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P5 ACCELERATION IN MADRASAH: STRATEGIC INTEGRATION OF THE TRI-DIMENSIONAL HARMONY MODEL IN THE INDEPENDENT CURRICULUM

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Abstract: This study aimed to analyze the acceleration of the Pancasila Student Profile Strengthening Project (P5) through the implementation of the Tri-Dimensional Harmony model (Theo-Synergy, Socio-Nationalist, and Managerial-Harmonious). The research method used is descriptive qualitative with a case study approach. Data were collected through participant observation, in-depth interviews with the facilitator team, and documentation of the project modules. The results showed that the Tri-Dimensional Harmony model successfully integrated Islamic spiritual values with Pancasila character systematically through three strategic steps: redesigning modules based on the integration of Kauniyah verses, forming a collaborative interdisciplinary facilitator team, and implementing Civic-Religious Engagement as a form of concrete community action. These findings proved that harmonization of managerial aspects and religious substance can increase the effectiveness of achieving student profile dimensions without obscuring the institutional identity. The implications of this study emphasized the importance of contextual curriculum orchestration for Islamic-based schools to accelerate the achievement of the Independent Curriculum targets. This model can be a managerial reference for similar educational institutions in managing character projects that were holistic, measurable, and have a wide impact.

INTRODUCTION

The Independent Curriculum presented a new paradigm in the Indonesian education system, providing flexibility for educational units to develop students' potential holistically. One of its main pillars was the Pancasila Student Profile Strengthening Project (P5), designed to provide students with informal learning environments, flexible learning structures, and direct engagement with their surroundings (Habibi et al., 2025; Salamuddin et al.,

2024). P5 was not merely an additional activity, but rather the heart of character development, grounded in six key dimensions, from faith to creativity, to prepare Indonesia's golden generation. Through this approach, education was no longer solely oriented toward mastering cognitive material, but rather toward internalizing the noble values that serve as the nation's moral compass (Lewin et al., 2024; Pike et al., 2024). The emphasis on experience-based learning was expected to produce graduates who were not only intellectually intelligent but also resilient in facing global challenges (Andika Ikhfa Nurdian et al., 2024; Astuti et al., 2024).

Functionally, P5 served as a bridge between academic theory in the classroom and real-life practice. This program served to strengthen students' competencies and character through the exploration of cross-disciplinary issues (Hatija et al., 2025; Ibrahim et al., 2024). With proper management, P5 can transform schools into collaborative ecosystems, where teachers act as facilitators and students become active subjects in meaningful project-based learning (Maisyaroh et al., 2024; Mustakim et al., 2024). This function was in line with the principles of progressive education which prioritize the active involvement of students in solving real problems in their environment (Djoeaeriah & Iskandar, 2024; Setyaningsih et al., 2024).

The success of this function depended heavily on how the school can orchestrate existing resources to align with the national education vision and mission. However, the reality at SMPIT Al Fityan demonstrated a gap between the curriculum's ideals and its implementation on the ground. The lack of synchronization between the school's Islamic values and the project theme often results in the implementation of P5 feeling disconnected from the institution's identity (Cause). Consequently, project management tended to be administrative and lacked a focus on integrated character development (Effect). In the long term, the essence of P5, as a reinforcement of Pancasila character and Islamic values, was not optimally achieved, resulting in students merely fulfilling their obligations without experiencing significant behavioral transformation. This imbalance often led to practical confusion among teachers, who felt they must divide their focus between the national curriculum targets and the school's Islamic personality development targets. If left unchecked, this situation will create a value dichotomy that hinders the development of a holistic student character profile.

As a solution to these problems, a strategic integration model called "Tri-Dimensional Harmony" was proposed to align three crucial elements: the spiritual-Islamic dimension, the nationalism-Pancasila dimension, and the managerial-operational dimension. This model worked by harmonizing the typical madrasah/Islamic school curriculum with the government's P5 standards through systematic governance. With this approach, P5 management was no longer viewed as an additional burden, but rather as a vehicle for strengthening students' religious and nationalist identities through integrated planning, implementation, and evaluation. (Raman et al., 2024; Yuan & Yu, 2024). The strength of this model lied in its ability to combine aspects of modern

management with the values of monotheism. So, that every project carried out has the spirit of Islamic education. This harmonization was expected to create a more efficient workflow for educators and a more relevant learning experience for students.

Hanifah et al. (2025); Lapasere et al. (2025). Several studies have explored the implementation of P5 in Islamic schools, such as research focused on the effectiveness of principal leadership in overseeing the independent curriculum and studies on the adaptation of local character values in school projects. However, much of this literature still views P5 and religious values as two coexisting entities that have not yet been fully integrated into a unified and harmonious managerial framework. Azis (2024); Raysa & Mustika (2024). While some studies have addressed the aspect of religious moderation in P5, none have yet specifically formulated a practical "Tri-Dimensional" management model for integrated Islamic schools. This indicated a theoretical gap in the Islamic education management literature that needs to be addressed immediately.

The urgency of this research lied in the urgent need for a management model that can accommodate the unique characteristics of Islamic schools without diminishing the essence of the national curriculum. The novelty of this research emerged through the use of the Tri-Dimensional Harmony model as a specific managerial analysis tool in the context of P5 acceleration. This research positions itself as a refinement of previous studies by offering a more operational and integrative framework relevant to the identity of SMPIT Al Fityan. The purpose of this research was to analyze the P5 acceleration strategy through the Tri-Dimensional Harmony model at SMPIT Al Fityan to create adaptive and effective Islamic education management. The results of this study were expected to serve as a practical reference for other Islamic educational institutions in implementing the Independent Curriculum creatively without losing their Islamic identity.

RESEARCH METHOD

This research used a qualitative approach with a case study type. This research took place at SMPIT Al Fityan Cileungsi, Bogor. Data were collected using three main techniques: observation (non-participant), in-depth interviews, and documentation. The informants in the semi-structured interviews consisted of eight people, including the Principal, the Vice Principal for Curriculum, one P5 Program facilitator, and four P5 teachers. The informants were selected using purposive sampling, considering their expertise and experience in Islamic education and the implementation of the Independent Learning Curriculum at SMPIT Al Fityan Cileungsi. The selection of appropriate informants provided in-depth insights and ensured that the collected data were relevant and representative for analyzing the effectiveness of the implementation of Islamic education management in supporting the Pancasila Student Profile Strengthening Project (P5). The researcher used a structured interview type that created a series of structured questions, then one by one, delved deeper to elicit further questions. The data analysis technique used the Miles and Huberman

Interactive Model with data reduction (data condensation), display (data presentation), and conclusion drawing/verification (concluding). Data validity tests in qualitative research include Credibility, Transferability, Dependability, and Confirmability tests conducted through extended observation, source triangulation, and techniques.

RESULT AND DISCUSSION
Result

SMPIT Al Fityan had a clear vision, mission, and goals for integrating Islamic values and the Pancasila Student Profile. This was reflected in the school's vision, as illustrated in the following image.
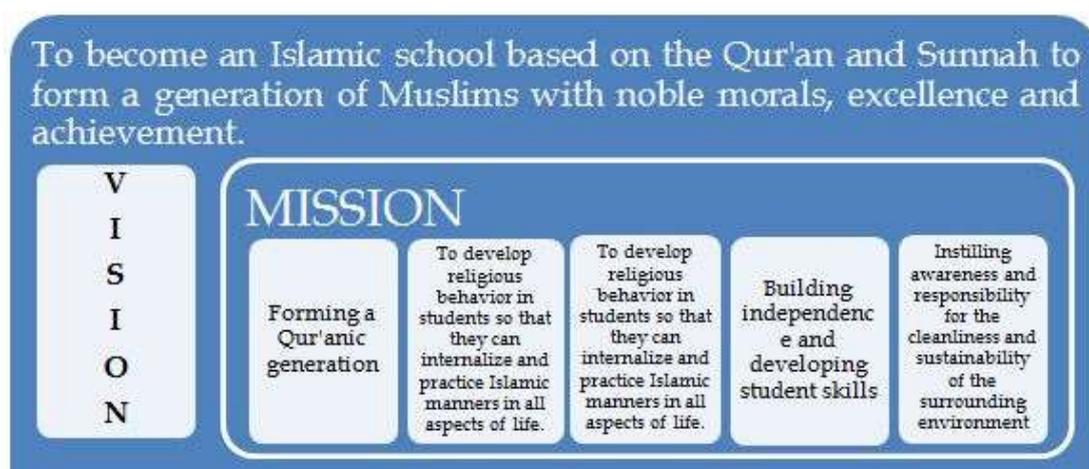

Figure 1. School Vision and Mission

The school's vision and mission served as a bridge to achieve the school's desired vision. The school's mission encompassed the implementation of education based on Islamic values in every aspect of school life, as well as strengthening the understanding and practice of Pancasila values through various learning and extracurricular activities. The principal further explained that the vision demonstrates a commitment to integrating Islamic values and the Pancasila Student Profile into the educational process. The school was determined to produce graduates who are not only academically superior, but also possess noble morals, a strong personality based on Islamic values, and a strong national outlook in accordance with the Pancasila Student Profile. This study analyzed the Tri Harmony model adopted by the school in accelerating P5. To ensure that this Tri-Dimensional Harmony model was not merely a concept on paper, operational strategic steps were needed. The following framework was three strategic efforts representing each component.

Redesign of the P5 Module Based on Islamic Integration

This step, which represented Theo-Synergy, aims to ensure that Islamic values became the "soul" of every project activity, not just a tacked-on final project. The school conducted a P5 theme review with Islamic Education (PAI) teachers and general education teachers to map the Naqli (Quranic) arguments

(Hadith) and moral values relevant to the chosen theme. The goal of this effort was to develop a project guideline in which each activity stage (introduction, contextualization, action, and reflection) had specific indicators for achieving Islamic character. This aligned with the principal's explanation that the curriculum design process that integrated Islamic values and the Pancasila Student Profile was carried out through the KOSP (Operational Curriculum for Education Units). KOSP was an independent curriculum at the education unit level that contained all planned learning processes implemented as learning guidelines.

For example, the P5 theme designed for seventh-grade students involved using three themes within P5 for one year. For example: Entrepreneurship Theme: This theme was associated with Islamic business or selling, how to return money properly and honestly, not reducing the measure and weight. There was also the Theme of the Voice of Democracy, which taught how to choose a good and trustworthy leader, for example, the election of the Student Council president, and more recently, the election of Presidential and Vice Presidential Candidates. There was also the Theme of Local Wisdom, which involved regional culture and traditional foods from the region. Later, they will hold a work exhibition to showcase the results of the project to strengthen the profile of Pancasila students.

The research subjects took eighth-grade students, so the implementation was more complex by taking 1 theme that encompassed several P5 themes. The most urgent and easy theme to implement for students in particular, but had a big impact was combining the themes of Sustainable Lifestyle, local wisdom, entrepreneurship, and democracy. This theme was considered urgent because the problem of waste (especially plastic) in the school environment often becomes a real problem. Spiritually, this was closely related to the concept of "Cleanliness is part of Faith" and human responsibility as *Khalifah fil Ardh* (manager of the earth). The theme of this integration study was "Green *Khilafah*: Solution for Plastic Waste at SMPIT Al Fityan". The next task was to integrate across disciplines by analyzing the theme using the Tri-Dimensional Harmony Model, namely Theo-Synergy which instilled that disposing of waste in its place and reducing waste was a form of worship and gratitude for the blessings of nature. Other components also represented by these different themes are the integration of Pancasila values (Socio-Nationalist) which built the character of *Gotong Royong* when cleaning the environment and Creativity when processing waste and the integration of Management Values (Managerial-Harmonious). This was done by scheduling integrated dormitory duty time, science class hours (pollution material), and Islamic Religious Education hours (*thaharah*/cleanliness material).

Table 1. Project Guide: "Green Caliphate"

No	Project Stages	Student Activities	Integration of Islamic Values (Theo-Synergy)	Pancasila Character (Socio-Nationalist)
1	Introduction (Inquiry)	Observe piles of trash in the	Study of the verse: "There has been visible	Critical reasoning: Analyzing the causes

No	Facilitator Element			
		classroom/canteen/sc hoolyard and discuss the impact of plastic.	damage on land and at sea caused by the actions of human hands" (QS. Ar-Rum: 41)	and effects of school environmental problems.
2	Contextualiz ation	Calculate the daily volume of trash at school and sort it by type.	Learning the concept of *Zuhud* (not being excessive/consumptive) as a way to reduce waste.	Independent: Taking responsibility for the personal waste we generate daily.
3	Action (Execution)	Creating a "Waste Bank" system or processing plastic waste into useful items (Ecobricks/crafts).	Practice ongoing charity: Creating something that benefits others and the environment.	Creative & Mutual Cooperation: Working together to create innovative solutions from used goods.
4	Reflection & Follow-up	Exhibiting creative work and a shared commitment to "Zero Waste" within the school environment.	Self-reflection: Self-evaluation of how well we have upheld God's mandate to care for the earth.	Faithful and Pious: Making the sustainability of nature a form of obedience to God.

This table served as a guideline for facilitators (teachers) at SMPIT Al Fityan to implement the integrated P5 flow. The advantage of this table was that it is easy to implement, does not require high costs, and can utilize existing waste at school. Islamic Religious Education (PAI) teachers can enter the reflection (Muhasabah) stage, while Science/*Prakarya* teachers enter the Action stage. The project name "Green *Khilafah*" strongly reflects the identity of an integrated Islamic school based on the Independent Curriculum.

Cross-Disciplinary "Harmony Team" Formation

This second effort represented a Managerial-Harmonious approach, which focused on improving human resource governance to ensure that P5 implementation was not fragmented or burdened solely by a handful of teachers. A concrete action evident from this effort was the school's formation of a project committee (Facilitator Team) consisting of representatives from different subject teachers and Islamic character/dormitory counselors. This team conducted weekly brainstorming sessions to align schedules, field technical aspects, and guidance standards. The primary goal was to create a collaborative work system (orchestration) where the workload is evenly distributed, and teachers share a common vision in guiding students. Prioritizing funding allocation for strategic needed such as educator training, harmony team coordination, facility development, and transparent financial management strengthens stakeholder trust and supports the sustainability of the education program. The following provided a detailed breakdown of the team structure and its operational management:

Table 2. Facilitator Team Structure (Cross-Discipline)

No	Facilitator Element	Team Roles	Specific Contributions & Vision among Teachers
1	Vice Principal of Curriculum	Project Coordinator	Ensure synchronization of schedules, budget management, and administrative

			fulfillment of the Independent Curriculum.
2	Islamic Religious Education Teacher	Spiritual Facilitator	Explore the foundations of sharia (environmental jurisprudence), lead prayers/reflections, and ensure student morals are maintained.
3	Science/Crafts Teacher	Technical Facilitator	Guide to waste research methodology, waste processing techniques, and creative product creation.
4	Language Teacher (Indonesian/English)	Literacy Facilitator	Supervise report creation, "Zero Waste" campaign content development, and presentation techniques.
5	Social Studies/Civics Teacher	Social Facilitator	Supervise projects with civic responsibility and economic impact on the surrounding community.

Education was not only aimed at transferring knowledge, but must also be able to shape the character and personality of students in accordance with noble values. The principal stated that teachers were the spearhead in realizing the school's vision and mission to produce a young generation with faith, noble morals, and a global perspective. The interdisciplinary nature above emphasized that all fields of study had their own roles in the implementation of this project. The principal appointed the Vice Principal to be the project coordinator so that could continuously monitor the program. To maintain a harmonious rhythm of cooperation and synchronization, the team conducted routine monthly coordination as follows.

Table 3. Brainstorming and Project Operational Schedule Management

Month	Brainstorming Agenda	Field Techniques	Guidance Standardization
I	Vision Alignment: Determining character targets and integrating principles.	Survey of "red zone" waste areas in school environments	Standardization of the key term "Green *Khilafah*/Zero Waste" among all teachers.
II	Action Design: Finalizing waste processing methods (Compost/Ecobrick)	Action Design: Finalizing waste processing methods (Compost/Ecobrick)	The teacher acts as a coach (providing prompting questions, not answers).
III	Evaluation & Celebration: Exhibition preparation and report card processing	Evaluation & Celebration: Exhibition preparation and report card processing	Objective assessment is based on an agreed-upon combined rubric.

The Facilitator Team's Monthly Brainstorming Agenda, as a coordination process in the table above, was carried out through three systematic brainstorming phases to ensure the project is measurable and in line with the school's vision. In the First Month, the team's main focus was Vision Alignment, where all teachers acrossed disciplines sit together to determine what character indicators to achieve and how to integrate *Naqli's* postulates into the project narrative. Technically, the team conducts a field survey to map the school's waste problem points, so that the guidance provided to students had a uniform

standard of terminology, such as the use of the concept of "*Khalifah fil Ardh*" as the main spiritual motivation.

Entering the Second Month, the agenda shifted to the action design and technical execution phase. Here, the facilitators discussed finalizing the most effective waste processing methods, such as composting or ecobricks, and arrange a mentoring schedule in the laboratory or open area. The guidance standard in this phase emphasized the teacher's role as a coach, where the teacher did not provide instant solutions but rather provided provocative questions so that students were able to reason critically in solving problems in the field. In the third month, brainstorming focused on the evaluation and preparation phase for the learning outcomes celebration (P5 Expo). The team designed a simulation of the exhibition in the school hall and synchronized assessments based on the agreed-upon combined rubric. This step aimed to ensure that the assessment given to students was holistic, encompassing spiritual aspects (Theo-Synergy), socio-nationalism (Pancasila), and the quality of the work, so that the P5 report cards could be completed accurately and reflect the students' complete character transformation.

Civic-Religious Engagement through Real Action

The third effort represented the Socio-Nationalist component. This step aimed for the P5 project to have a real impact on the community as a manifestation of religious Pancasila students. The concrete action of this effort was to direct the project output to address real problems surrounding SMPIT Al Fityan, such as school waste management or economic empowerment of residents. Students were taught that social contribution is both a form of love for their country and a religious commandment. The goal of this effort was for students to develop a portfolio of concrete actions that demonstrate their ability to provide solutions to social problems with a strong moral foundation. This third strategic effort focused on the external manifestation of the values they have learned. While the first effort focused on content and the second on management, this third effort focuses on impact and recognition.

SMPIT Al Fityan implements this step through the "P5 & Charity Expo," an event where students presented their environmental solutions to parents, community leaders, and relevant agencies. 1. Implementation Concept: "From School to the Universe" In this step, the "Green *Khilafah*" project does not stop at product creation in the laboratory but continued with community service. Students are trained to conduct environmental advocacy based on religious grounds. They recognized that protecting the environment is both a citizen's right (nationalism) and a religious obligation (religiosity). The school built networks with external parties (environmental agencies, environmental communities, or micro, small, and medium enterprises) to validate student work.

Table 3. Civic-Religious Engagement Action Matrix

Action Components	Implementation Techniques	Guidance Standardization	Target Achievements (Output & Outcome)
Community Outreach	Students created posters and videos promoting the Zero Waste campaign, which were distributed on school and community social media platforms.	Language teachers guide polite and communicative *da'wah* rhetoric (*tabligh*).	Increased environmental awareness among school residents and the surrounding community
Expo & Market Day	A waste-processed product exhibition (crafts) was held, with a portion of the proceeds donated to charity.	Social Studies/Economics teachers guide financial management and sharia-compliant transactions.	Cultivating a generous entrepreneurial spirit (social entrepreneurship)
Policy Advocacy	Students formulated a "Green Al-Fityan Petition" to be submitted to the Principal to reduce the use of single-use plastic in the cafeteria by replacing it with bringing cutlery from home.	The project coordinator guides students in compiling a logical and persuasive recommendation script.	There are ongoing changes to the school's internal regulations.

This effort was designed to explain how interdisciplinary theory is transformed into concrete, impactful action. This action crystallized all stages of the project, where student competencies were tested through direct interaction with the social ecosystem outside the classroom. In the Community Outreach aspect, the primary focus was transforming students into information ambassadors (environmental preachers) capable of communicating the urgency of environmental conservation using polite yet persuasive language, embodying the Tabligh character. Through the Expo and Market Day, the managerial and economic dimensions of Islam were integrated practically; students not only learn independent and creative entrepreneurship but also cultivate social awareness through the mechanism of giving alms from their profits. Finally, in the Policy Advocacy aspect, students were trained to develop civic awareness (civic literacy) with the courage to propose changes to internal school regulations for the common good. Overall, this matrix ensured that every student action is guided by clear standards from the teacher (as facilitator and moral compass), so that the resulting output was not only a physical product, but also the formation of a more religious, democratic, and sustainable school ecosystem.

This step also began with the harmony team instilling the understanding that beneficial knowledge was knowledge that was put into practice (*Al-Ilmu bila 'amalin kasyajari bila tsamarin*). Students were not only chasing report card grades, but are encouraged to feel proud when their composted or ecobrick products are used by the community. This was a form of Civic Engagement wrapped in the spirit of Lillah (for the sake of Allah). The facilitator teacher was tasked with ensuring that students' intentions remain true to service, not just a mere

exhibition of materials. The school management invited parents and community leaders to a learning harvest event. In this event, students acted as environmental ambassadors (Green Ambassadors). They explained the process of creating their work, the challenges they faced, and how the work related to their responsibilities as servants of Allah and citizens of Indonesia. From a managerial perspective, this was a form of transparency and accountability from the school to parents regarding the success of their children's character development.

Long-Term Impact Evaluation (Sustainability) The success of this third effort was measured by how consistently students implement sustainable lifestyles after the project ends. This strategic effort created a "new school culture" where disposing of waste properly and reducing plastic became a permanent identity for students at SMPIT Al-Fiyan. This research position confirmed that the Tri-Dimensional Harmony model was capable of producing "*Rabbani* Pancasila Students" those who loved their nation by preserving their earth, and who preserve their earth out of their obedience to God. The facilitator teacher explained the project's evaluation and monitoring mechanisms through Direction, Control, Periodic Evaluation, Regular Monitoring, Direct Activity Monitoring, Collaboration with Related Parties, Parent and Community Involvement, Classroom Observations, Principal Performance Assessment of the Facilitator Teacher, Learning Outcome Analysis, Student Progress Reports, Curriculum Development Team, and Collaboration with the School Committee.

SMPIT Al-Fityan also acknowledged the contribution of a leader in the sustainability of the P5 program. The Vice Principal of Curriculum stated that the school's leadership is participatory, inviting all members of the school community, from teachers, staff, students, to parents, to play an active role in the planning and implementation of educational programs, thereby creating a sense of togetherness and collective responsibility. Furthermore, the principal was responsive and inclusive in ensuring that every voice and need are valued and accommodated fairly, creating a comfortable and open learning environment for all parties. Therefore, the principal established external cooperative relationships with the school. The author found several programs and activities as follows:

Table 4. Forms of School Cooperation with Stakeholders

NO	STAKEHOLDER	ACTIVITIES
1	Parents	Parents Teaching Day (In its implementation, parents attend classes and become teachers. They deliver lesson materials and share experiences from various professions such as doctors, cooks, prosecutors, soldiers, coaches, engineers, tailors, government officials, and other well-known professions.
2	Village Government	Distribution of Ramadan 1445 H Basic Food Packages (*Ta'jil/Zakat*) at Al Fityan Boarding School, Bogor
3	Public Health Office	Seminar and Health Check-up with the theme "Clean and Healthy Living Behavior."
4	Security Forces	Seminar on "The Dangers of Violence in Adolescents and Its Prevention"
5	Education Practitioner	"Zero Waste" Literacy Seminar
6	Department of	Realizing Adiwiyata Schools

	Environment	
7	National Character Building Motivator	Achievement Motivation Training with the theme "My process is amazing."

The table above suggested that school collaboration with various institutions and other organizations played a crucial role in integrating Islamic values and the Pancasila student profile into education. This collaboration encompassed a variety of collaborative and mutually supportive activities and strategies, aimed at strengthening the understanding and implementation of these values among the younger generation. Through open communication, collaborative activities such as parenting workshops, community service programs, and partnerships with educational institutions or religious organizations, institutions create an inclusive learning environment and support the development of student character that is faithful, pious, noble, independent, cooperative, globally diverse, critical, and creative. These partnerships strengthen synergy between parties, ensuring education aligns with Pancasila values and community needs.

Discussion

The findings in the first step indicated that redesigning the module through the explicit integration of Islamic values (Theo-Synergy) was able to increase the depth of the project's meaning for students. This was in line with the theory of Integrated Education proposed by Holilah et al. (2024); Tofa (2024), which emphasized that the curriculum must not separate general knowledge and monotheistic values. When compared with previous research conducted by DDS et al. (2025) and Hidayat et al. (2025) regarding the general implementation of P5, which tends to rigidly adhere to government technical guidelines, findings at SMPIT Al Fityan provide a new dimension. The difference lied in the use of *Naqli* arguments as intrinsic motivation for students, so that P5 was not viewed merely as an academic burden but as a contextual manifestation of worship.

The strategic step of establishing the Harmony Team demonstrated that cross-disciplinary orchestration is effective in minimizing dichotomies between subjects. Theoretically, this reinforced Chrislip & Larson's Collaborative Management Theory (Lin et al., 2025; Zainuddin et al., 2025), which states that the success of an organizational innovation is highly dependent on synergy between stakeholders. Previous research by Hatija et al. (2025), Hidayat (2025), Ratnawati et al. (2024), Raysa & Mustika (2024) noted that the main obstacle to P5 in secondary schools is the dominance of one subject teacher, which leads to burnout. The findings of this study offered a different solution through proportional workload sharing and regular brainstorming, proving that managerial integration can create efficiency while maintaining harmonious working relationships between educators (Dabdoub et al., 2024; Zhao et al., 2024).

Civic-religious engagement through character exhibitioned in the third step, findings regarding real actions that have a social impact confirm the theory of Service-Based Education (Service) (Sailin et al., 2024; Yuliana et al., 2025). This

study shows that the success of P5 is not only measured by physical products, but also by the extent to which students are able to carry out environmental advocacy roles with the ethics of preaching. When compared with studies by Olowoselu (2024), Thien & Liu (2024) regarding service learning that only focused on secular civic responsibility, the Tri-Dimensional Harmony model in this study had a novel value in the aspect of "Spirituality-driven Civic Action." This meant that students' involvement in society is not only driven by awareness as citizens, but was strengthened by responsibility as servants of God (Caliph), which made their character commitment more stable and transcendent (Ponomariovienė & Jakavonytė-Staškuvienė, 2024; Raman et al., 2024; Reimers, 2024; Vaio et al., 2024).

The redesign of the P5 module based on Islamic integration was undertaken due to the urgent need to align the national curriculum with the vision of integrated Islamic schools to prevent a "dualism" in student understanding. This finding arose because educators realized that without the integration of Islamic values, P5 would became merely a mechanical activity lacking its spiritual spirit. By incorporating Theo-Synergy values, the school seeks to foster awareness that 21st-century competencies (creativity and critical thinking) are tools, while revelation was the guiding principle. This process occurred through intensive dialogue between general and religious teachers, who realized that students' motivation to learn increased when they understood that protecting the environment or becoming entrepreneurs was part of fulfilling God's mandate as *khalifah fil ardh* (vicegerent) on Earth.

The formation of the Cross-Disciplinary Harmony Team was an effort to establish a cross-disciplinary team in response to the silo mentality (working alone), which often served as a major obstacle to innovation in schools. This step arose from managerial awareness that the burden of a large project could not be shouldered by a single department without sacrificing the quality of guidance. Through this formation, knowledge sharing occurs, with science teachers providing technical logic while Islamic studies teachers provide moral guidance. This phenomenon arised because schools adopted the principle of orchestration, where each teacher felt they had a key role in student success. Collaboration was no longer seen as an additional burden but rather as a harmonious working environment that lightened individual tasks while increasing the objectivity of assessments.

The rationale behind Civic-Religious Engagement through Character Exhibitions was this strategic step was taken because the school wanted to ensure that the character developed in P5 was not merely classroom knowledge but was tested in social reality. This finding emerged as an effort to bridge the gap between ethical theory and social practice. By involving the community and parents in the exhibition, the school created an ecosystem of public accountability where students felt their behavior and work had real utility. This was done to foster self-confidence and civic maturity in students, so they realized that individual piety (worship) must go hand in hand with social piety

(contribution to the nation), ultimately shaping a student identity that is both nationalistic and consistently religious.

This research was believed to have implications for strategic planning, which required each P5 project to have SMART (Specific, Measurable, Achievable, Relevant, and Time-bound) objectives that align with the Pancasila student profile and Islamic values. Furthermore, in its implementation, there was an integrated organization, including the school's organizational structure, which must supported the implementation of P5 by synergistically involving Islamic Religious Education (PAI) teachers, subject teachers, and character educators. This research supported measurable implementation. Each P5 activity had clear achievement indicators, both in terms of Pancasila and Islamic morals. Finally, holistic supervision sought to evaluate not only academic achievement but also the internalization of Islamic values and nationalism.

CONCLUSION

This study confirmed that the acceleration of P5 through the Tri-Dimensional Harmony model successfully transformed the curricular project from a mere technical activity into a transcendent learning experience, where the harmonization of theological values, nationalism, and managerial governance was the main key in producing students who are not only cognitively competent but also spiritually strong. The implications of this study indicated that the successful implementation of the Independent Curriculum in Islamic-based schools was highly dependent on the institution's ability to orchestrate a curriculum that integrates Islamic identity with the demands of national standards. However, this study was limited in its subject coverage to a single secondary institution (SMPIT Al Fityan), so the dynamics of its implementation may differ at other levels or educational settings. Therefore, suggestions for future studies included conducting comparative research at various Islamic educational institutions with more diverse characteristics and exploring the use of digital technology to strengthen character monitoring in the Managerial-Harmonious dimension over a longer period.

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