



## Contextualization of PAI Values in the Project to Strengthen the Pancasila Student Profile in Children with Intellectual Disabilities at the Junior High School Level at SLB N 1 Bantul

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### ABSTRACT

Children with intellectual disabilities need encouragement or repetition, especially in understanding and implementing Islamic religious material. This study examines the value of PAI in the implementation of the Pancasila Student Profile Strengthening Project (P5) for children with intellectual disabilities at SLB N 1 Bantul using a descriptive qualitative approach and field research methods. Data were collected through interviews, observations, and documentation, then analyzed using data reduction, presentation, and verification techniques. The implementation of P5 was carried out in three stages, namely planning, practice, and evaluation, by selecting the themes of local wisdom, entrepreneurship, and sustainable lifestyles. All activities were tailored to the abilities of the students. PAI values, especially sharia and moral values, were realized in P5 activities. The results show that moral values are emphasized more than faith and sharia values. The integration of PAI values in P5 has a positive impact on the personality and religious attitudes of children with intellectual disabilities. This program not only strengthens students' competencies in accordance with the Pancasila Student Profile, but also supports character development through a contextual and applicable approach, in line with their needs and abilities.

**Keywords:** *Contextualization, Intellectual Disabilities, PAI Values, Pancasila Student Profile Strengthening Project*

### ABSTRAK

Anak disabilitas intelektual memerlukan dorongan atau pengulangan, terutama dalam pemahaman dan pelaksanaan materi Agama Islam. Penelitian ini mengkaji nilai PAI dalam pelaksanaan Proyek Penguatan Profil Pelajar Pancasila (P5) bagi anak disabilitas intelektual di SLB N 1 Bantul dengan pendekatan deskriptif kualitatif dan metode field research. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, lalu dianalisis dengan teknik reduksi, penyajian, dan verifikasi data. Pelaksanaan P5 dilakukan melalui tiga tahapan, yaitu perencanaan, praktik, dan evaluasi, dengan memilih tema kearifan lokal, kewirausahaan, dan gaya hidup berkelanjutan. Seluruh aktivitas disesuaikan dengan kemampuan peserta didik. Nilai-nilai PAI, khususnya nilai syariah dan akhlak, terealisasi dalam kegiatan P5. Hasilnya menunjukkan bahwa nilai akhlak mendapat penekanan lebih dibandingkan nilai akidah dan

syariah. Integrasi nilai-nilai PAI dalam P5 berdampak positif terhadap pembentukan kepribadian dan sikap religius anak tunagrahita. Program ini tidak hanya memperkuat kompetensi siswa sesuai dengan Profil Pelajar Pancasila, tetapi juga mendukung pengembangan karakter melalui pendekatan yang kontekstual dan aplikatif, sesuai dengan kebutuhan dan kemampuan mereka.

**Kata Kunci:** *Kontekstualisasi, Disabilitas Intelektual, Nilai PAI, Proyek Penguatan Profil Pelajar Pancasila*

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## INTRODUCTION

Based on the Decree of the Minister of Education, Culture, Research, and Technology No. 56/M/2022, the Pancasila Student Profile Strengthening Project (P5) is a project-based co-curricular activity to strengthen efforts to achieve competencies and character in line with the Pancasila student profile (Badan Standar, Kurikulum dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022). P5 is positioned as an important part of the Merdeka Curriculum and is the government's response to the growing moral crisis among Indonesian youth (Hidayat & Syahidin, 2019). This crisis is reflected in the increase in deviant behaviour, including promiscuity, which led to 191 requests for marriage dispensation in 2022 due to early pregnancy in Ponorogo Regency (Pebrianti, 2023). Other studies have shown that a moral crisis is evident in gang fights, social deviance, and the weakening of ethical values among adolescents (Aisyah & Fitriatin, 2025). These findings underscore the importance of strengthening character education through a systematic and sustainable school approach. Therefore, P5 is positioned as a national strategy to improve the quality of education in Indonesia, with a primary focus on shaping the overall character of students (Rachmawati, Marini, Nafiah, & Nurasih, 2022).

The objective of P5 aligns with the concept of Islamic Religious Education (PAI), which emphasises that education should not only focus on cognitive aspects, but also on character development and moral values. This concept is clarified by Firmansyah, who defines PAI as an intensive teaching process between educators and students with the ultimate goal of shaping good morals (Firmansyah, 2019). This interpretation aligns with the objective of PAI, which is to shape human personality into a complete and whole person, one who is spiritually and physically balanced, thereby enabling them to thrive in life (Azis, 2016). PAI values are then considered important to be optimised as the basis for character building, especially for Muslim students. This is reinforced by the view that the ideal character in Islamic education is *Akhlakul Karimah*, serving as an orientation for self-development (Kosim, 2020). Zulaikhah's findings also confirm the close relationship between PAI and character education because PAI has significant potential in improving the character quality of students (Zulaikhah, 2019). Therefore,

the integration of Islamic Religious Education values into P5 is a strategic step to strengthen the comprehensive character building of students.

Innovations in Islamic Religious Education implemented in schools are not only carried out by integrating them into subjects, but also through extracurricular and co-curricular activities. This integration provides schools with the opportunity to present the values of Islamic Religious Education more effectively and comprehensively. As explained earlier, the Pancasila Student Profile Strengthening Project is part of co-curricular activities that enable the strengthening of these values. Through the implementation of this project, Islamic Religious Education values can be presented in real-life activities that align with the students' character.

The Pancasila Student Profile Strengthening Project is not only implemented in regular schools, but also in special schools (SLB) to support inclusive education for students with special needs, including those with physical, intellectual, or mental limitations. Special schools play a crucial role in ensuring that this project is implemented in accordance with the unique characteristics and needs of students. In this context, additional efforts are needed to help students develop the ability to behave in accordance with the program requirements and to create an inclusive learning environment. This need is even more important for students with intellectual disabilities (tunagrahita) who require continuous training and support. Therefore, practising the values of Islamic Religious Education is a highly relevant aspect to instil in their lives.

Intellectual disability (tunagrahita) is a term used to describe children whose intelligence is significantly below the average of normal children (Somantri, 2006). This condition means that children with intellectual disabilities require special education services tailored to their abilities, allowing the learning process to occur effectively (Author Interview, 2023). In the context of social development, intellectual limitations do not mean that children cannot develop. Children with intellectual disabilities can still interact and exhibit good behaviour if they receive proper guidance and direction (Mavianti & Harfiani, 2020). With this assistance, they can develop like other children without disabilities and maintain a personality consistent with Islamic teachings.

Islamic Religious Education not only shapes and develops children's ability to live independently in society but also enables them to recognise themselves as individuals with Islamic personalities. This statement is reinforced by research conducted by Anjariani (2023), which states that PAI learning helps children with intellectual disabilities develop religious and independent character dimensions as well as knowledge related to Islam, although not as much as that obtained by non-disabled students. In addition, with proper guidance and direction, children with intellectual disabilities are also able to interact and behave well like other non-disabled

children, while maintaining a personality consistent with Islamic teachings (Mavianti & Harfiani, 2020).

From a developmental psychology perspective, particularly referring to Jean Piaget's cognitive development theory, understanding abstract theological concepts, such as eschatology (heaven and hell), the concept of divine justice, and the nature of faith, requires cognitive abilities at the formal operational level. This stage is typically reached by children with normal development by the age of 12 and above (Malik & Marwaha, 2023).

However, this condition is significantly different in children with intellectual disabilities (mental retardation). They generally experience cognitive developmental barriers that keep them stuck in the concrete operational stage (equivalent to a mental age of 7-11 years) or even in the pre-operational stage (equivalent to a mental age of 2-7 years), regardless of their current chronological age. The implication of this limitation is their inability to process information that is hypothetical, abstract, and purely verbal (Group, 2023).

Therefore, the pedagogical approach in Islamic Religious Education (PAI) for children with intellectual disabilities requires fundamental adjustments. Conventional methods, such as lectures or text-based learning, are ineffective and tend to be boring for them, given the significant gap between abstract religious material and the students' concrete thinking capacity. A methodological bridge is needed that can translate theological values into empirical experiences that can be sensed.

In this framework, Lev Vygotsky's perspective on learning as a social process becomes very relevant. Through the concept of the Zone of Proximal Development (ZPD), Vygotsky explains the gap between a child's current ability to act independently and their potential ability that can be achieved with assistance. For children with intellectual disabilities, understanding abstract concepts such as "almsgiving" independently may be beyond their cognitive reach. However, in group activities where peers model the act of giving, or when teachers provide scaffolding (step-by-step assistance) by guiding students' hands to put coins into a charity box, the concept of "almsgiving" enters their ZPD. Through social mediation and physical experience, abstract religious values can be internalised effectively (McLeod, 2025).

In line with these needs, Project-Based Learning (PBL) through the Pancasila Student Profile Strengthening Project (P5) is presented as a strategic solution. P5 offers an experiential learning approach and physical activities. This method allows Islamic education values to be not only heard but also experienced and practised directly. Through this project, the learning needs of students with intellectual disabilities can be met, particularly in understanding Islamic moral and legal concepts such as patience, honesty, mutual cooperation, and responsibility. This activity is an effective means of

internalising Islamic moral values through habits and practical activities that align with their concrete thinking abilities.

Based on initial observations, SLB N 1 Bantul is a special school comprising four levels: TKLB, SDLB, SMPLB, and SMALB, serving students with various disabilities. These include blindness (A), deafness (B), mental retardation (C), moderate mental retardation (C1), physical disability (D), mild physical disability (D1), and autism. The situation in the field shows that some children with intellectual disabilities often need repetition to understand and practice other Islamic Education teachings. Intellectual disabilities are the main obstacle limiting children with intellectual disabilities at SLB N 1 Bantul in terms of understanding Islamic Religious Education. As a result, the PAI learning process for them tends to take longer (Author's Observation, 2023).

In June 2022, SLB N 1 Bantul became one of the special schools that began implementing P5. The implementation of P5, which is aimed at junior high school students with intellectual disabilities, focuses on three selected themes: local wisdom, entrepreneurship, and sustainable lifestyles. The mission of the project is to enhance the capabilities and personalities of students with special needs, aligning them with the Pancasila student profile applied to non-disabled children of the same age. The implementation of P5 is expected to have a comprehensive positive impact on all aspects of students' lives, from social to spiritual (Author's Interview, 2023). In line with these expectations, it is important to examine how the Pancasila Student Profile Strengthening Project is implemented at the special needs school level and how Islamic Religious Education (PAI) values, such as faith, sharia, and morals, are contextualised into P5 activities.

Thus, this study focuses on describing two things, namely the implementation of P5 for children with intellectual disabilities at SLB N 1 Bantul and the form of integration of PAI values in each project activity. These values not only support character building but also shape students who possess good morals, faith, and social awareness, making the integration of PAI values an essential part of supporting the success of meaningful contextual learning.

## **METHODS**

This study uses field research conducted with a descriptive qualitative approach. The choice of a qualitative approach is based on the characteristics of the issue being studied, specifically the process of internalising abstract religious values in individuals with intellectual disabilities, which necessitates a deep and holistic understanding. This study is based on postpositivist philosophy, which is used to examine natural conditions, where the researcher positions himself as a key instrument to capture the phenomenon as a whole without intending to make

statistical generalisations, but rather to understand the meaning behind the students' behaviour and responses during the activities (Sugiyono, 2013).

The research was conducted at State Special School (SLB) 1 Bantul, located at Jalan Wates KM 3 Number 147, Sonopakis Lor, Ngestiharjo, Kasihan District, Bantul Regency, Special Region of Yogyakarta 55182. This location was chosen based on the consideration that SLB N 1 Bantul is a special education unit that has actively implemented the Merdeka Curriculum through the adaptation of the P5 module for students with special needs. The research was conducted over a period of two months, from January to February 2024, coinciding with the active implementation of project themes in the even semester.

The research subjects were determined using purposive sampling, a technique for selecting data sources based on specific consideration (Sugiyono, 2013). The inclusion criteria were individuals who were directly involved in the planning and implementation of the P5 module and had a deep understanding of student development. Based on these criteria, the research subjects were classified into key informants and supporting informants. The main subjects (key informants) included the principal, who was responsible for policy, the deputy head of curriculum, who designed the schedule, the P5 coordinator, who was responsible for technical matters in the field, and the P5 facilitator, who provided intensive assistance to the students. Meanwhile, supporting informants consisted of one Islamic Education (PAI) teacher to validate the religious values aspect, one parent, and two junior high school students with intellectual disabilities who were selected based on their good two-way communication skills, enabling a simple interview process.

To obtain valid and reliable data, data collection was conducted using three techniques simultaneously: observation, interviews, and documentation. Observations were carried out passively, where researchers observed P5 activities in and outside the classroom, focusing on social interactions between students, scaffolding methods or assistance provided by teachers, and students' emotional expressions as indicators of moral internalisation. Furthermore, in-depth interviews were conducted in a semi-structured manner with teachers and principals to explore program strategies and evaluations. Interviews with students were conducted using an informal approach and concrete language. Documentation techniques were employed to supplement the primary data, including the collection of P5 Teaching Modules, Modified Lesson Plans, photos of student practice activities, and anecdotal records of behavioural development maintained by teachers.

After the data was collected, data analysis was carried out using Miles and Huberman's interactive model, which included three main stages: data reduction, data display, and conclusion drawing/verification. In the reduction stage, the researcher sorted the raw data based on PAI value categories (faith, sharia, morals) and discarded

irrelevant information. The data were then presented in the form of a descriptive narrative text, accompanied by activity flowcharts, to facilitate understanding. Finally, the researcher draws preliminary conclusions that are re-verified with field evidence to ensure their credibility. The validity of the data in this study is tested through source triangulation and technique triangulation, which involves comparing information from teachers, students, and parents, as well as verifying the consistency of data across the results of interviews, observations, and documentation.

## RESULT & DISCUSSION

### 1. Implementation of the Pancasila Student Profile Strengthening Project for Children with Intellectual Disabilities at the Junior High School Level

The implementation of the Pancasila Student Profile Strengthening Project (P5) for students with intellectual disabilities at the junior high school level at SLB Negeri 1 Bantul is a systematic and gradual educational process. The success of this program was built on a comprehensive planning stage as its foundation. This planning stage was not merely an administrative routine, but involved dynamic coordination between various elements of the school. The principal took the first strategic step by forming an implementation team consisting of department coordinators and a project facilitator team. Interestingly, in the process of forming this team, the criteria for appointing facilitators are not only based on formal academic qualifications, but also emphasise the assessment of the teachers' personal character. Attributes such as strong leadership skills, high creativity in solving learning problems, and wisdom in dealing with the emotional dynamics of students are the main indicators. This emphasis on character is essential, given that assisting students with intellectual disabilities in project-based learning requires extra patience and a much higher degree of flexibility in strategy than in conventional classroom learning. Operationally, this team works collaboratively to prepare students mentally and ensure that all supporting infrastructure is in place before the project is rolled out.

The next strategic step in planning is determining the dimensions, themes, and time allocation. This process is carried out through participatory deliberations involving the principal, the teachers' council, and representatives from students and parents. The involvement of parents at this stage is key to ensuring that the chosen themes are relevant to the contextual needs of students within their family environment (Hastiani, Sulistiawan, & Isriyah, 2023). Based on mutual consensus, it was agreed that the implementation of P5 for junior high school students with intellectual disabilities would be scheduled using a block system every Friday, from 7:00 a.m. to 11:00 a.m. The block system was chosen to provide sufficient time for students to truly immerse themselves in project activities without being interrupted

by class changes. Over the course of one academic year, the project curriculum is organised into three major themes: Local Wisdom, Entrepreneurship, and Sustainable Lifestyle. The technical responsibility for developing the modules is assigned to the P5 coordinator of each department, who consistently coordinates intensively with colleagues in the same cluster to ensure the linearity of the teaching materials.

From an administrative perspective, an interesting phenomenon emerges in the adaptation of policy when comparing field practices with official government guidelines. The Ministry of Education, Culture, Research, and Technology's Guidelines for Developing Pancasila Student Profile Strengthening Projects (2022) ideally lists five planning steps, namely: team formation, identification of educational unit readiness, dimension/theme design, module development, and reporting strategy design (Maryani & Sayekti, 2023). However, in the presentation by the Deputy Head of Curriculum, SLB N 1 Bantul, the focus was explicitly on three core stages. Nevertheless, in-depth observation shows that the other two stages, identifying readiness and reporting strategies, were not actually ignored. These two aspects have been implicitly integrated (tacit knowledge) and implemented well in the school's management culture. This indicates that project planning at SLB N 1 Bantul is effective in contextualising national policies to be more pragmatic and in line with the special school ecosystem.

Entering the implementation or action phase, the school translates these three major themes into a series of concrete physical activities (hands-on experience). This strategy was chosen considering the cognitive characteristics of students with intellectual disabilities who have limitations in understanding abstract concepts. The first theme, which embodies the dimension of Local Wisdom with the topic "Let's Play," has the primary objective of preserving traditional games that are being eroded by time. The various activities include making and playing *dakon*, *otok-otok*, kites, and *egrang batok*. The process of making coconut *egrang batok* is a relevant case study to illustrate the dynamics of this learning process. Each student was required to bring two coconut shells and was taught the technique of sanding the surface of the shells until they were free of fibres. This fine motor activity presented a challenge for some students who required extra perseverance. Recognising the physical risks involved in piercing the hard shells, the facilitators played a crucial role in providing scaffolding or gradual physical assistance. Once the tools were finished, the students were invited to play together under the teacher's guidance, who simultaneously trained their gross motor balance and social interaction skills.

In the second theme, the school raised the issue of entrepreneurship with the topic "Ayo Dodolan" (Let's Sell), based on the vision of equipping students with

vocational skills and future economic independence. The learning approach applied is very democratic and participatory. Before the practice begins, students are actively involved in discussions to determine the types of food to be produced and sold, thereby fostering a sense of ownership over the project. The activity begins with theoretical training, followed by role exploration, where the teacher divides tasks based on students' interests and abilities, both in the production and marketing teams. Once the food products are ready, students are guided in marketing them within the school environment. This activity directly trains students' confidence and persuasive communication skills when interacting with other members of the school community.

Meanwhile, the third theme focuses on character building through the topic of "Let's Clean Up" within the framework of a Sustainable Lifestyle. Unlike the previous two themes, which were product-oriented, this project focuses on behaviour modification and self-care. Concrete activities include training in proper hand and foot hygiene, cutting nails independently, and participating in collective activities to maintain a clean school environment. This approach is carefully designed to take into account the cognitive limitations of students, with the aim of internalising hygiene activities into automatic habits rather than mere memorised knowledge. Instilling the value of caring for personal and environmental hygiene is a vital foundation for the daily independence of students with intellectual disabilities.

As the culmination of this learning process, SLB N 1 Bantul held a "Gelar Karya" (Work Exhibition) on 28 February 2024, in conjunction with the school's anniversary celebration. This event served as a real social laboratory for students to test the competencies they had learned. During this event, students practised their entrepreneurial skills by opening market stalls, serving buyers from among teachers, parents, and guests, and learning to manage simple financial transactions. Artistic performances, including fashion shows, gamelan music, and traditional dances, also enhanced the festivities. This regularly held celebration has proven effective in boosting the self-esteem and pride of students with intellectual disabilities in front of the public.

The P5 implementation series culminates in a tiered evaluation stage. Student assessment is based on specific criteria prepared by teachers, with the main focus not on the perfection of the final product, but on aspects of the process, such as the seriousness with which instructions are followed and the positive attitude demonstrated. In addition to student assessment, program evaluation is carried out through post-activity reflection. Managerially, evaluation control is centred on the Deputy Head of Curriculum, who coordinates regularly with the department coordinator. This forum serves as a strategic platform for identifying

technical and non-technical shortcomings, allowing for the formulation of concrete improvement measures, such as enhancing teacher competence or adjusting instructional strategies to be more effective in the future.

## **2. Contextualization of PAI Values in the Pancasila Student Profile Strengthening Project for Children with Intellectual Disabilities at the Junior High School Level**

The Pancasila Student Profile Strengthening Project is a new co-curricular program designed to develop competencies and foster character in alignment with the values outlined in the Pancasila student profile (Saputra, 2023). This activity not only instils a strong attachment to Pancasila but also integrates Islamic Religious Education values, especially for students with intellectual disabilities. These values can be useful in guiding students with intellectual disabilities to continue to develop in terms of their faith, devotion to Allah SWT, and noble character. The following is a description of the values that emerge in each P5 activity theme.

The value of patience is reflected in P5 activities with a local wisdom theme, such as making stilts from coconut shells. Patience in enjoying each stage from start to finish becomes an additional character value. This process teaches patience, especially for students with intellectual disabilities, and supports the development of students' religious attitudes. Patience is applied not only in the first theme, but also in the second P5 theme and in students' daily lives.

Mutual assistance is clearly evident during the preparation and implementation of P5 activities, where students with intellectual disabilities help each other, both in preparing and tidying up equipment. They work together, and no one is left out. This value aligns with the dimension of mutual cooperation in the Pancasila student profile.

The value of honesty is instilled through role-playing as sellers and buyers, where students learn not to cheat, to give fair prices, and to give correct change. The instilling of honesty is not only done in P5 activities, but is also applied by teachers in the daily lives of students with intellectual disabilities.

Brotherhood in the implementation of P5, activities are carried out in groups with roles assigned by the facilitator. Students with intellectual disabilities learn to work together and socialise, regardless of their differences, thereby fostering a spirit of unity and brotherhood. This also supports the values of Pancasila, particularly the dimension of global diversity, which aligns with the values of Islamic Religious Education.

The value of responsibility is reflected in the Pancasila Student Profile Strengthening Project activities when students carry out the roles assigned by the facilitators. Students with intellectual disabilities (mentally disabled) are also

accustomed to tidying up equipment and places after activities. This aims to train independence and foster responsibility in various situations.

The value of Administrative Order is reflected in the second theme of P5, where students with mental disabilities who are assigned as assistants are taught to record only income and expenses. This aligns with Islamic teachings that emphasise the importance of transactions to prevent disputes (Azwar, 2023). During the activity, students are accompanied by facilitators and coordinators to ensure that students with intellectual disabilities can participate properly and correctly.

The value of cleanliness in P5 activities, especially in the theme of sustainable lifestyles, is applied as part of *ghairu mahdah* worship or self-care. At SLB N 1 Bantul, junior high school students with intellectual disabilities are trained to be independent through self-care activities, including washing their hands and feet properly, cutting their nails, and maintaining other aspects of personal hygiene. The goal is to form habits of cleanliness and organisation in their daily lives.

The value of caring for the environment is reflected in the theme of sustainable lifestyles, which teaches students to take care of themselves and their surroundings, such as through gardening and plant care. Learning is carried out through simple activities, such as clearing weeds, disposing of trash properly, and caring for trees. These habits align with Islamic teachings, which emphasise that cleanliness is an integral part of faith (Nuralifya, Putri, Rahman, & Auliani, 2024). This value is also in line with the values of Islamic Religious Education, which guides students to have good character in their environment.

The Pancasila Student Profile Strengthening Project, as a means of achieving the Pancasila student profile, provides opportunities for students to “experience knowledge” as a process of character building, as well as an opportunity to learn from their surroundings (Hidayat, 2023). Students' understanding of real-life examples or habits will help them form positive habits in their daily lives. In the concept of contextualization, Islamic Religious Education values seek to create a conducive academic environment with universal religious values to support the development of all aspects of students' personalities. This is so that students do not only focus on the aspects of knowing and doing, but also develop the aspect of being (Noor, 2022).

According to Alim (2006), the values of Islamic Religious Education or the main teachings of Islamic Religious Education include three main aspects, namely faith, sharia, and morals. These values are in line with those applied in the Pancasila Student Profile Strengthening Project for students with intellectual disabilities, which can be illustrated in the following map or chart:

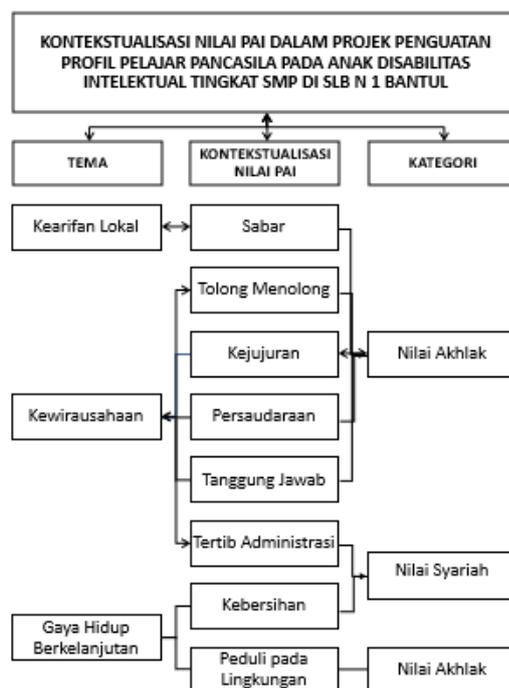


Figure 8. Chart of the Contextualization of PAI Values in P5

In P5 activities at SLB N 1 Bantul, the contextualization of Islamic Religious Education values emphasises morals more than faith and sharia. In various activities and projects carried out, the main focus is on shaping the character of students with intellectual disabilities through the development of values and attitudes such as honesty, responsibility, patience, mutual assistance, and others. Although sharia values are also taught, their application is more evident in everyday moral and ethical aspects of life. This demonstrates that the Pancasila Student Profile Strengthening Project not only develops intellectual intelligence but also cultivates noble personalities that benefit society through practical activities at school, where students can understand, practice, actualise, and apply Islamic Education values in their daily lives.

The ultimate goal of Islamic Religious Education is to create individuals who are devout and fully obedient to Allah through worship and complete obedience. This aligns to create humans as pious servants who devote themselves to Allah in all aspects of life. The aspect of worshipping Allah encompasses not only the vertical dimension of the relationship between individuals and the Creator, but also the horizontal relationships between individuals and harmonious relationships with other creatures (Siregar, 2015).

## CONCLUSION

Based on the results of the research and discussion presented, it can be concluded that the implementation of the Pancasila Student Profile Strengthening

Project (P5) for students with intellectual disabilities (mentally disabled) at the junior high school level at SLB Negeri 1 Bantul has been carried out through a structured and adaptive mechanism. The implementation of this project is not merely a fulfilment of curriculum requirements. However, it is carried out through three crucial stages, namely careful planning that takes into account the characteristics of the facilitators, the implementation of real actions based on physical activities (hands-on), and evaluation that is oriented towards the process of behavioural change. Three strategic themes, namely Local Wisdom, Entrepreneurship, and Sustainable Lifestyle, have been successfully translated into concrete activities relevant to the students' abilities, such as making traditional games, practising buying and selling food, and developing self-care habits. The program, which is carried out regularly every Friday, has proven to be an effective educational therapy medium for developing the independence, confidence, and social skills of students who were previously passive.

Specifically, this study found that the integration of Islamic Religious Education (PAI) values into P5 activities was not carried out through a rigid doctrinal approach, but rather through the contextualization of values into the empirical experiences of students. In the theme of local wisdom, moral values are internalised naturally; patience is developed through the perseverance of sanding coconut shells, while brotherhood and mutual assistance grow through play. On the theme of entrepreneurship, the values of honesty and responsibility are instilled through trading ethics, while Sharia values are introduced through simple practices of financial administration. Similarly, on the theme of sustainable lifestyles, the value of cleanliness (*thaharah*), which is part of sharia, is manifested in self-care activities. At the same time, environmental awareness is a manifestation of morals towards nature.

The fundamental findings of this study confirm that in religious education for children with intellectual disabilities, the aspect of morals (ethics) receives a more dominant emphasis than the theoretical aspects of faith and sharia. This is a logical consequence of the characteristics of students with intellectual disabilities, who tend to be more easily absorbed in learning through behavioural habituation rather than through understanding abstract concepts. Therefore, P5 becomes an effective methodological bridge for shaping a Muslim personality with character, where religious values are not merely memorised but consistently practised in daily life as a manifestation of both individual and social piety.

## **DECLARATIONS**

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