal strategy, Religious Moderation, Intolerance and Radicalism, School Character, Strengthening the Pancasila Student Profile.*

INTRODUCTION

In 2017, the Center for the Study of Islam and Society (PPIM) announced the results of an extensive survey of 1,522 high school students in 34 provinces across Indonesia. Of 1,522 high school students in 34 provinces across Indonesia. The results showed that 58.5% of the students had religious views that tended to be radicalized, while another 34.3% showed a very intolerant attitude towards other religions outside of Islam (Kader et al., 2024; Ma`arif et al., 2022). other religions outside Islam (Syafruddin, 2018). In addition to the issue of intolerance and intolerance and radicalism in the school environment, a Setara Institute survey in 2016 of 171 high schools in Jakarta and Bandung found that 5.8% of respondents agreed to replace the nation's ideology, Pancasila, with to change the nation's ideology, Pancasila. Even 11.3% were in favor of turning Indonesia to become an Islamic state. The following year, Setara Institute found that 40% of students who are active in Rohis (Rohani Islam) activities are also in favor of turning Indonesia into a country with a caliphate system (Sirry, 2023).

One of the factors that trigger intolerance and radicalism among students is a lack of understanding or misinterpretation of religious activities. Interpreting religious activities. Some individuals, under the pretext of religion, commit radical actions that ignore human values and respect the existence of other parties (Apologia et al., 2024; Salma et al., 2023; Sutisna & Khori, 2024). Therefore, the Ministry of Religious Affairs of the Republic of Indonesia introduced the concept of religious moderation to counter radicalism, aiming for the community to have a moderate attitude and perspective on religion. society to have a moderate attitude and perspective on religion (Salim et al., 2024; Syarif et al., 2024; W et al., 2024). The main emphasis of the Ministry of Ministry of Religious Affairs is on the way or behavior of religion, not on the religion.

In line with this moderation effort, the Ministry of Education and Culture of the Republic of Indonesia implemented an independent curriculum that includes a project to strengthen the Pancasila learner profile (P5). The Pancasila learner profile is directed at forming competent lifelong learners who have character and behave according to the values of Pancasila (Standards Agency, Curriculum, Ministry of Education, Culture, Research, & Indonesia, 2022). The six dimensions that are the focus of the Pancasila learner profile are faith and devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Anggraeni & Purnomo, 2023; Margaretha et al., 2023)In its implementation, the P5 project, which integrates the value of religious moderation as an antidote to radicalism, requires the involvement of competent facilitators, religious teachers, and school principals. These principals have an important role in maintaining the quality of education and as leaders who are professional, innovative, and responsive to the challenges of the times (Sugiri & Ma'shum, 2022; Supriadi et al., 2021).

In research (Rahmawati et al., 2023), the principal's innovation strategy in planning the project to strengthen the Pancasila student profile (P5) is only limited to programming, preparing the school's vision and mission, approaching facilitators, and fostering communication, without specifically explaining the strategy to implement P5 to be effective. According to (Ahmad, 2020), strategy should be understood as a wide-ranging innovation that includes actions, programs, or ideas. This research also does not mention the value of religious moderation, even though compassion in religious moderation correlates with the noble character dimension in P5 (Rifki et al., 2023). Meanwhile, Lalu Sirajul's research (Hadi, 2021) states that religious moderation is a special method to strengthen character education, and the role of the principal as an agent of change is important in this regard (Basri & Abdullah, 2024; Mukhibat et al., 2024). However, this study only focuses on the urgency of implementing religious moderation without explaining the strategic process principals or teams undertake to implement P5.

Observations at SMA 2 Mojokerto City showed that the project to strengthen the student profile of Pancasila was implemented through a "dialog and film review on interfaith harmony" involving resource persons such as Ning Uswah Syauqi, Cahya Suryani, and Jhon Lobo, with the support of Gusdurian and Mafindo Mojokerto Raya. This activity is designed to increase interfaith understanding among very diverse students. In the 2023-2024 school year, out of 1,290 students in grades X-XII, 85 were Christian, Catholic, Hindu, and Buddhist. This diversity shows that almost all recognized religions in Indonesia are represented at SMA 2 Mojokerto City, making interfaith understanding efforts essential in creating harmony in the school environment.

In addition, a survey by the Ministry of Religious Affairs of the Republic of Indonesia shows that although Indonesians have high tolerance for ethnic diversity, tolerance for diversity of religions and beliefs is still low (Islam, 2022). Based on these observations and the importance of implementing the value of moderation in the Pancasila student profile strengthening project by the school's main stakeholders, this study aims to analyze the principal's strategy in implementing the value of religious moderation in the Pancasila student profile strengthening project at SMA 2 Mojokerto City and see the implications for student character and school culture.

METHOD

The research conducted at SMA 2 Mojokerto City is a case study research with a qualitative approach. This qualitative approach is used to gain an in-depth understanding of the complexity of humans and the surrounding world (Rahardjo, 2023), in this case, related to the world of education, especially in the principal's strategy in implementing the value of religious moderation in P5 and how its implications for student character and school culture. The process of data collection, analysis, and verification is as follows:

Table 1. Data Collection, Analysis and Verification

| Data Collection	Data Source	Data Analysis and Validity
Interview	Principal, curriculum vice principal, P5 secretary, facilitators, subject teachers, students, and guardians.	Analysis through data reduction, presentation, and conclusion drawing. Data validity through triangulation of data sources from one informant to another and triangulation of interview methods with observation/documentation.
Observation	Co-curricular learning activities (Project to strengthen the profile of Pancasila students). As well as extracurricular and habituation activities.	
Documentation	P5 modules, curriculum used, and related books and scientific articles.	

From the table, it can be seen that data collection was carried out in three ways first, semi-structured in-depth interviews with several research subjects who are primary data sources. The primary data in this study are the principal, curriculum vice principal, P5 secretary, facilitators, subject teachers, students, and student guardians. Second, observation in which researchers observe participatively and objectively related to the project program of strengthening the profile of Pancasila students and other learning activities that have a connection. Third, through some documentation that supports analysis and triangulation. At the same time, the secondary data in this study are some data related to the P5 module, the curriculum used, scientific articles, and books that support the analysis of the data obtained.

Meanwhile, in the data analysis process, researchers used the Miles and Huberman model which includes three steps, namely: data reduction in the form of sorting and selecting relevant and strong data; data presentation after the data selection process is complete; and conclusion drawing or verification (Miles et al., 2018)Researchers use source and method triangulation to ensure that the data obtained can be validly stated. That is, researchers compare the data obtained through interviews by verifying the data of one informant with another and verifying data obtained through interviews with observation or documentation.

RESULT AND DISCUSSION

Principal's Strategy in Implementing the Value of Religious Moderation in the Pancasila Student Profile Strengthening Project

Based on the analysis and verification of the data that has been done, the principal's strategy in implementing the value of religious moderation in the project of strengthening the profile of Pancasila students at SMA 2 Mojokerto City, covers three things, namely process, program, and cultural strategies. As follows:
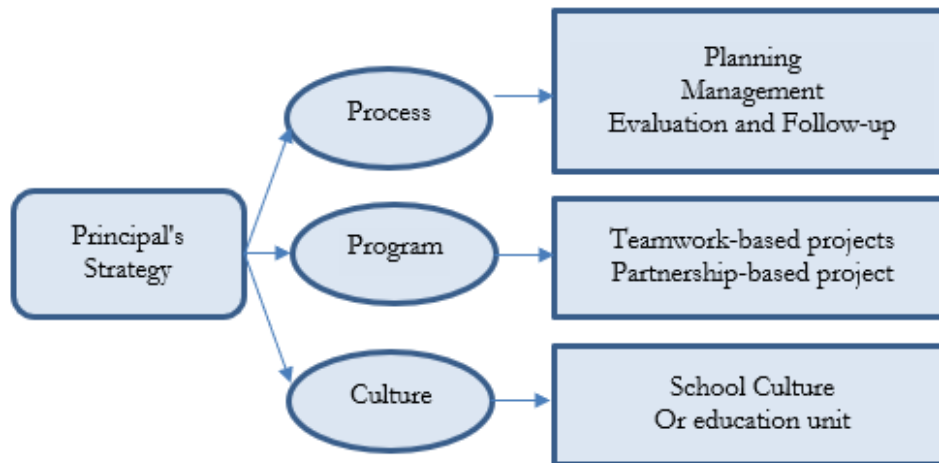
Figure 1. Chart of the Strategy of the Principal of SMA 2 Mojokerto in P5 and Religious Moderation

Process

Planning

The first process strategy carried out by the Principal of SMA 2 Mojokerto City in implementing the value of religious moderation in P5 is in the form of careful planning. The careful planning as the first step was emphasized by the Secretary of P5, as follows: *"To build P5 to run effectively and efficiently, of course, requires a special strategy, including starting with careful planning."* (Haning , 2024)

Planning in management science is the first step in starting a goal. Without careful planning, an organization's goals are difficult to achieve. Therefore, planning in an education unit, which is the main authority of the school principal as a policy maker, is necessary.

The well-prepared planning conducted by the principal of SMA 2 Mojokerto City, assisted by the vice principal of curriculum as the P5 committee chair, includes the integration of religious moderation values within the dimensions of P5; the involvement of relevant teachers aligned with the goals or dimensions of P5; the formation of a committee and facilitator team; the establishment of a student committee team; the development of a structured and systematic activity plan; the organization of the facilitator team and mentorship for the student committee team; and the preparation of the P5 module.

In planning the objectives, religious moderation values are embedded in the goal-setting of P5 itself, making religious moderation values an integral part of P5's dimensions and learning outcomes. For example, to prevent radicalism, which often poses a threat to students, the dimensions or elements of P5 are aligned with religious moderation values, particularly the value of humanity, which reflects good character towards others. Additionally, several religious moderation values align with the dimensions or elements applied in various P5 programs, such as tolerance, which synergizes with the global diversity dimension; anti-radicalism and anti-bullying values, which align with the noble character dimension; humanity demonstrated through good character towards others; and the value of benefit, reflected in the teamwork dimension.

For the objectives and themes of the Pancasila student profile strengthening project to run effectively, it is by the strategy in the planning above, namely by considering the involvement of related teachers in the theme or dimension to be carried out. This is as stated by Mr. Huda the chairman of the P5 committee who is the head of the curriculum, as follows: *"Before implementing P5, the planning is in the form of efforts to involve various parties, one of which is related teachers. While compiling*

the facilitator team, what is done is collaboration, discussion, and synergy with teachers for themes that overlap between subjects and P5 activities " (Nurul Huda, 2024).

The statement of the committee chairman was affirmed by one of the religion teachers involved in the project of strengthening the profile of Pancasila students, Mr. Jhon Lobo, who said: *"I once participated as a facilitator and the theme at that time was Bhinneka Tunggal Ika with the topic 'Together let's unite Indonesia in Harmony' (Berasa Indah). And that theme is very related to my duties as a Catholic religious teacher and activist of religious moderation in Mojokerto, East Java".* (Yohanes Donbosco Lobo, 2024)

From this information, it can be seen that preparing the committee structure involves considering the topics and themes of P5 and the suitability of related teachers. So, one form of strategy in planning is preparing the P5 committee structure per project by utilizing the resources of teachers and education personnel so that P5 with the implemented topic will be easily conveyed to students.

Before involving related parties or related teachers, what is included in the planning stage is the preparation of a structured and systematic activity plan. The activity plan also considers the allocation of time and available resources so that learning experience activities (intracurricular), extracurricular, and the project program to strengthen the profile of Pancasila students can both run effectively. This is in line with the secretary of P5, as follows:

> *"Design the P5 program to be integrated with the school curriculum so that it does not burden students. Allocate special time for P5 outside of intracurricular lessons according to the established curriculum structure. The time allocation is used in a series of P5 activities starting from the introduction of themes, flow, activity stages, etc., and connecting P5 themes with relevant extracurricular activities, such as scouts, PMR, or science clubs"* (Haning Meilia Putri, 2024).

From this explanation, the P5 program planning is projected and synergized with interest and talent development activities (extracurricular) and learning experiences (intracurricular). The goal is as stated by the principal, that P5 itself has the essence of building student character as lifelong learners. Because students with character are the main provision for students to take and face future challenges (Sugeng Wibawa, 2024). The following illustrates the existence of P5 amid intracurricular and extracurricular learning.
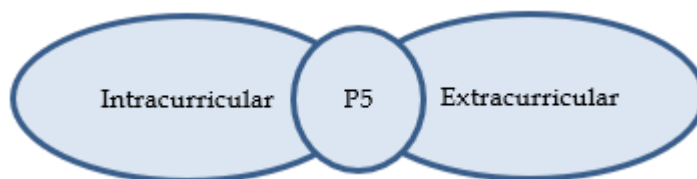
Figure 2. P5 and intracurricular/extracurricular sections

From the chart, P5 is not only a program as a place for students to recognize an issue and understand the solution but also as a place that can trigger the extent to which it can have an impact on the quality of intracurricular and extracurricular learning. In a study, it was stated that P5 is an integral part of the independent curriculum, so the entire series of learning and teaching needs to be integrated with the value of P5 itself (Muktamar et al., 2024).

In addition to the formation of the committee and the facilitator team from the teachers in the school, the principal also formed a committee team from students. The committee from students is not only from the student council board but in general. This was conveyed by Mr. Huda as follows: *"Not only did we establish a committee or facilitator team from the teachers, but we also formed project-specific committees from among the students. This was done purely to enhance the effectiveness of the program, build harmony between students and teachers, and train students in organizational skills"* (Nurul Huda, 2024).

The formation of a student-based committee is not just to encourage collaboration among students but also to create a partnership between teachers and students themselves. Through this collaboration, the relationship between teachers and students is strengthened, as collaboration brings greater and more inclusive benefits than having only a small group involved (Berry, 2018).

Thus, the planning stage, which involves collaboration between the facilitator committee and the student committee, reflects the principle of teamwork within the collaborative element and the sub-element of cooperation (Badan Standar, Kurikulum, et al., 2022). The religious moderation values in this collaboration reflect the values of common good, humanity, and justice, as each student has an equal opportunity to participate as a P5 committee member, working alongside the facilitator team. This not only fosters a strong relationship but also allows for achieving shared goals effectively.

After the P5 committee and facilitator team were formed, the principal, assisted by the vice principal of curriculum as the P5 committee chair, outlined the duties of each member. The principal and vice principal of curriculum play crucial roles. As mentioned in previous research, the principal's leadership is essential for the continuity of P5, as they set policy direction and goals, provide guidance and motivation to the committee, and offer support and examples for the students (Maula & Rifqi, 2023).

One of the tasks of the P5 committee members is to draft and develop the P5 module, which is planned in collaboration with the vice principal of curriculum and approved by the principal. The module, as outlined in the P5 development guidebook, includes several models after identifying and mapping the conditions and needs of students. Mapping students' conditions and needs is a fundamental step in P5 planning. The module design can be adapted to the readiness of the educational unit—sometimes by developing new activities or modifying existing modules to align them with the school's educational context (Badan Standar, Kurikulum, et al., 2022).

Implementation

In its implementation, all P5 programs are designed with a student-centered learning paradigm. This student-centered approach is a hallmark of the independent curriculum, allowing students' involvement in P5 to become a valuable asset for their post-school life. Additionally, the P5 implementation process integrates information technology to ensure efficient program execution. As stated by the P5 secretary: *"The learning flow is designed to be student-centered, utilizing technology and designing authentic assessments to evaluate students' learning outcomes"* (Haning Meilia Putri, 2024).

One of the main reasons the P5 program emphasizes student involvement is to ensure that each student can experience firsthand and genuinely understand the objectives of the P5 program. It is the facilitators' responsibility to ensure that students participate actively in the P5 program until its completion. Thus, the methods employed by each facilitator can significantly impact students' learning outcomes.

Facilitators are responsible for guiding and teaching students to help them understand the modules prepared. These modules act as a primer for students to grasp the concepts in the ongoing P5 program. Most P5 programs are conducted similarly to intramural learning (Haning Meilia Putri, 2024). Facilitators also serve as guides and assessors for students throughout the P5 program (Sugeng Wibawa, 2024).

The success of learning activities at school, whether intramural, extracurricular, or P5 (co-curricular), greatly depends on the principal. This point was emphasized by the P5 secretary as follows: *"The principal serves as an inspirational and visionary leader in fostering a school culture that supports the implementation of P5. They motivate and empower teachers, staff, and parents to support the execution of P5. The principal is responsible for planning the P5 program, regularly monitoring and evaluating its implementation, and ensuring that the program proceeds according to plan and meets its intended goals. Together with the facilitator*

team, the principal collaborates to develop the P5 program planning, involving various stakeholders, including teachers, staff, parents, and students. The facilitator team is responsible for implementing the P5 program in the classroom" (Haning Meilia Putri, 2024).

Thus, a leader bears significant responsibility in implementing strategy, as they encounter various implications during execution. According to Ahmad, there are five key elements a leader should consider when implementing a strategy: 1) analyzing and planning for change; 2) communicating the change; 3) encouraging change; 4) initiating a transitional phase; and 5) consolidating the new conditions and following up (Ahmad, 2020).

Evaluation and Follow-Up

To ensure optimal execution of P5 activities, monitoring and evaluation are not only conducted after P5 concludes but also periodically throughout the program. This ongoing evaluation involves regular monitoring and direct actions from the committee chair toward the relevant teams. The final evaluation consists of each facilitator submitting performance evaluations to the committee chair. As stated by the P5 secretary: *"In the evaluation stage, a small team gathers and analyzes data on the P5 program implementation, such as monitoring results, guidance, and assessments, then prepares an evaluation report that includes conclusions and recommendations. At this stage, recommendations identify areas for improvement as a plan for follow-up actions"* (Haning Meilia Putri, 2024).

This stage of evaluation is crucial, as it can provide recommendations for immediate actions during P5 or serve as a basis for decisions on future directions. Thus, the principal and the committee chair can determine the most appropriate policies or decisions to advance P5. Both periodic and final evaluations reflect a form of strategic control. This control helps minimize errors and prevent potential issues during the ongoing implementation of the strategy. Additionally, evaluations assess organizational performance and guide improvements as needed (Yulianto, 2024).

Although strategic control or evaluation often marks the final stage, according to David Hunger and L. Wheelen, evaluation can reveal weaknesses in prior strategy implementation and encourage restarting the process if necessary (J. David Hunger, 1996). Therefore, a leader needs feedback from their team members for evaluations to be effective (Ahmad, 2020).

During the P5 implementation and evaluation stages, the education unit, through the committee chair and principal, collaborates and seeks support from students' guardians. The vice principal of curriculum emphasizes this: *"One key to successful learning activities, including P5, is involving parents. They play an important role in monitoring the extent to which students apply the lessons and values of P5 both in school and outside"* (Nurul Huda, 2024). Thus, coordination between the school and guardians serves as oversight to ensure that all learning activities, intramural, extracurricular, or P5-run optimally and have a positive, sustainable impact.

Program

In addition to designing the P5 program with a student-centered focus, the principal, vice principal of curriculum, and facilitator team structured P5 activities to be team-based for effective implementation. The team-based P5 approach aims to help students develop strong problem-solving skills. Thus, the P5 learning process involves problem-solving through the *problem-based learning* (PBL) method. PBL is a learning approach that introduces a problem to stimulate students to respond and seek solutions to it (Kane, Mishra, & Dutta, 2016).

To find effective solutions, students in each class are organized into groups. They discuss issues such as radicalism and bullying, reflecting on Pancasila's values of humanity and unity as fellow citizens. Research has shown that problem-based learning through discussion is effective in improving student learning outcomes (Fitria, 2022). This is why most P5 programs at SMA 2 Kota Mojokerto utilize discussion as a team-based, problem-based learning activity.

Additionally, some P5 programs are designed to involve external community partners. One example is a film screening and an interfaith diversity dialogue involving 80 students from grades X and XI. External partners for this P5 activity included Gusdurian and Mafindo Mojokerto. According to the principal and vice principal of curriculum, these activities align well with the independent curriculum's goals for P5.

"The interfaith dialogue activity at that time was part of P5, supporting the global diversity dimension"
(Sugeng Wibawa, 2024).

Figure 3. P5 Activity "Film Screening and Religious Dialogue"

According to Mr. John, the film analysis and interactive dialogue activities, part of P5, are very important. He stated that not all students know or understand the diversity around them. Therefore, these activities serve as a platform for students to become more familiar with and appreciate diversity. "*When students become familiar with diversity, they begin to accept the differences before them, including diversity in beliefs and ethnicities. The more they understand, the better they can apply tolerance and humanity in their daily lives, such as in socializing or making friends*" (Yohanes Donbosco Lobo, 2024). Additionally, the literature indicates that partnerships between the school and the community can improve educational quality (Rif'ah et al., 2023). Such collaborations also positively impact teachers, staff, and the community, especially by building trust in the educational institution.

Culture

In working toward the goals of P5, the principal does not rely solely on the P5 program; instead, the principal and implementation team integrate established habits and cultural practices at the school. As a result, the values of religious moderation and the meaning of P5 permeate all school activities, including intramural, extracurricular, and habitual routines. One example is the morning assembly, where students sing the national anthem, Indonesia Raya, before the assembly is dismissed. This helps instill a strong sense of patriotism and national pride in students.

In addition to singing Indonesia Raya, SMA 2 Mojokerto City students are encouraged to develop personal discipline. This focus on discipline is a part of character building and fosters a culture of discipline within the school. According to the National Discipline Culture Movement guidelines, the goal is to develop reliable and stable levels of discipline among students, teachers, and educational staff to achieve national educational objectives. Thus, a culture of discipline needs to be internalized not only by students but by all members of the school community, including teachers, who maintain classroom control and agreements, educational staff, and policymakers (Rijal et al., 2023).

The quality of a school is often reflected in its educational standards, which are closely tied to the cultural quality of the institution. The ongoing activities of students, teachers, staff, supervisors, and the principal, who serves as the policy leader, form the main components of the internal quality assurance system. High-quality education is supported by a consistent culture of quality that adheres to principles of sustainability (Samodro, 2017).

Implications of the Principal's Strategy on Student Character and School Culture

The implementation of the values of religious moderation in the P5 project to strengthen the Pancasila student profile, based on the strategies applied by the principal, shows positive indications with implications for both student character and school culture. Although these implications are not yet widespread, this is characteristic of a strategy where the outcome has a significant impact, albeit one that takes time to manifest (Hamdani, 2011). This is reflected in the statement of the P5 secretary, as follows:

> *"The series of P5 programs that have been implemented certainly have a positive impact on students. Although this impact is not yet significant, there are already positive signs among the students. For example, they have started to realize that there are various beliefs at school, not just one. When the children begin to understand and recognize diversity, an attitude of acceptance emerges, which they implement in their daily lives, such as beginning to socialize with friends of different beliefs or ethnicities. That's why I often remind them, especially in the context of religious moderation, that moderation is not about moderating the dogma of belief, but about moderating religious behavior and actions"* (Haning Meilia Putri).

From the above statement, it can be understood that the P5 program, which incorporates the value of religious moderation based on the principal's strategy, has implications in the form of growing awareness among students. Students are beginning to recognize the diversity at school, including religious beliefs, ethnicity, and other forms of diversity. This awareness serves as the first step in guiding students to approach diversity more wisely (Asse et al., 2024; Sutisna & Khori, 2024). In addition to the P5 program and the guidance of teachers who help stimulate this awareness, the role of parents is crucial in assisting students to develop an understanding of religious awareness, including diversity of beliefs (Syafitiri & Izzah, 2022).

From this information, it can be inferred that one of the behaviors leading to a moderate or balanced attitude in religion is tolerance. Tolerance emerges when there is awareness, further recognition, and the development of acknowledgment that reflects respect for others (Alazeez et al., 2024; Aryati & Suradi, 2022). This tolerant attitude is primarily manifested by students through care, friendship, and cooperation among students in several projects aimed at strengthening the Pancasila student profile. A sense of care is first created by how much a person understands. Care and tolerance are values instilled in the P5 program at the school. Some students have shared their understanding of the meaning of tolerance, as follows:

Table 2. The meaning of Tolernasi that students understand

No	Name	The understood meaning of Tolerance
1	Valen Chrystine	respect for one another
2	Evelyn Cinta Putrineya	Tolerance is mutual respect and appreciation between our neighbors without differentiating and avoiding each other.
3	Fernando Givensius	Appreciate and accept the differences around us.
4	Gabriella Nathalie Asmaradani	I understand that everyone has different personalities there I learned that I have to respect and accept the nature or personality of everyone.

From the table above, it can be concluded that the meaning of tolerance understood by the students is the attitude of respecting one another. In further interviews, they stated that differences in beliefs or religions are not an obstacle to friendship and cooperation. This was expressed by one

of the students as follows: *"In my opinion, religion has nothing to do with work. As long as the person is willing to mingle and cooperate, it's not a problem. So, in my opinion, religious differences in P5 are not an issue"* (Gabriella Nathalie Asmaradani, 2024).

In addition to the implications of awareness, tolerance, and care, love for the homeland or nationalism, supported by an educational environment that loves the country, is also an implication of the strategy applied. Teamwork or cooperation, as expressed by the student, is also a sign of the impact of the P5 program.

The implications for the educational institution include helping to develop the school's culture, specifically a culture of discipline and collaboration. The culture of discipline is implemented in co-curricular activities, extracurricular activities, and the Pancasila student profile strengthening project (Aryati & Suradi, 2022). Some signs of discipline in the school include punctuality in attending the Pancasila student profile strengthening project activities, punctuality in participating in school routines, wearing the complete and tidy school uniform, and being active in the learning process. This aligns with the literature developed, which indicates that these are part of the school's discipline culture (Rijal et al., 2023) (Badawi, 2024; Fasya et al., 2023).

A collaborative culture can be found between students and students and between students and teachers. Student-to-student collaboration is evident in the learning process of the Pancasila student profile strengthening project, which uses discussion, teamwork, and group models. On the other hand, collaboration between students and teachers can be seen in the P5 process itself, which involves cooperation between teacher committees and committees formed by the students. Through a collaborative culture, students become accustomed to communicating with each other and trusting their team members to achieve the agreed-upon goals (Sabri, 2024). Therefore, communication and trust become a collaborative culture's foundation and outcome.

CONCLUSION

From the discussion above, it can be concluded that the school principal's strategy in implementing the values of religious moderation in the Pancasila student profile strengthening project at SMA 2 Kota Mojokerto is divided into three main categories: a) process strategy, which includes planning, management, evaluation, and follow-up; b) program strategy, which involves packaging the implementation of religious moderation into team-based cooperation programs and partnerships with external parties; and c) cultural strategy, where the values of religious moderation and the meaning of P5 learning are applied repeatedly through co-curricular activities, extracurricular activities, and routine programs to foster a positive school culture. The Pancasila student profile strengthening project, which incorporates the values of religious moderation, based on the principal's strategy, has implications for shaping students' character and the school culture. The character traits formed in students include self-awareness, care and tolerance, teamwork, creative thinking, and love for the country. Meanwhile, in terms of school culture, a culture of discipline and collaboration is formed as part of a positive school culture.

Based on the research objectives, along with the presentation of data and discussions, the main focus of the principal's strategy can be enhanced with several aspects that support and complement the results of this study. One recommendation is to strengthen the principal's strategy in developing the quality and capacity of facilitator teaching in preparing P5. In addition, evaluations involving the role of parents can be improved to ensure the implementation of the values of religious moderation and the core learning of P5 by students, both within the school environment and outside of it. This needs to be explored further to deepen the involvement of parents in this educational process.

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