

A Transdisciplinary Approach to Character Development: Islamic Teachings and Pancasila Values in Shaping Global and Faithful Students

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Abstract

Islam as a religion covers various aspects of human life, but research on Islam is often limited to theological or historical perspectives. This research aims to develop a methodological framework that integrates multidisciplinary, interdisciplinary, and transdisciplinary approaches to understand Islam as a comprehensive way of life in the context of the *Pancasila* Student Profile Strengthening Project (P5). P5 aims to develop the character of students who are faithful and devoted to God Almighty, have a global outlook, cooperate, be self-reliant, and think critically, and creatively. To achieve this goal, a Systematic Literature Review (SLR) was conducted using methodologies and tools that support systematic thinking, identification, feasibility testing, and meta-analysis through journal articles, books, research reports, and other sources published in the last 10 years. Literature Selection and Quality Assessment consists of Inclusion Literature that discusses about Multidisciplinary approaches are used to combine perspectives from sociology, anthropology, psychology, and economics. The interdisciplinary approach integrates theories and methods from different disciplines to create a deeper understanding of how Islamic teachings can support the character development of *Pancasila* learners. The transdisciplinary approach involves collaboration between academics and practitioners from different fields to produce practical solutions based on academic research from Google Scholar, Semantic Scholar, Eric, Crossref, and Science Direct databases. The research findings show that Islamic teachings influence public policy and governance, and interact with local culture in daily religious practices. The integration of Islamic teachings with *Pancasila* values can teach students about the importance of social justice, collective responsibility, and mental health.

Keywords: holistic innovation, interdisciplinary approach, islamic education innovations, multidisciplinary approaches, pancasila value, transdisciplinary approach

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1. Introduction

Education is a process of transferring knowledge and character (Fuadi et al., 2021;

Onojah et al., 2021). In addition to the aspects of knowing, doing, and being, in Islamic education there are several other aspects

that are also important to consider in order to produce individuals who fully understand and practice the teachings of Islam (Bima, 2018). This aspect is related to developing feelings of love, sincerity, and seriousness in practicing the teachings of Islam (Ma'arif & Hamid, 2018). Islamic education should be able to foster a sense of love for Allah SWT, the Prophet Muhammad, and the teachings of Islam so that learners not only know and practice religion formally, but also do so with sincere feelings and full appreciation (Afif, 2022; Sholihah & Nurhayati, 2024; Tiarawati et al., 2023). Islamic education should encourage learners to think critically and reflectively about Islamic teachings, the meaning of life, and their role in society. This includes the ability to ask questions, actively seek knowledge and reflect on religious experiences in daily life (Jannah & Puspita, 2023). Connecting Islamic teachings with contemporary realities and daily life. This aspect emphasizes the importance of the relevance of Islamic teachings in various contexts, including science, technology, social, economic, and political. Islamic education should enable learners to integrate Islamic values in all aspects of their lives (Derbesh, 2023).

Islamic education should also encourage learners to share their knowledge and religious experiences with others and benefit society. This aspect involves developing attitudes of social concern, empathy, and a desire to contribute to the common good (Mustari & Nurhayati, 2024; Subakti et al., 2022). This aspect emphasizes the application of Islamic teachings in all aspects of daily life, both in personal and professional relationships. This includes the application of Islamic ethics in interacting with family, neighbors, co-workers and the wider community. Islamic education should support continuous spiritual development

(Jarkasih & Nurhayati, 2023; Suharyat et al., 2023). This means encouraging learners to keep learning and growing in faith and charity, facing new challenges, and deepening their religious understanding and experience as they age and life situations change (Choy, S., & Le, A. H., 2023).

Islam as a religion covers various aspects of human life. Previous studies showed that Islam really concerns to develop human character (Badawi et al., 2020, 2024; Nurhayati & Parhan, 2024; Prayitno et al., 2019; Widyawati & Nurhayati, 2023). However, research on Islam is often limited to theological or historical perspectives alone (Hajam, H., et al., 2021). Multidisciplinary, interdisciplinary, and transdisciplinary approaches offer a more comprehensive way to understand the role of Islam in the lives of individuals and society (Klaassen et al., 2023). These approaches allow for the incorporation of various disciplines to analyze and understand the complexity of Islamic teachings. In the context of education, particularly in the Pancasila Student Project (P5), these approaches can be integrated to develop holistic and applicable Islamic education innovations.

Pancasila is the foundational philosophy of Indonesia, consisting of five principles: belief in one supreme God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberation among representatives, and social justice for all Indonesian people. The Pancasila Student Profile (P5) project aims to develop students who embody these Pancasila values, including faith and devotion to God Almighty, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Muslimah et al., 2023). Islamic education refers to the holistic nurturing of individuals in line with the teachings of Islam, not only focusing on

theological knowledge but also emphasizing moral, spiritual, and social development (Lahmar, 2020; Moslimany et al., 2024; Uroidli et al., 2024). A multidisciplinary approach involves combining insights and methodologies from multiple disciplines to provide a more nuanced understanding of complex phenomena, such as the role of Islamic education in developing Pancasila values.

The integration of Islamic teachings with Pancasila values requires a comprehensive approach. This is important to ensure that Islamic education covers not only spiritual but also social, cultural, economic, and political aspects of life (Beck & Irawan, 2016). Pancasila values are deeply rooted in the Indonesian social and cultural context, reflecting the diversity and unity that define the nation. These values are intended to guide not only individual behavior but also the collective ethos of Indonesian society, promoting harmony, mutual respect, and cooperation among people of various cultural and religious backgrounds. For example, the principle of *gotong royong* (mutual cooperation) is a fundamental aspect of Pancasila that is ingrained in Indonesian culture and can be seen in various community activities such as collective farming, building infrastructure, or community-based problem-solving efforts (Khairunnisa et al., 2024; Nurjanah et al., 2023). This spirit of cooperation and unity aligns with Islamic teachings on social responsibility and community welfare, making it essential for Islamic education to cultivate these values in learners.

Pancasila values also reflect the inclusivity of Indonesian society, accommodating the nation's rich cultural diversity. Pancasila reflects the inclusivity of Indonesian society by synthesizing religious, nationalist, and socialist ideologies to realize

the common good (Latif, 2018). The principle of *Bhinneka Tunggal Ika* (Unity in Diversity) embodies this inclusivity, ensuring that despite differences in ethnicity, culture, or religion, all Indonesians are united under shared values. Islamic education, when aligned with Pancasila, can further promote respect for cultural diversity and the importance of maintaining unity within society, which is particularly relevant in the context of modern Indonesia (Kosim et al., 2023). Research shows that a comprehensive approach to understanding Islam can help capture its essence and influence in everyday life, which is particularly relevant in the context of P5 (Sandoval, 2021).

Islamic teachings significantly influence public policy and governance in many Muslim countries. The principles of justice and social welfare in Islam often form the basis for social policy making (Al-Yabroudi & Dallou, 2023). In the context of P5, this is relevant to teach students about the importance of social justice and collective responsibility. In addition, studies show that local religious practices are strongly influenced by local culture, which emphasizes the importance of contextual and culturally relevant education in P5 projects (Eppard et al., 2021; Firdaus et al., 2024).

This research was conducted due to a gap in the existing literature regarding the understanding of Islam as a holistic system that is relevant to the values of Pancasila. Most research still focuses on theological and historical aspects, while Islam's interaction with other aspects of contemporary life has received less attention. Multidisciplinary, interdisciplinary, and transdisciplinary approaches make it possible to see Islam as a living and evolving entity, which continues to interact with social, economic, and political changes, and is relevant to the character development of

Pancasila students (Egorova & Ruiz, 2021; Wulandari et al., 2024; ZA et al., 2024). The main objective of this research is to develop a methodological framework capable of capturing the complexity of Islamic teachings in a way that is more comprehensive and relevant to P5. By combining various disciplines, this research is expected to provide new insights into how Islam plays a role in shaping individual and community life, as well as developing a holistic and applicable model of Islamic education in accordance with the values of Pancasila.

In a multidisciplinary approach, we will use perspectives from sociology, anthropology, psychology and economics (Lovakov & Yudkevich, 2023). For example, sociology can help understand how Muslim communities form collective identities and face the challenges of modernity, which is relevant for teaching the value of *gotong royong* in P5. Anthropology can show how local religious practices interact with wider Islamic teachings, which is relevant for teaching the value of global diversity (Bowen, 2015; Firdaus et al., 2024). Psychology can provide insights into the impact of Islamic teachings on individual mental health and well-being, which is relevant for teaching the value of independence and creativity (Cholifah et al., 2023).

An interdisciplinary approach would integrate theories and methods from different disciplines to create a deeper understanding of how Islamic teachings can support the character development of Pancasila learners (Liu et al., 2022; Mudlofir et al., 2021). For example, the integration of sociological theories on social structure with psychological theories on individual identity can help us understand how Muslim identity is formed and changes in a dynamic social

context, which is relevant for teaching the values of critical reasoning and faith and piety in God Almighty (Lee, 2022; Yucel & Whyte, 2023).

The transdisciplinary approach involves collaboration between academics and practitioners from different fields to produce practical solutions that are based on academic research (Freat, 2022). For example, collaboration between academics from the field of Islamic education and practitioners working in Islamic education institutions can produce more relevant and applicable educational models in the context of P5 (Nurhayati & Parhan, 2024; Parhan et al., 2024). This approach not only provides theoretical understanding but also produces practical solutions that can be implemented to improve the quality of Islamic education and the character of Pancasila students (Dasmana et al., 2022).

This research is expected to make a significant contribution to the development of a more comprehensive and holistic Islamic education in the context of P5 (Nurhayati & Parhan, 2024; Uroidli et al., 2024). By being interdisciplinary and transdisciplinary, this research will pave the way for a deeper understanding of how Islam plays a role in contemporary life and the character development of Pancasila students. In addition, the Islamic education model developed from this research is expected to be applicable in various social and cultural contexts, so as to provide wider benefits to the Muslim community and support the objectives of P5 (Hussein & Oyeboode, 2009).

2. Method

This research uses the Systematic Literature Review (SLR) method to develop a methodological framework that integrates multidisciplinary, interdisciplinary, and

transdisciplinary approaches in understanding Islam as a comprehensive way of life, especially in the context of the Pancasila Student Profile Strengthening Project (P5). SLR is conducted through several systematic stages to ensure the comprehensiveness and validity of the research findings (Mengist et al., 2020; Sauer & Seuring, 2023). The purpose of using the SLR is to systematically collect, evaluate, and synthesize existing research to develop a new methodological framework for Islamic education. By employing the SLR, this research aims to identify relevant literature that discusses multidisciplinary, interdisciplinary, and transdisciplinary

approaches in Islamic education, ensuring a comprehensive foundation for the framework. Additionally, the SLR enables the analysis and integration of findings from multiple disciplines, providing a cohesive understanding of how these approaches contribute to the goals of the Pancasila Student Profile Strengthening Project (P5). Ultimately, the SLR facilitates the formulation of a methodological framework that highlights practical applications for Islamic education, ensuring alignment with Pancasila values.

The following Table 1. presents the stages in SLR conducted in this research:

Table 1. Stages in the Context of Islamic Education

Stages	Inquiry
Research Questions	<ul style="list-style-type: none"> a. How can multidisciplinary, interdisciplinary and transdisciplinary approaches be applied in Islamic studies? b. How can the integration of these approaches support the objectives of the Pancasila Student Profile Strengthening Project (P5)? c. What holistic and applicable Islamic education models have been implemented and evaluated in similar contexts?
Inclusion and Exclusion Criteria	<ul style="list-style-type: none"> a. Journal articles, books, and conferences that discuss multidisciplinary, interdisciplinary, and transdisciplinary approaches in Islamic education, as well as articles that discuss the Pancasila Student Profile Strengthening Project (P5). b. Non-peer-reviewed articles, irrelevant reports, and publications before 2010 to ensure relevance and actuality of the data.
Literature Search Strategies	<p>Databases used: Google Scholar, JSTOR, SpringerLink, ScienceDirect, and ProQuest.</p> <p>Keywords: multidisciplinary approach in Islamic education, interdisciplinary approach in Islamic studies, transdisciplinary methodology in Islam, Islamic education and Pancasila.</p>
Literature Selection	<ul style="list-style-type: none"> a. Initial stage: Conducting a literature search using predetermined keywords and collecting relevant articles. b. Screening stage: Screening the articles found based on abstracts and titles to ensure compliance with the inclusion criteria. c. Final stage: Full reading of the screened articles to ensure relevance and quality of the research.
Data Analysis and Synthesis	<ul style="list-style-type: none"> a. Data Extraction, Collect data from relevant articles, including information on methodology, key findings, and research implications. b. Synthesizing Findings, Combining findings from different articles to provide a comprehensive picture of how multidisciplinary, interdisciplinary and transdisciplinary approaches can be applied in Islamic education and support P5 objectives.

Stages	Inquiry
	c. Thematic Analysis: Identifies key themes that emerge from the literature and evaluates how these themes relate to the research objectives.
Reporting and Discussion of Findings	a. Prepare a report summarizing the main findings of the SLR, including a discussion of the practical and theoretical implications of the research. b. Present a holistic and applicable model of Islamic education resulting from the synthesis of the literature, as well as recommendations for implementation in the P5 context.

Source: Developed from Theory [Xiao, Y., & Watson, M. \(2019\)](#)

Using the SLR method, this research identifies and synthesizes relevant literature to develop a methodological framework that integrates multidisciplinary, interdisciplinary and transdisciplinary approaches in Islamic education. The findings of this research are expected to contribute significantly to the development of Islamic education that is comprehensive and relevant to Pancasila values, supporting the objectives of the Pancasila Student Profile Strengthening Project (P5) ([Hadi, 2023](#)).

The filtering and assessment analysis stages in this study were carried out based on pre-selected keywords through the Google Scholar, Semantic Scholar, and Scopus databases, with the help of the Publish or Perish 8 application. The search was conducted to coincide with August 10, 2023. Publish or Perish was used as a critical tool in this study to enhance the efficiency and accuracy of the literature search process. It was employed to retrieve citation data from multiple sources, allowing for a more comprehensive search across databases such as Google Scholar and Semantic Scholar. Additionally, it helped assess the impact of individual articles based on citation metrics, ensuring that only high-impact and relevant literature was included in the study. Furthermore, Publish or Perish played a role in organizing and managing references, streamlining the process of evaluating and synthesizing the collected literature.

3. Result and Discussion

After conducting an in-depth analysis based on the theoretical framework and key research constructs focusing on the research questions, the researcher found 40 journal articles out of a total of 1,025 articles from three databases: Google Scholar (17 articles), Semantic Scholars (12 articles), Eric (8 articles) and ScienceDirect (3 articles). In the next stage, we mapped these articles, both directly and indirectly, using a systematic literature review approach based on **three** research focuses, namely related to Identification of Multidisciplinary Approaches in Islamic Education; The Role of Sociology, Anthropology, and Psychology in Islamic Studies; and Integration of Theories and Methods through an Interdisciplinary Approach.

a. Identification of Multidisciplinary Approaches in Islamic Education

The results of the SLR indicate that a multidisciplinary approach enables a more comprehensive understanding of Islam as a religion encompassing various aspects of life. The studies reviewed show that combining perspectives from sociology, anthropology, psychology, and economics can provide richer insights into how Islamic teachings are applied in everyday life. For example, research highlights how Islamic principles influence public policy and governance in Muslim countries ([Ahmed et al., 2022](#)). The multidisciplinary approach used in this study allows for a deeper understanding of social,

political, and economic dynamics in an Islamic context (Cortelezzi & Ferrari, 2022; Majeed, 2019).

The integration of this multidisciplinary approach can also strengthen other competencies formulated in P5, such as mastery of digital technology, awareness of global issues, and the ability to work together in the context of a diverse society. Thus, multidisciplinary Islamic learning can form students who have broad insight, flexibility, and high adaptability (Mardiana et al., 2020; Rohmatika, 2019). The main advantage of this approach is its ability to encourage critical thinking, problem-solving, and knowledge integration (Repko & Szostak, 2020). This is in line with the goal of the Pancasila Student Profile Strengthening Project (P5) in preparing

the next generation to excel both academically and in character.

Despite its potential, implementing a multidisciplinary approach in Islamic education faces several challenges. One of the key barriers is the lack of trained educators who can effectively integrate multiple disciplines within their teaching. Additionally, resistance to change from traditional teaching methods may hinder the adoption of new approaches (Musa et al., 2022; Prayitno et al., 2019). Addressing these challenges will require targeted teacher training programs and institutional support to create a conducive environment for multidisciplinary education (Kurniawati et al., 2024; Musa et al., 2024; Musa & Nurhayati, 2024; Nurhayati et al., 2024).

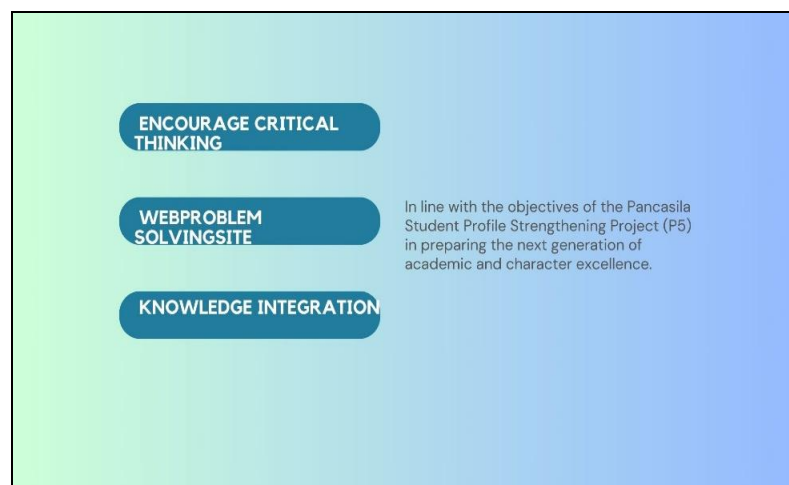


Figure 1. Multidisciplinary Organization Center (MOC), (Source; Repko, 2012)

The development of MOC in the Islamic education system can be one of the effective strategies to produce curriculum and learning that is comprehensive, innovative, and in line with the values of Pancasila.

b. The Role of Sociology, Anthropology, and Psychology in Islamic Studies

Sociology contributes to understanding how Muslim communities form collective identities and face the challenges of modernity.

The study by Esposito (2010) shows that Muslim communities have complex social dynamics influenced by Islamic teachings, which is important to understand in the broader context of Islamic education (Sandoval, 2021). This understanding aligns with P5's emphasis on mutual cooperation and social justice.

The insights from sociological studies can be directly applied within the P5 framework by designing community-based learning projects that foster collaboration and mutual support.

For example, students can engage in community outreach programs that reflect the value of gotong royong (mutual cooperation), thereby learning the practical aspects of social justice and community welfare in an Indonesian context. Anthropological studies, such as those conducted by Geertz (1968), emphasize that local religious practices are strongly influenced by the local culture, highlighting that Islam is an adaptive and contextual religion. In the context of P5, this indicates the importance of education that respects local cultural diversity while still teaching universal Islamic values. Concrete Application in Islamic Education in Islamic schools, this could mean incorporating local cultural elements into religious studies, such as traditional customs that align with Islamic teachings, thereby allowing students to understand the universality of Islam within the context of their local heritage.

Psychology provides insights into how Islamic teachings affect mental health and well-being (Koenig & Shohaib, 2014). The study by Nasr (2012) emphasizes that the spiritual aspects of Islam can provide strong psychological support for individuals, which is important for teaching the value of self-reliance and mental well-being in P5. The example of the application is by incorporating mindfulness practices based on Islamic spiritual teachings in the classroom can support students' mental health and self-awareness, making Islamic education more relevant to their everyday experiences.

c. Integration of Theories and Methods through an Interdisciplinary Approach

The interdisciplinary approach integrates theories and methods from different disciplines to create a deeper understanding. For example, the integration of sociological theories on social structure with psychological theories on individual identity helps to understand how Muslim identity is formed and changes in a dynamic social context. This is relevant for

teaching the value of critical reasoning, faith and piety in God Almighty. the importance of an interdisciplinary approach in understanding socio-religious phenomena, especially related to the formation of Muslim identity. The integration of theories and methods from various disciplines such as sociology and psychology can provide a more comprehensive understanding (Cetina & Cicourel, 2014). An interdisciplinary approach can be implemented by developing projects that require students to analyze case studies involving social and psychological dimensions of Muslim identity. For instance, students could explore how Islamic teachings influence community behaviors and individual well-being, promoting a nuanced understanding that merges both social and spiritual aspects.

In the context of Islamic education, an interdisciplinary approach can also strengthen competencies formulated in P5, such as faith, piety, and critical thinking. By understanding the dynamics of Muslim identity formation, students can better appreciate how spiritual values and religious beliefs influence and are shaped by the socio-cultural context (Saada & Magadlah, 2021). Thus, the integration of interdisciplinary perspectives in Islamic education can contribute significantly to forming well-rounded learners. For example, integrating sociological theories on social structure with psychological theories on individual identity can help learners understand how Muslim identities are formed and change in the dynamics of diverse social contexts. A deep understanding of the interaction between these social and psychological factors can support the development of critical reasoning competencies (Lai, 2011). Students not only learn the normative teachings of Islam, but are also able to analyze how Islamic values are manifested and experienced in complex social realities (Khaidir & Suud, 2020).

In addition, an interdisciplinary approach can also strengthen other competencies

formulated in the Pancasila Student Profile Strengthening Project (P5), such as faith and piety in God Almighty. By understanding the dynamics of Muslim identity formation, students can better appreciate how spiritual values and religious beliefs influence and are shaped by the socio-cultural context (Saada & Magadlah, 2021). Thus, the integration of interdisciplinary perspectives in Islamic education can make a significant contribution to the formation of learners who not only excel academically, but also have a deep

understanding of the relationship between religious teachings, identity and social reality (Moslimany et al., 2024). This is in line with the comprehensive goal of P5 in preparing the next generation that is broad-minded, critical, and characterized. The Center of Interdisciplinary Organizations (CIDO). According to Repko (2012), The Center of Interdisciplinary Organizations (CIDO) is a conceptual model for understanding the structure and function of organizations based on an interdisciplinary approach.

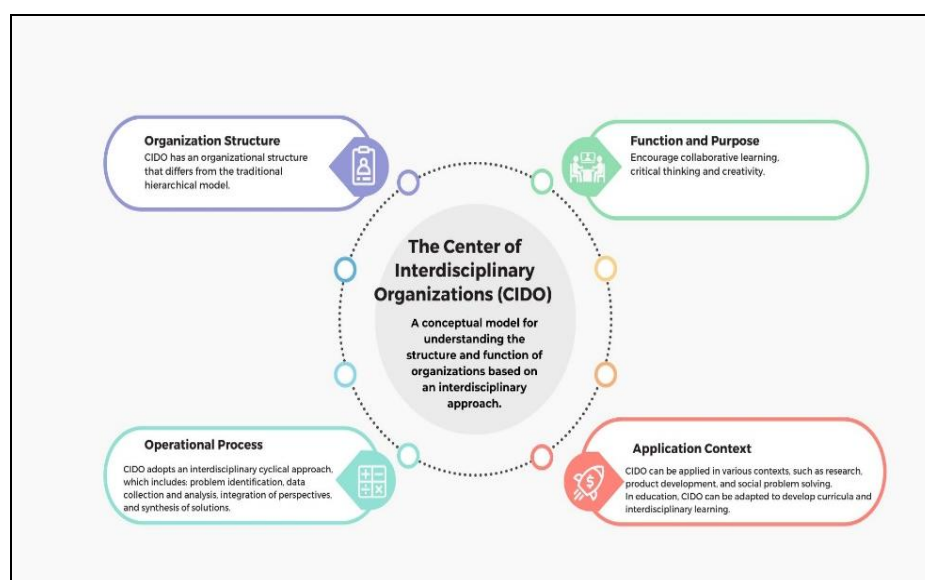


Figure 2. The Center of Interdisciplinary Organizations (CIDO), (Source; Repko, 2012)

The CIDO concept can be a relevant reference in the effort to develop a holistic and comprehensive Islamic education, in accordance with your previous research findings. CIDO's organizational structure and operational processes can be an inspiration for designing an Islamic education curriculum model that is integrated with various disciplines and Pancasila values.

d. Collaboration in Transdisciplinary Approach

The transdisciplinary approach involves collaboration between academics and practitioners from different fields to produce practical solutions that are based on academic

research (Fam et al., 2020). For example, collaboration between academics from the field of Islamic education and practitioners working in Islamic education institutions can produce educational models that are more relevant and applicable in the context of P5. This approach provides theoretical understanding and practical solutions that can be implemented to improve the quality of Islamic education (Adiyono et al., 2023). This research shows that a transdisciplinary approach can be an effective strategy to develop a more relevant and applicable Islamic education model. Through collaboration between academics from related fields and practitioners working in Islamic education

institutions, a strong theoretical understanding and practical solutions can be implemented to improve the quality of Islamic education (Sahin, 2018). This approach allows for the exchange of knowledge, perspectives and experiences between various disciplines, resulting in comprehensive and innovative problem solving. The integration of theory and

practice in the context of P5 is the key to the success of this transdisciplinary approach (Karrasch et al., 2022). Thus, the resulting Islamic education model can answer the needs and challenges faced more effectively. The Holistic Assessment Template in transdisciplinary curriculum planning has the following characteristics:

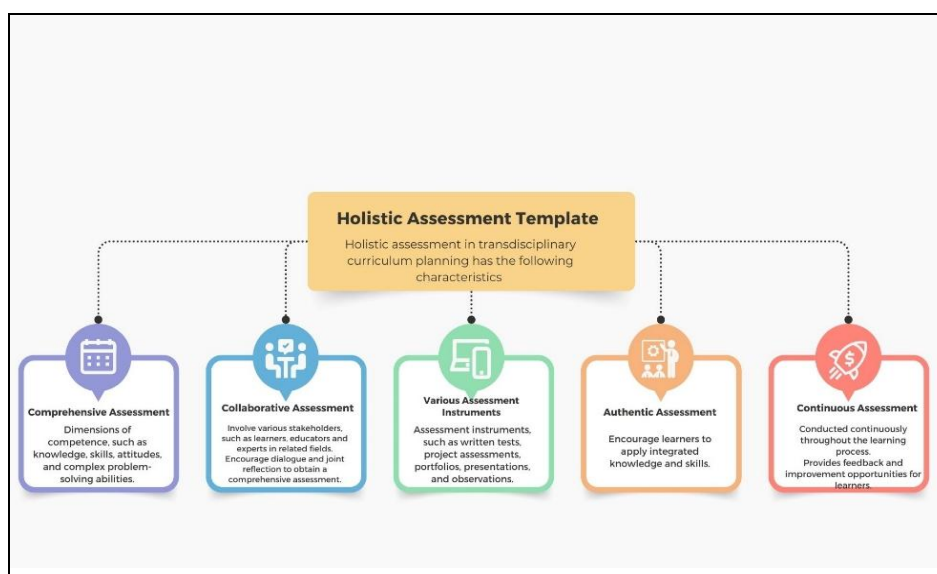


Figure 3. Holistic Assessment Template

SLR's findings emphasize the importance of a holistic understanding of Islam that includes theological, social, cultural, psychological and economic aspects. Multidisciplinary, interdisciplinary and transdisciplinary approaches enable a more comprehensive and applicable understanding of how Islam as a religion can be applied in contemporary life.

e. Contribution of Sociology in Islamic Education

Sociology helps identify how the social structure and dynamics of Muslim communities can be integrated into the Islamic education curriculum. This is relevant to the P5 objective of developing the character of learners who are able to interact positively in a diverse society. A sociological perspective has proven to be very useful in helping to identify

how the social structure and dynamics of Muslim communities can be integrated into a more comprehensive Islamic education curriculum (Niyozov & Pluim, 2009). This in-depth understanding of the social aspects of Muslim community life becomes very relevant to be developed in the context of education (Lahmar, 2020).

The integration of sociological insights into the Islamic education curriculum can contribute significantly to the objectives of Pancasila and Citizenship Education (P5) in developing the character of students who are able to interact positively and constructively in a diverse society (Pristine Adi et al., 2023). By understanding the social structure and dynamics of Muslim communities, learning models can be designed to strengthen learners' ability to understand, respect and collaborate with different groups in society.

Sociological insights offer unique perspectives on the diversity and complexity of Muslim communities, which can guide the development of learning models in Pancasila and Citizenship Education. This can help students develop a deeper understanding of social structures, cultural norms, and the dynamics of intergroup interactions within these communities. By incorporating these insights, the curriculum can foster students' ability to engage with and respect diverse perspectives, promoting positive and constructive interactions in a pluralistic society (Asri, 2023; Prasetyo, 2023). Furthermore, the integration of sociological knowledge can enhance the effectiveness of Pancasila and Citizenship Education (P5) in cultivating students' civic attitudes, knowledge, and skills (Asri, 2023). This can include developing their understanding of social issues, critical thinking abilities, and active participation in community affairs. By bridging the gap between sociological insights and citizenship education (Adiyono et al., 2024), the curriculum can better prepare students to navigate the complexities of modern society and contribute to the realization of Pancasila's ideals.

In addition, a sociological approach in Islamic education can also help learners to develop social sensitivity, empathy and commitment to the values of togetherness and justice. This is in line with P5 objectives that emphasize the formation of citizens who have an awareness of diversity and social responsibility. Thus, the integration of sociological perspectives in the Islamic education curriculum can be a strong foundation for realizing educational goals that are more holistic and relevant to the Indonesian socio-cultural context.

f. Anthropology and Contextualized Education

Anthropology suggests that Islamic education should respect the diversity of local

cultures and practices. In the context of P5, this means that the curriculum should be flexible and adaptive to reflect local cultural needs and contexts while still teaching universal Islamic values. Anthropological perspectives have provided valuable insights in understanding the importance of valuing cultural diversity and local practices in Islamic education (Sahin, 2018). Anthropological research shows that a rigid and uniform approach to Islamic education is often inappropriate in the context of Indonesia's diverse local cultures.

In the context of the Pancasila Student Profile Strengthening Project (P5), this anthropological understanding becomes particularly relevant. To realize P5's goal of forming students who have a strong national identity but also respect diversity, the Islamic education curriculum must be designed with great flexibility and adaptivity (Atmojo et al., 2022).

The Islamic education curriculum needs to include content and learning methods that reflect local cultural needs and contexts, while still upholding universal Islamic values (Ulfa et al., 2022). In this way, learners not only understand Islamic teachings academically, but can also implement them in a way that is in tune with their socio-cultural environment. An anthropological approach in Islamic education can also help learners develop respect and appreciation for cultural diversity. This is in line with P5's goal of forming learners who have the ability to interact and collaborate in a pluralistic society. Thus, the integration of anthropological perspectives in Islamic education can be the key to achieving more holistic and contextualized educational goals. Comparison between Multidisciplinary, Interdisciplinary, and Transdisciplinary approaches in table form;

Table 2. Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches

Aspects	Multidisciplinary	Interdisciplinary	Transdisciplinary
Destination	Gather information from multiple disciplines to understand a topic	Integrate knowledge from multiple disciplines to solve problems	Addresses complexity by integrating multiple disciplines and interested parties
Focus	Focus on individual disciplines	Focus on interconnections and relationships between disciplines	Focus on complex issues/problems that transcend disciplinary boundaries
Process	Disciplines work in parallel without integration	Disciplines interact and influence each other	Disciplines and stakeholders work together dynamically
Results	Information and perspectives from multiple disciplines	Synthesis and integrated solutions	Holistic transformation and innovation
Structure	Hierarchical and disciplined structures	A more horizontal and collaborative structure	Flexible and cross-border structures
Applications	Research, education and practice in individual disciplines	Research projects, product development and complex problem solving	Complex social, environmental and sustainability issues

Source: Processed from [Nicolescu \(2014\)](#)

This table provides a clear comparison between the three approaches, in terms of their purpose, focus, process, outcomes, structure and context of application. A good understanding of these different characteristics can help in choosing the most appropriate approach to address the complexity of issues in the context of holistic Islamic education curriculum development.

Incorporating Islamic educational principles into the P5 Program plays a vital role in shaping students' moral character and positive attributes aligned with Islamic

teachings, as noted by [Saputra \(2022\)](#). This integration encompasses various facets of Islamic education within the P5 framework, which significantly influences the development of students' attitudes and conduct in their daily lives. The program's comprehensive approach aims to nurture individuals who embody Islamic values, fostering a generation of learners with strong ethical foundations and admirable personal qualities that reflect the essence of Islamic teachings in their everyday interactions and decision-making processes.

Table 3. Results of Integration of Islamic Education Values in the P5 Program

P5 Program Innovation	Islamic Principle	Impact on Student Development
Cultural Immersion: Exploring Heritage	Intercultural Respect:(QS. <i>al-Hujurat</i> : 13)	Enhanced Cultural Intelligence: Students develop a deeper appreciation for diversity and local traditions
Culinary Heritage Project: Revitalizing Local Recipes	Preserving Collective Assets (<i>Maqashid ash-Shari'ah</i>)	Sustainable Cultural Preservation: Students become guardians of regional culinary treasures
Halal Seafood Innovation Lab	Halal Consumption (QS. <i>al-Baqarah</i> : 168)	Ethical Food Science Skills: Students master halal food processing techniques
Islamic Entrepreneurship Incubator	Halal Certification (Law No. 33/2014)	Sharia-Compliant Innovation: Students create halal products that meet modern market demands
Ethical Finance Workshop	Interest-Free Transactions (QS.	Moral Economic Literacy: Students grasp

P5 Program Innovation	Islamic Principle	Impact on Student Development
	<i>al-Baqarah: 275)</i>	Islamic principles in business and finance
Cooperative Business Simulation	Shirkah Mufawadah Partnership	Collaborative Leadership: Students practice equitable profit-sharing and teamwork

The table combines aspects of the P5 program with relevant Islamic principles and shows the concrete impact on student development. The use of emojis and more dynamic phrasing makes the table more visually appealing and informative. Each row displays a unique program innovation, its underlying Islamic foundation, and specific learning outcomes (Abdurrohim, et al, 2023), demonstrating novelty in an educational approach that integrates Islamic values with practical skills and character development.

The integration of Islamic education values in the P5 Program not only enriches the curriculum, but also instills fundamental principles rooted in the Qur'an. As mentioned in *Surah Al-Hujurat* verse 13,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Absorbing.” (*Surah Al-Hujurat* verse 13; Ministry of Religious Affairs, 2020)

This verse is the foundation for the aspect of respect for local cultural wisdom in the program, encouraging students to understand and appreciate the ethnic and cultural diversity around them. This is in line with the opinion of Saputra (2022) who emphasizes the importance of “developing noble character and good personality in accordance with Islamic teachings” through the integration of Islamic education values. Furthermore, the program also emphasizes the importance of halal transactions and business ethics based on *Surah Al-Baqarah* verse 275, which states,

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Those who eat usury cannot stand except as one who staggers because of a demon. This is because they say that buying and selling is the same as usury. Yet, Allah has justified buying and selling and forbidden usury. If a warning from his Lord comes to him (concerning usury), then he stops, and what he used to earn is his, and it is up to Allah. Whoever repeats (the usury transaction), they are the inhabitants of Hell. They shall abide therein.” (*Surah Al-Baqarah* ayat 275; Ministry of Religious Affairs, 2020).

This principle is implemented in aspects of the halal transaction process and profit sharing from sales activities in the P5 Program. According to a study conducted by Rahman et al. (2020), “The integration of Islamic economic principles in entrepreneurship education can improve students' understanding of business ethics and social responsibility.” Thus, the P5 Program not only equips students with practical skills, but also shapes their character as ethical and responsible Muslim entrepreneurs.

4. Conclusion

Multidisciplinary, interdisciplinary, and transdisciplinary approaches are essential to understanding and teaching Islam as a comprehensive way of life. These approaches enable a deeper understanding and more effective application of Islamic teachings in daily life, directly supporting the values of Pancasila such as faith in God, social justice, cooperation, and respect for diversity. By integrating these approaches, Islamic education

aligns closely with the Pancasila Student Profile Strengthening Project (P5), contributing to the holistic development of students who embody the core values of Pancasila.

The educational model developed from this research emphasizes flexibility and adaptability, ensuring it can adjust to social, cultural changes, and local needs. This ensures that Islamic education remains relevant and effective across various contexts, ultimately fostering students who are faithful, pious, cooperative, independent, capable of critical reasoning, and creative. By directly linking these approaches to Pancasila values, the model helps inculcate characteristics such as tolerance, mutual cooperation, and respect for diversity, which are essential to the ethos of Indonesian society.

This research makes a significant contribution to the development of Islamic education that is both comprehensive and aligned with the values of Pancasila. Specific strategies used in the proposed educational model include the integration of community-based projects, the use of local cultural elements in religious studies, and the application of interdisciplinary case studies to foster critical thinking and cultural awareness among students. These strategies aim to create a practical framework that allows learners to apply Islamic values in their everyday interactions, thereby enhancing both their academic and character development.

Further research is needed to evaluate the implementation of this educational model across different contexts. Specifically, the evaluation should focus on the effectiveness of the integrated approaches in enhancing Pancasila values, the adaptability of the model in diverse cultural settings, and the practical impact on students' character development. This can be achieved through longitudinal studies tracking student outcomes, teacher feedback surveys, and focus group discussions with students to assess their experiences.

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