

RELIGIOUS-CONTEXTUAL INTEGRATION OF PANCASILA STUDENT PROFILE VALUES THROUGH PROJECT-BASED LEARNING (P5) IN ISLAMIC RELIGIOUS EDUCATION AT THE JUNIOR SECONDARY LEVEL

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ABSTRAK

Kompetensi terkait karakter telah menjadi perhatian utama dalam pendidikan Indonesia di bawah Kurikulum Merdeka, yang mengamanatkan Proyek Penguatan Profil Siswa Pancasila (P5) di seluruh mata pelajaran sekolah. Sementara penelitian sebelumnya telah meneliti implementasi P5 di sekolah dasar dan di bidang studi umum, bukti empiris tentang bagaimana nilai-nilainya tertanam dalam Pendidikan Agama Islam (PAI) di tingkat menengah pertama masih terbatas, terutama sehubungan dengan mekanisme pedagogis yang menerjemahkan konten spiritual menjadi hasil karakter. Penelitian ini mengkaji bagaimana nilai-nilai Profil Siswa Pancasila diintegrasikan melalui pembelajaran P5 dalam PAI di SMP Negeri 2 Jujuhan, sebuah sekolah menengah pertama negeri di Kabupaten Bungo, Indonesia. Desain deskriptif kualitatif diterapkan, mengacu pada pengamatan kelas di enam sesi PAI dan empat sesi proyek P5, wawancara semi-terstruktur dengan kepala sekolah, dua guru PAI, koordinator P5, dan dua belas siswa, dan analisis dokumen modul pengajaran dan catatan sekolah. Data dianalisis melalui analisis interaktif (pengurangan data, tampilan data, dan penggambaran kesimpulan), dengan triangulasi sumber dan metode, pengecekan anggota, dan pemeliharaan jejak audit digunakan untuk memverifikasi kepercayaan. Temuan menunjukkan bahwa integrasi terjadi dalam tiga fase—perencanaan, pemberlakuan, dan evaluasi—yang diatur di sekitar empat dimensi operasional: iman dan pengabdian, kerja sama timbal balik, kemandirian, dan penalaran kritis. Dimensi iman dan pengabdian adalah yang paling menonjol, sementara kompetensi penalaran kritis muncul lebih bertahap dan membutuhkan perancah guru yang intensif. Kendala berpusat pada waktu pengajaran dan kesiapan guru yang tidak merata. Studi ini menyumbangkan model integrasi agama-kontekstual yang menghubungkan konten spiritual dengan kompetensi sipil, menawarkan jalur terstruktur untuk pembentukan karakter dalam pendidikan Islam di tingkat menengah pertama.

ABSTRACT

Keywords:

Pancasila Student Profile; Project-Based Learning; Islamic Religious Education; Character Education; Merdeka Curriculum

Character-related competencies have become a central concern in Indonesian schooling under the Merdeka Curriculum, which mandates the Project for Strengthening the Pancasila Student Profile (P5) across school subjects. While prior research has examined P5 implementation in primary schools and in general subject areas, empirical evidence on how its values are embedded in Islamic Religious Education (PAI) at the junior secondary level remains limited, particularly with respect to the pedagogical mechanisms that translate spiritual content into character outcomes. This study examined how Pancasila Student Profile values are integrated through P5 in PAI learning at SMP Negeri 2 Jujuhan, a public junior secondary school in Bungo Regency, Indonesia. A qualitative descriptive

design was applied, drawing on classroom observations across six PAI sessions and four P5 project sessions, semi-structured interviews with the principal, two PAI teachers, the P5 coordinator, and twelve students, and document analysis of teaching modules and school records. Data were analyzed through interactive analysis (data reduction, data display, and conclusion drawing), with source and method triangulation, member checking, and audit-trail maintenance used to verify trustworthiness. The findings indicate that integration occurs across three phases—planning, enactment, and evaluation—organized around four operative dimensions: faith and devotion, mutual cooperation, independence, and critical reasoning. The faith-and-devotion dimension was the most salient, while critical-reasoning competencies emerged more gradually and required intensive teacher scaffolding. Constraints centered on instructional time and uneven teacher readiness. The study contributes a religious-contextual integration model linking spiritual content with civic competencies, offering a structured pathway for character formation in Islamic education at the junior secondary level.

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1. Introduction

Character education has re-emerged as a defining priority in Indonesian schooling under the Merdeka Curriculum, with the Project for Strengthening the Pancasila Student Profile (P5) serving as its principal operational vehicle (Kemendikbudristek, 2022). The framework articulates six interlocking dimensions faith and devotion to God, global diversity, mutual cooperation, independence, critical reasoning, and creativity through which schools are expected to cultivate civic and moral competencies (Tabrani et al., 2024). Within Islamic Religious Education (PAI), these dimensions intersect substantially with classical educational aims that address spiritual, moral, social, and intellectual formation (Khasanah, 2024). The practical question of how the P5 framework is enacted within PAI lessons particularly at the junior secondary level, where adolescent identity formation is most active nevertheless remains underexplored in the empirical literature.

Empirical work to date has approached P5 from several angles. Muntazarah and Prasojo (2024) examined visually-mediated P5 implementation at the junior secondary level and described the procedural stages and challenges of project enactment. Wati (2023) traced the disciplinary structure of P5 in primary schools through the theme of sustainable lifestyles, while Rachmawati et al. (2022) examined P5 implementation in primary-level Movement Schools under the prototype curriculum. Sabilla and Maryanto (2025) reported that project-based instruction under the Merdeka Curriculum produced gains in critical-thinking dispositions among primary-school students, and Maharani et al. (2023) catalogued the obstacles teachers encounter in operationalizing the program. Amaliah and Anshari (2025) investigated P5 within PAI at the senior secondary level and identified positive effects on religious value internalization. Maryanti et al. (2023)

showed that P5-based PAI learning at SMP Negeri 48 Samarinda relied substantially on extracurricular activities and prayer habituation, while Maulidi et al. (2024) traced the integration of Islamic education in shaping P5-based character outcomes. Purba and Budiarta (2025) analyzed how P5 contributes to the formation of religious and independent character in lower secondary classrooms, and Lestari et al. (2025) documented how P5 supports student discipline through structured planning and habituation.

Although these contributions are valuable, two limitations recur across the literature. First, prior studies tend to treat P5 either as a generic curricular intervention or as a values-based program studied at school levels other than junior secondary; consequently, the mapping between specific P5 dimensions and the distinct phases of PAI instruction planning, enactment, and evaluation has not been articulated in detail. Studies in Islamic education (Sulistiawati et al., 2025; Yugo, 2024; Nur, 2021) have addressed integration in general terms but have not traced how teachers translate religious content into project-based experiences that simultaneously develop civic dispositions. Second, reports of constraints such as limited teacher capacity or weak student participation (Pratiwi & Haryanto, 2024; Hunaepi & Suharta, 2024) are often noted but not connected to a coherent pedagogical model. As a result, schools that wish to operationalize P5 in PAI lack a structured account of how religious meaning and civic competence can be aligned in everyday instructional practice.

This study addresses the gap by examining how Pancasila Student Profile values are integrated through P5 in PAI learning at SMP Negeri 2 Jujuhan, a public junior secondary school in Bungo Regency, Jambi Province. Using a qualitative descriptive design supported by classroom observation, in-depth interviews, and document analysis, the study reconstructs the integration pattern across planning, enactment, and evaluation phases. The objectives are twofold: (a) to describe the pedagogical configuration through which P5 dimensions become operative in PAI, and (b) to articulate a religious-contextual integration model that may inform comparable settings under the Merdeka Curriculum.

2. Method

This study used a qualitative research design with a descriptive approach (Creswell & Poth, 2018). The descriptive approach was selected because the inquiry sought to render, in detail, how Pancasila Student Profile values are translated into PAI instructional practice through P5. The design privileges the reconstruction of meaning units across planning, enactment, and evaluation rather than the measurement of outcomes against predetermined benchmarks. Fieldwork was conducted during the odd semester of the 2024/2025 academic year over a ten-week period.

The research site was SMP Negeri 2 Jujuhan, a public junior secondary school located in Bungo Regency, Jambi Province, Indonesia. The school was selected purposively on two grounds: it has implemented the Merdeka Curriculum since 2023, and it conducts P5 cycles in alignment with PAI instruction rather than treating the two as separate streams. Sixteen participants were recruited through purposive sampling

(Campbell et al., 2020), comprising the school principal, two PAI teachers, the school's P5 coordinator, and twelve students drawn proportionally across grades VII, VIII, and IX. The full participant profile is summarized in Table 1.

Table 1. Profile of Research Participants

Code	Role / Function	Number	Experience / Grade	Selection Basis
P1	School Principal	1	18 years (administrative)	Curriculum decision-maker; institutional gatekeeper
T1, T2	PAI Teachers	2	8 and 14 years	Direct enactment of P5 within PAI lessons
C1	P5 Coordinator	1	6 years	School-wide P5 cycle planning and oversight
S1-S4	Students (Grade VII)	4	Grade VII (12-13 yrs)	Recent participation in P5 cycle; varied roles
S5-S8	Students (Grade VIII)	4	Grade VIII (13-14 yrs)	Group leader / presenter / member roles
S9-S12	Students (Grade IX)	4	Grade IX (14-15 yrs)	Mature reflection on multiple P5 cycles
Total participants		16	<i>All selected through purposive sampling</i>	

Data Collection

Three data collection techniques were used: classroom observation, semi-structured interview, and document analysis. The full data collection design including data sources, instruments, frequency, and instrumental tolerance is summarized in Table 2.

Table 2. Data Collection Techniques, Instruments, and Tolerance

Technique	Data Source	Instrument	Frequency / Duration	Tolerance / Accuracy
Classroom observation	6 PAI sessions 4 P5 project sessions	Structured observation protocol	40–80 min per session	Stopwatch ± 1 s
Semi-structured interview (adults)	Principal 2 PAI teachers P5 coordinator	Interview guide (4 sections)	35–60 min per interview	Audio: 48 kHz / 16-bit
Focus-group interview (students)	12 students (Grades VII–IX)	Semi-structured guide	45 min \times 4 groups	Audio: 48 kHz / 16-bit
Document analysis	Teaching modules P5 modules Lesson plans Project artifacts	Document analysis matrix	Continuous, 10 weeks	Calendar timing: ± 1 day

Classroom observation used a structured protocol that recorded learning objectives, instructional activities, value cues, student responses, and teacher facilitation moves. Semi-structured interviews followed an instrument with four sections covering planning, enactment, evaluation, and perceived constraints. Document analysis examined teaching modules, P5 module documents, lesson plans, project artifacts, and school activity schedules. Audio recordings were captured with a digital recorder at 48 kHz and 16-bit; observation timing used a stopwatch with a tolerance of ± 1 second.

Data Analysis

Data were analyzed using the Miles and Huberman interactive model (Miles et al., 2014), comprising data reduction, data display, and conclusion drawing/verification. Coding proceeded in two cycles (Saldaña, 2021): an initial open-coding pass to identify recurring categories, followed by a focused-coding pass to develop the integration patterns reported in the findings. Codes were organized around the four P5 dimensions that emerged most strongly in the data: faith and devotion, mutual cooperation, independence, and critical reasoning. The analytic sequence followed the structure of subsequent reporting configuration of integration, dimension salience, and constraints so that findings would be presented in the same order as they were generated.

Trustworthiness

Trustworthiness was strengthened through three procedures. Source triangulation cross-checked data from teachers, students, and documents. Method triangulation compared observation, interview, and document data on the same phenomenon. Member checking was conducted with the two PAI teachers, and an audit trail covering raw data, codes, analytic memos, and decision points was maintained throughout the fieldwork.

Ethical consent was obtained in writing from all adult participants and from the parents or guardians of student participants.

3. Result and Discussion

Configuration of Integration across Planning, Enactment, and Evaluation

Findings indicate that the integration of Pancasila Student Profile values into PAI proceeded through three distinct but connected phases. In the planning phase, teachers aligned learning objectives with both the religious content of the lesson and the four most operative P5 dimensions. Lesson modules included explicit value markers at the top of each unit, and project topics were chosen to permit a religious framing—such as a project on community service organized around the concept of *ta'awun* (mutual assistance).

In the enactment phase, instruction was marked by a contextual pedagogy in which subject matter was linked to reflective activities and small-scale social projects. Students participated in group discussions, role plays, artifact production, and short field activities. Teachers acted as facilitators rather than primary information sources, with classroom interaction time devoted primarily to student-led inquiry and group coordination. The evaluation phase combined process and product elements. Teachers assessed student conduct, group contribution, and reflective journals alongside the final project artifact, using rubric-based instruments that addressed each of the four operative dimensions. Across the six PAI sessions and four P5 sessions observed, all three phases were present in seven of the ten observed cycles; in the remaining three, the evaluation phase was abbreviated.

Salience of Operative Dimensions

Across the observation period, the faith-and-devotion dimension was the most prominent. Students demonstrated increased engagement in routine worship within the school environment, in classroom discipline, and in habits of honesty and respect during group work. The mutual-cooperation dimension developed primarily through group project tasks; students reported, and observation confirmed, that they learned to manage divergent opinions and to build solidarity over the course of project execution.

The independence dimension emerged when students were given responsibility for planning and self-evaluating sub-tasks, with teachers providing scaffolding through guiding questions and check-in points rather than direct instruction. The critical-reasoning dimension developed more gradually. Initial student responses tended to be descriptive; movement toward interpretive reasoning linking content to lived experience and offering grounded arguments was observed only after approximately four to six sessions of sustained teacher prompting, and only a portion of students reached this stage independently. The mapping of each dimension onto observed PAI practices and salience profiles is presented in Table 3.

Table 3. Mapping of P5 Dimensions onto PAI Practices and Observed Salience

P5 Dimension	PAI Operationalization	Observed Indicators	Salience Profile (10 cycles)
Faith and devotion to God	Worship habituation Akhlaq-themed projects Reflective journaling	Punctuality at prayer Honesty in group work Respect for peers	Most salient (10/10 cycles); evidence in all phases
Mutual cooperation (gotong royong)	Group projects Community-service tasks Peer-feedback rounds	Task distribution Conflict resolution Solidarity displays	Strongly evident (9/10 cycles); peaks in enactment phase
Independence	Self-planned subtasks Self-assessment forms Choice of project topic	Initiative-taking Time management Goal-setting	Moderately evident (7/10 cycles); requires scaffolding
Critical reasoning	Argumentative discussion Reflection prompts Case-based analysis	Question-posing Linking content to lived experience Justification with evidence	Emergent (4–6 sessions to develop); uneven across students

Implementation Constraints

Two principal constraints were identified. The first was the asymmetry between project ambition and available instructional time: the standard PAI allocation of two periods of forty minutes per week was insufficient for the planning-enactment-evaluation cycle as designed. The second was variation in teacher readiness for cross-cutting integration. While both PAI teachers expressed commitment to the integration model, their familiarity with project-based pedagogy differed, and this produced uneven implementation across classrooms within the same school

The pattern observed at SMP Negeri 2 Jujuhan extends earlier accounts of P5 implementation by anchoring the framework in a specific religious-education setting and at the junior secondary level. While Muntazarah and Prasojo (2024) and Wati (2023) have described P5 as a curricular addition in junior secondary and primary contexts respectively, the present configuration shows that P5 functions, within PAI, as a structural mediator between spiritual content and civic dispositions rather than as a parallel program. This positions PAI as a distinctive site of P5 enactment, consistent with the integration arguments advanced by Yugo (2024) and Maulidi et al. (2024) regarding the alignment of Islamic principles with the project framework.

The salience of the faith-and-devotion dimension converges with findings reported by Amaliah and Anshari (2025) in senior secondary settings and by Maryanti et al. (2023) at the junior secondary level. The present case, however, shows that this salience emerges in tandem with rather than at the expense of the social and intellectual dimensions. The simultaneous development of cooperation, independence, and critical reasoning suggests that PAI lessons can host a multi-dimensional value architecture without diluting religious

content, which complements broader claims about contextual learning in the Merdeka Curriculum (Azis, 2024; Adilla et al., 2024) and about the transformative role of religious-based schooling more generally (Megawati & Sulisworo, 2025).

The relatively slower emergence of critical reasoning aligns with concerns raised by Sabilla and Maryanto (2025), who reported that project-based learning in primary schools produced uneven critical-thinking gains. The present data extend this observation to the lower secondary level and locate the source of the unevenness more specifically. Where teacher prompts focused on reasoning chains rather than recall, student responses moved from descriptive to interpretive registers within roughly four to six sessions; where prompts remained recall-oriented, this transition was not observed within the fieldwork window. Critical reasoning, on this account, is not a function of project exposure alone but of the architecture of teacher scaffolding.

Constraints reported here resonate with those documented by Pratiwi and Haryanto (2024), Maharani et al. (2023), and Hunaepi and Suharta (2024) regarding teacher capacity and student participation, but locate them more precisely in the asymmetry between project ambition and instructional time. The standard allocation of 80 minutes per week for PAI proved insufficient for a full planning-enactment-evaluation cycle when project scope was preserved. This asymmetry, rather than the categorical absence of teacher knowledge, appears to drive the observed implementation variance. Sulistiawati et al. (2025) similarly point to structural rather than dispositional sources of variance in PAI-based character education.

Taken together, the configuration described here can be characterized as a religious-contextual integration model. Figure 1 displays the model graphically, showing how the substantive foundation of Islamic content connects upward through four operative dimensions with faith and devotion as the organizing axis—into the three-phase instructional cycle, and how this configuration is shaped by enabling conditions and constraints in the school environment.

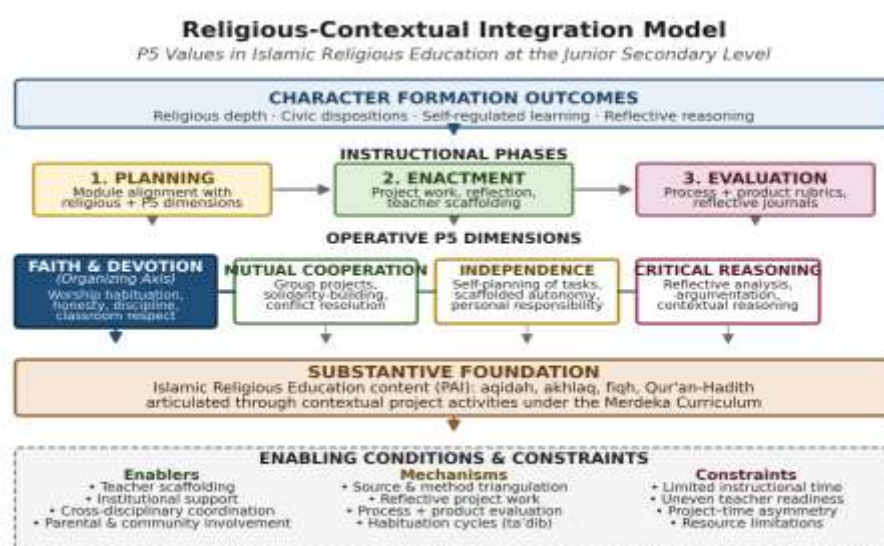


Figure 1. Religious-Contextual Integration Model: P5 Values in Islamic Religious Education at the Junior Secondary Level

The model is religious in that the spiritual content of PAI provides the substantive anchor of the project work; it is contextual in that learning is organized around socially situated, reflective project activities. This positions the model as compatible with adjacent work on character integration through Pancasila education (Lestari et al., 2025; Purba & Budiarta, 2025; Tabrani et al., 2024) while differing in its integration mechanism centered on the alignment of religious content with civic dimensions and in its primary subject matter. The findings also suggest that the dominance of religious framing does not displace civic competencies; rather, it provides them with a substantive foothold in classroom practice.

4. Conclusion

The integration of Pancasila Student Profile values through P5 in Islamic Religious Education at SMP Negeri 2 Jujuhan is achieved through a structured configuration of planning, enactment, and evaluation in which the faith-and-devotion dimension serves as the organizing axis for cooperation, independence, and critical reasoning. The findings indicate that PAI can operate as a substantive locus for P5 implementation when religious content is articulated through reflective project work and supported by sustained teacher scaffolding. The religious-contextual integration model that emerges from these findings offers an account of how character formation can be organized within Islamic education at the junior secondary level under the Merdeka Curriculum. Further research is recommended to test the model's transferability across different school contexts, to examine its longitudinal effects on character outcomes, and to develop classroom instruments capable of capturing the gradual emergence of critical reasoning in religious-education settings.

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