

Proyek Penguatan Profil Mahasiswa Pancasila (P5) sebagai Sarana Menciptakan Makna Sosial: Analisis Interaksionisme Simbolik George Herbert Mead

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Abstrak

Studi ini bertujuan untuk menginterpretasikan makna yang dibangun siswa terhadap nilai-nilai dalam P5 melalui identifikasi bentuk-bentuk kegiatan dan keterlibatan siswa. Penelitian ini menggunakan pendekatan kualitatif jenis fenomenologi yang berfokus pada pengalaman siswa dalam mengikuti P5. Sumber data berasal dari hasil wawancara, observasi dan dokumentasi. Informan melibatkan siswa kelas XI, koordinator P5, dan guru pelaksana P5. Observasi dilakukan pada saat gelar karya. Dokumentasi terdiri dari modul P5, hasil karya P5, dan jurnal refleksi P5. Validitas data menggunakan triangulasi sumber dengan membandingkan data dari hasil wawancara, observasi dan dokumen. Analisis data menggunakan Interpretative Phenomenologi Analysis (IPA) yang terdiri dari 6 tahap yaitu reading and re-reading, initial nothing, developing emergent themes, searching for connections across emergent themes, moving to the next case, and looking for patterns across cases. Hasil penelitian menunjukkan bentuk kegiatan P5 terdiri dari kegiatan tematik proyek, produk kreatif melalui gelar karya dan reflektif. Sedangkan keterlibatan siswa berupa merancang dan melaksanakan program, mengambil peran sosial, dan berinteraksi lintas kelas. P5 merupakan arena yang dapat membentuk interaksi simbolik antara siswa, guru dan lingkungan sekolah melalui internalisasi nilai yang dapat membangun makna sosial dan identitas siswa yang bersifat kontekstual.

Kata kunci: P5; Makna sosial; Interaksionisme simbolik; George Herbert Mead

The Pancasila Student Profile Strengthening Project (P5) as a Means of Creating Social Meaning: George Herbert Mead's Symbolic Interactionism Analysis

Abstract

This study aims to interpret the meaning constructed by students regarding the values contained in P5 by identifying the forms of students' activity and involvement. This research employed a phenomenological approach to qualitative research, focusing on the students' experiences with attending P5. Data source derived from the results of the interview, observation, and documentation. Informants included the 11th graders, the coordinator of P5, and the teachers implementing P5. Observation was carried out during gelar karya (work exhibition) event. Documentation consists of the P5 module, the P5 product, and the P5 reflection journal. Data validation was carried out using source triangulation, comparing data from interviews with those from observations and documents. Data analysis was conducted using Interpretative Phenomenological Analysis (IPA), which consists of six stages: reading and re-reading, initial nothing, developing emergent themes, searching for connections across emergent themes, moving to the next case, and looking for patterns across cases. The results of the research show that the P5 activities consist of a thematic project and a creative product, presented through a work exhibition and reflection. Meanwhile, the students' involvement is evident in their activities, including designing and implementing a program, assuming social roles, and interacting with other classes. P5 is an arena that can create symbolic interaction between students, teachers, and the school environment through value internalization that can build social meaning and student identity that is contextual in nature.

Keywords: *P5; Social meaning; Symbolic interactionism; George Herbert Mead*

INTRODUCTION

Character education is an essential aspect of educational reform in Indonesia, including the Freedom Curriculum (Indonesian: Kurikulum Merdeka). This is because there is a gap between the objective of character education and its practical implementation in the class. A bibliometric analysis study shows that the textbooks of secondary school prioritize cognitive content more than the material of character development, generating the challenge for the teachers to inculcate character values effectively (Huda et al., 2024). The gap highlights the need for an approach that integrates character education more holistically into subjects to encourage student development. Another study revealed that teachers implemented character education through habituation, integration, and imitation; however, they found difficulty in internalizing and implementing character values in their learning. Therefore, an effective strategy is required in the process (Hidayat et al., 2022).

Since the enactment of the Freedom Curriculum, the Indonesian government has encouraged educational transformation through the Pancasila Student Profile Strengthening Project (Indonesian: Proyek Penguatan Profil Pelajar Pancasila, hereafter referred to as P5). This program aims to produce students who are not only academically superior but also possess good character and global competitiveness, upholding the noble values of Pancasila (Kemendikbudristek, 2022). The implementation of P5 in the Freedom Curriculum is expected to have significant implications for character development and student competency development. P5 is

designed as a project-based learning approach, emphasizing the strengthening of six basic dimensions of the Pancasila Student Profile, including faith and devotion to God Almighty, noble character, global diversity, cooperation, independence, critical thinking, and creativity. A systematic review study on literature consisting of 10 articles found that P5 is capable of improving the students' awareness of Pancasila value and encouraging their active participation in the learning process (Khalifatun et al., 2024). In addition, P5, as a co-curricular activity, allows the students to develop their characters through projects, raising Pancasila values (Apriana et al., 2024).

Using the project-based learning approach, P5 emphasizes students' active participation in thematic activities relevant to their social and cultural context and environment. However, the challenges faced in planning, implementation, and student involvement must be addressed to ensure the comprehensive success of this program. Sustainable evaluation, teacher capacity improvement, and adequate resource availability are key to optimizing P5 implementation at schools. In practice, the P5 implementation has not fully reflected the in-depth development of meaning and values for the students. Some studies indicate that the implementation of P5 still tends to be formal, focusing primarily on the work products produced, such as posters, infographics, documentary films, mini dramas, simple animations, and digital media, without in-depth reflection on meaning (Fauziah, 2023; Nugroho, 2022). This indicates a question related to the interpretation of P5 activity as part of students' character development and social identity.

The implementation of P5 in SMA Negeri 4 (the Fourth State Senior High School) in Tangerang City demonstrates that the project activity encourages students to discuss, cooperate, and solve problems collectively (Diah Ayu Saraswati et al., 2022). This provides a more meaningful and contextual learning experience for students by enhancing social skills and fostering collaboration. In addition, P5 activity with various themes has successfully inculcated Pancasila values through real projects involving students actively (Melati et al., 2024). P5 is also considered the model of differentiated learning application in the Freedom Curriculum, enabling students to learn according to their interests and abilities (Nafaridah et al., 2023). A study conducted at SMA Pelita Tiga Jakarta, involving 34 students, showed that the implementation of P5 significantly improved the students' creativity (Nadiyah, 2024). Meanwhile, in SMA Negeri Purworejo, an evaluation of the implementation of the P5 theme, Democratic Voice, using the Context, Input, Process, Product (CIPP) evaluation model found that this program effectively improves students' understanding of democratic values (Mulyani et al., 2024). Through relevant and meaningful projects, the P5 implementation in several high schools has proven to be successful in improving students' creativity, teamwork, and comprehension of Pancasila ideals. Additionally, P5 is a platform for integrating individualized instruction into the Independent Curriculum, which helps students learn in accordance with their aptitudes and interests.

Nevertheless, the school faces some obstacles in planning, implementing, and evaluating P5 activity, which has an impact on the program's effectiveness (Yunazar et al., 2023). Additionally, teachers' poor understanding of the P5 concept and limited resources become obstacles to a practical implementation (Nabila et al., 2023;) (Hidayah & Khotimah, 2024). The students' level of participation in P5 activity varies, with some students demonstrating high enthusiasm, while others engage inadequately, affecting the learning outcome (Nafaridah et al., 2023).

Symbolic interactionism theory, developed by George Herbert Mead, provides a relevant conceptual framework for understanding the implementation of P5. Individuals' identities and social meanings are created through symbolic interaction in daily life. Individuals decipher and interpret social symbols through communication and social interaction (Mead, 1934). In the context of P5, students serve not only as recipients of information but also as actors actively creating and interpreting the meaning of Pancasila values through the projects they undertake. Through collaborative and reflective activities, students interact with their peers and teachers, allowing them to internalize values such as cooperation, independence, and critical thinking.

In this context, the symbolic interactionism approach becomes essential. Social meaning is created through the symbolic interaction process, and individuals learn to see themselves from others' perspectives, thereby creating social learning within a specific social environment. Thus, the P5 activity is not only a means of inculcating values in a top-down manner but also a social arena for students to create and construct meaning through communication, symbols, and interaction with their peers. Using this approach, this article attempts to interpret the forms of student activity and involvement in P5, reflecting the process of interaction and the use of symbols and language that convey social values within the school environment. Studying the implementation of P5 through a symbolic interactionism lens, this article provides a more in-depth examination of the process of internalizing values contained in the P5 activity. This is this article's novelty.

METHODS

This study employed a phenomenological approach of a qualitative type. This approach aims to understand and reveal the subjective meaning that individuals have experienced about the implementation of P5, as a process of establishing social meaning. Phenomenology is chosen because it enables the exploration of the conscious experience of individuals living and engaging directly in a specific social reality (Creswell, 2013). In this case, George Herbert Mead's symbolic interactionism theory serves as a theoretical foundation for establishing social meaning through the symbolic interaction process that occurs in the P5 activity.

Mead emphasizes that self-identity and self-definition are created through social stages, encompassing the play stage, the game stage, and the generalized other (Mead, 1934), all of which are highly relevant to the context of project-based learning, such as P5. The implementation of P5 provides students with a space to contribute to and participate actively in meaningful social interactions, thereby internalizing Pancasila values as part of their character development. Thus, the phenomenological approach is suitable for exploring the meaning development process in depth. The study was carried out in Surakarta at State Senior High School 4.

The data source derives from primary data obtained directly from informants, including students, the P5 coordinator, and teachers actively involved in P5 implementation, as well as secondary data derived from the results of observation and document analysis. The informants were selected using a purposive sampling technique, in which the informant selection was carried out deliberately based on specific criteria, including involvement in the project, experience, and varying representativeness of P5 implementation. The informants consisted of 6 students, 1 P5 coordinator, and three teachers based on the principle of data saturation.

The techniques used for data collection were in-depth interviews, non-participatory observation, and document analysis. A semi-structured interview guideline was used to investigate the informants' perspectives and experiences with the P5 exercise. Observation was carried out to observe the processes of planning P5 and holding a work exhibition (Gelar Karya) so that the social interaction process can be observed directly. Document analysis was conducted on various documents, including the P5 guideline, the P5 product, and the activity timeline. Member checking was used to confirm that the data collected aligned with the meaning included in the data by double-checking the author's interpretation of the informant's responses.

Data analysis was conducted qualitatively using Interpretative Phenomenological Analysis (Smith et al., 2009), which involved a comprehensive reading and interpretation of the interview transcripts. While document analysis and observation serve as supplementary data. Reading and re-reading the participant narratives was the first step in the analysis process in order to fully comprehend their experiences, including the emotional contexts they contained. Initial noting came next, during which the researcher created descriptive, linguistic, and conceptual notes based on in-depth observations of the participants' language use, narrative content, speaking style, and personal associations. The researcher developed emerging themes from these recordings by spotting significant patterns that captured the spirit of the participants lived experiences. Finding links between emergent themes and arranging them into logical structures or hierarchies by recognizing logical, category, or temporal correlations was the next step. In order to maintain the distinctiveness of each participant's viewpoint and respect the idiographic nature of IPA, the procedure was then repeated for each participant. In order to identify common meanings, the researcher compared themes from various individuals and finally searched for trends across cases. These meanings were then combined into overarching superordinate themes that represented collective experiences.

RESULT AND DISCUSSION

The results of the research show that students gradually construct meaning towards the values of the Pancasila Student Profile through actively engaging in a variety of project activities. Based on the results of the interviews, the students stated that P5 activities provided them with space to express themselves, collaborate, and contribute to their surrounding environment. Activities such as developing local entrepreneurial products, taking environmental care actions, holding social tolerance campaigns, and incorporating social actions to promote mental health become important moments for students to experience directly the values of cooperation, independence, creativity, and critical thinking. Viewed from a symbolic interactionist perspective, these meanings emerge from continuous interactions with friends, teachers, and the school community.

This is also supported by the results of observations during P5 activities, which reveal that the forms of student involvement are varied and reflect the specific social roles they assume. Students who become team leaders, speakers, discussion moderators, or technical implementers exhibit differences in the meaning of responsibility and the value of cooperation. The presentation of project results becomes a symbolic arena, where students interpret courage, responsibility, and self-reflection as integral to the character-building process. Symbolic interactions, such

as the use of positive language, visual symbols related to the project, and teacher appreciation, play a crucial role in strengthening this meaning.

Document analysis, such as activity reports, project modules, and student reflection journals, confirms the findings of interviews and observations. In the reflection journals, many students wrote about the change of mindset after participating in P5, including increased concern for others, the ability to resolve conflicts peacefully, and awareness of the importance of contributing to society. This reflects the internalization of Pancasila values in a more personal and profound form, as explained in the “generalized other” stage in Mead’s theory, where individuals begin to integrate social norms into their self-identity.

The social meaning created is not only related to the content of the activity, but also to the interaction process that occurs during the activity. Through collaborative and reflective activities, students develop an awareness that values such as cooperation and diversity are not just slogans, but also real and meaningful practices in daily life. Interactions between students from different backgrounds also help establish their social identity as part of a pluralistic society.

Thus, it can be concluded that students construct the meaning of the Pancasila Student Profile values through direct experience in P5 activities that are interactive, collaborative, and reflective. The phenomenological approach helps reveal the depth of meaning. At the same time, the theory of symbolic interactionism provides an understanding that these meanings are created through symbols, social roles, and repeated interaction processes. P5 is not only a means of learning values, but also a symbolic space that authentically creates students’ social identities and characters.

Table 1. Result of Research

No	Indicator	Forms of Interaction	Reflected Symbols	Created Meaning
1	Social environmental cleanliness project	Group work, task discussion, coordination	Cooperation, care for the environment	Values of togetherness and social responsibility
2	Presentation of entrepreneurship project results	Students lead discussions and communicate ideas to the public	Confidence, creativity, responsibility	The process of creating self-identity
3	Local arts and culture projects	Students perform local dances proudly	Global diversity, nationalism	Cultural identity as part of self-pride
4	Discussion to solve social problem	Students give each other ideas and there are healthy argumentation	Critical thinking, mutual cooperation	Critical thinking learning in togetherness
5	Project result poster	Students voice “stop bullying”	Tolerance, humanity	Awareness of the rights and dignity of all individuals

6	Reflection on Final project	Feeling proud of being part of the project	Independent, critical thinking, faithful and pious	The establishment of self-esteem and meaning of meaningfulness
7	Students' reflection journal	Learning from tolerance and respect for differences	Tolerance, global diversity	Strengthening the inclusive social identity
8	P5 activity module	Steps of social community projects	Independence, cooperation	Strengthening inclusive social identity

Source: Author, 2024

The results of the interview show that students construct the meaning of values contained in the Pancasila Student Profile Strengthening Project (P5) through direct experience and active engagement in activities. In their interactions with peers and teachers, students begin to understand the meaning of cooperation, responsibility, and social concern. This is in line with the concept of “self” according to Mead, i.e., that the self is created through a social process, not merely an individual's innateness. Through symbolic interaction in the context of P5 activities, the students experience the process of forming “I” and “Me”, i.e., how they reflect themselves based on other people's responses to their actions (Mead, 1934).

From field observations, it is clear that the social roles students play in the project significantly affect the establishment of their identities. For example, students who serve as group leaders exhibit increased self-confidence and communication skills. This illustrates the game stage, according to Mead, where individuals begin to take the perspective of others in a more complex social system. This social learning process makes the students not only learn the content of the project, but also understand the social values accompanying it, such as justice, tolerance, and cooperation (Blumer, 2017).

Documents such as students' reflection journals and activity reports indicate a more in-depth internalization of meaning. Many students reported feeling more meaningful, mature, and aware of the importance of social contribution. In Mead's theory, this reflects the establishment of a generalized other, which is when individuals can take the perspective of society at large and make social norms an integral part of their identity. P5 becomes an essential forum for creating a collective understanding based on Pancasila values, through real-world practices and shared experiences.

The symbols used in P5 activities — such as anti-bullying posters, tolerance campaign slogans, and project team structures — serve as a means of creating social meaning. The interactions occurring through these symbols create the structure of students' understanding of the values being promoted. In symbolic interactionism, symbols are not merely signs, but also the primary means of creating mutually-agreed social realities. Thus, the students' experiences during P5 activities are a concrete form of how social meaning is created and negotiated in the interaction process (Husin et al., 2021).

Overall, the symbolic interactionism approach explains how the social process in P5 not only transfers values top-down, but also creates meaning through interactions, symbols, and social reflections that the students experience directly.

Mead’s theory provides a strong framework for understanding how Pancasila students’ identities are created in the context of participatory education. P5 is not only an instrument for learning values, but also a social arena where students build their identities in a democratic and pluralistic society.

The results of the interview show that students created meanings of the values in the Pancasila Student Profile Strengthening Project (P5) through actively engaging in collaborative projects. This process can be observed in the way students respond to challenges, engage in discussions, and assume roles within teams. According to the symbolic interactionism perspective, meaning is not intrinsically attached to objects or actions, but is created through social interaction (Syamsudin et al., 2022). In this context, students develop a sense of values such as cooperation, responsibility, and tolerance through social experiences with peers and teachers during project activities.

The results of the observation show that activities such as project presentations, teamwork, and problem-solving generate symbolic interactions essential to creating the students’ social identities. When students lead discussions, express opinions, or receive feedback, they undergo a process that Mead calls the development of “self” through interaction with “others”. This reflects the transition from the play stage to the game stage, where individuals begin to understand social roles more broadly (Utomo et al., 2024). P5 activities with real social structures facilitate this process.

Documents, such as student reflection journals, reveal that the project experience helped students reflect on Pancasila values in a real-life context. Several students wrote about the changes in attitudes, the increased empathy, and the awareness of diversity. This indicates that they have reached the stage of internalizing values through the generalized other—the ability to take the perspective of society and make social norms a part of personal identity (Veal et al., 2024). The project became a social space where students not only observed but also lived the values they learned.

Symbols in projects, such as posters, logos, slogans, and team structures, are not only visual communication media but also function as symbols of social interaction. In symbolic interactionism theory, these symbols help shape shared understanding and regulate social behavior (Kaspersen, 2023). When students use these symbols in their activities, they not only convey messages but also create collective meanings, thereby strengthening Pancasila values in a contextual and applicable manner.

Overall, these findings suggest that the Pancasila Student Profile Strengthening Project serves not only as a means of instilling values but also as a platform for meaningful social interaction. Through the perspective of renewed symbolic interactionism, we understand that the creation of social meaning in education occurs through dialogue, symbols, and reflective shared experiences. Using this approach, Pancasila values are not only taught, but also actively “experienced” by students in the collaborative and dynamic social space of 21st-century schools.

Table 2. Analysis of Social Meaning Creation

No	Key Findings	Mead's Concept	Symbolic Meanings Created
1	Students feel more confident and concerned after participating in collaborative projects.	<i>Self</i> (I and Me)	The values of responsibility and cooperation are created through social interaction.

2	Students actively discuss, lead teams, and present ideas.	<i>Game stage</i>	The ability to take on social roles and understand cooperative structures
3	Students reported that they gained a better understanding of the importance of diversity and social contributions.	<i>Generalized Other</i>	The values of diversity, caring, and empathy are deeply internalized
4	Anti-bullying posters, tolerance campaign slogans, and team structures were used in the activities.	<i>Symbolic Meaning & Social Symbols</i>	Symbols become a medium for creating social meaning and strengthening Pancasila values.
5	P5 becomes a social space for hands-on experiences, reflective interactions, and collaboration among students.	Symbolic Interaction as a Social Process	Values are not transferred, but are created through authentic social experiences.

Source: Author, 2024

CONCLUSION

This study shows that the implementation of P5 plays a significant role in shaping students' social meaning and self-identity through the process of symbolic interaction. Pancasila values, such as cooperation, tolerance, responsibility, and independence, are not directly transferred but are created through social experiences involving symbols, communication, and reflection. Through Mead's theory, it can be understood that student interaction in P5 activities facilitates the establishment of a "self" as it develops through the process of assuming roles, utilizing social symbols, and internalizing values through generalized others. Thus, P5 is not only a curriculum instrument, but also an arena for active and reflective construction of social meaning.

Based on these findings, it is recommended that schools and teachers strengthen the symbolic and participatory aspects of P5 activities, such as expanding the space for dialogue, enriching project symbols that are relevant to Pancasila values, and involving students in planning and reflecting on activities. In addition, curriculum developers and the government need to incorporate a sociological approach in evaluating P5, so that values are not only measured cognitively but also through the social process of their creation. Further research, employing an ethnographic approach or cross-cultural studies, is also recommended to examine the dynamics of social meaning within a broader context.

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