INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Curriculum Innovation Based on Love and Compassion (*Rahmatan Lil 'Alamin*) as an Effort to Create Humanistic and Spiritual Education

Nadiya Safitri Wulandari[1*], Mustofa Ali[2], M. Zen Tahsinul Akhlaq[3]

[*1, 2]Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
[3]Universitas Negeri Surabaya, Indonesia
[*1]email: 02040825025@student.uinsa.ac.id
[2]email: 02040825024@student.uinsa.ac.id
[3]email: 25010855090@mhs.unesa.ac.id

ARTICLE INFO

Article history:
Received: June 26, 2026
Revised: July 26, 2026
Accepted: August 29, 2026
Available Online: September 10, 2026

Keywords:
Curriculum of Love; Humanistic Education; Spiritual Education; *Rahmatan lil 'Alamin*.

Please cite this article: Wulandari, NS., Ali, M., Akhlaq, MZT. (2026). Curriculum Innovation Based on Love and Compassion (Rahmatan Lil 'Alamin) as an Effort to Create Humanistic and Spiritual Education. *Integrasi: Jurnal Studi Islam dan Humaniora, 4(3), 367-391*

ABSTRACT

This study aims to examine curriculum innovation based on love and compassion (rahmatan lil 'alamin) as an effort to develop humanistic and spiritual education in Islamic educational institutions. The study addresses the need to reconstruct Islamic education curricula in response to the growing crisis of humanity, moral values, and spirituality in modern education. It employs a qualitative approach using library research with a descriptive-interpretive and conceptual design. Data were collected through the identification, selection, examination, and documentation of relevant scholarly literature, Islamic normative sources, and official curriculum policies and guidelines issued by the Indonesian Ministry of Religious Affairs. The data were analyzed through descriptive and interpretive analysis to identify the philosophical foundations, pedagogical principles, and educational implications of integrating love and compassion into curriculum development. The findings indicate that the rahmatan lil 'alamin paradigm provides a comprehensive foundation for integrating humanistic and spiritual dimensions into Islamic education. Its implementation emphasizes empathy, compassion, tolerance, justice, respect, humanity, cooperation, responsibility, and creativity through learning activities, teacher role modeling, reflective practices, and a supportive educational environment. Furthermore, dialogical and collaborative learning can foster critical thinking, respect for diversity, emotional maturity, and spiritual awareness. The study concludes that a love-based curriculum can serve as a conceptual framework for addressing the crisis of values and radicalism while promoting holistic student development. However, its effectiveness depends on consistent integration into curriculum planning, teaching practices, and institutional culture.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji inovasi kurikulum berbasis cinta dan kasih sayang (rahmatan lil 'alamin) sebagai upaya mengembangkan pendidikan humanistik dan spiritual

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

dalam lembaga pendidikan Islam. Kajian ini dilatarbelakangi oleh perlunya rekonstruksi kurikulum pendidikan Islam dalam merespons krisis kemanusiaan, nilai moral, dan spiritualitas dalam pendidikan modern. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) serta desain deskriptif-interpretatif dan konseptual. Data dikumpulkan melalui identifikasi, seleksi, penelaahan, dan dokumentasi literatur ilmiah yang relevan, sumber normatif Islam, serta kebijakan dan pedoman kurikulum yang diterbitkan oleh Kementerian Agama Republik Indonesia. Analisis data dilakukan secara deskriptif dan interpretatif untuk mengidentifikasi landasan filosofis, prinsip pedagogis, dan implikasi pendidikan dari integrasi nilai cinta dan kasih sayang dalam pengembangan kurikulum. Hasil penelitian menunjukkan bahwa paradigma rahmatan lil ‘alamin memberikan landasan komprehensif untuk mengintegrasikan dimensi humanistik dan spiritual dalam pendidikan Islam. Penerapannya menekankan nilai empati, kasih sayang, toleransi, keadilan, penghormatan, kemanusiaan, kerja sama, tanggung jawab, dan kreativitas melalui kegiatan pembelajaran, keteladanan guru, praktik reflektif, serta lingkungan pendidikan yang mendukung. Pembelajaran dialogis dan kolaboratif juga berpotensi menumbuhkan pemikiran kritis, penghargaan terhadap keberagaman, kematangan emosional, dan kesadaran spiritual. Penelitian ini menyimpulkan bahwa kurikulum berbasis cinta dapat menjadi kerangka konseptual untuk mengatasi krisis nilai dan radikalisme sekaligus mendukung perkembangan peserta didik secara holistik. Namun, efektivitasnya bergantung pada integrasi yang konsisten dalam perencanaan kurikulum, praktik pembelajaran, dan budaya lembaga pendidikan.

Page: 367-391

This is an open acces article under the CC-BY-SA lisence (https://creativecommons.org/licenses/by-sa/4.0/)

A. Introduction

The greatest challenge facing education in the modern era is a crisis of humanity and spirituality. Khanifah et al. have pointed out that there is a worrying phenomenon of a humanitarian crisis (Anggraini et al., 2025). Although intellectual achievements are often high, the prevalence of intolerance, violence, social indifference, and environmental damage are indications of the failure of the education system to shape character and conscience. In the context of Islamic education, curriculum reconstruction is urgent in order to transform religious teachings from mere dogma into practical ethics that can be felt by the whole world.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

The humanistic approach to education treats students as whole human beings, not merely as objects of learning or score generators. In this approach, teachers act as facilitators of values, moral guides, and role models of good character. The learning environment must be a space that promotes dialogue, empathy, respect for differences, and freedom of thought within dignified boundaries. Meanwhile, the spiritual approach does not merely refer to formal religious lessons, but goes deeper than that: it builds awareness of God's presence in everyday life and instils values such as sincerity, compassion, responsibility and simplicity (Woodhouse, 2020). The combination of both is an important foundation for responding to humanitarian crises in the world of education.

Amidst the onslaught of materialistic and individualistic culture, humanistic and spiritual approaches have the power to revive the essence of education as a process of humanising humans. This does not mean disregarding academic achievement, but rather placing it in balance with the strengthening of inner values. For without a strong foundation of values, knowledge can become a dangerous tool; and without compassion, intelligence will only breed arrogance. This is where the role of the curriculum becomes vital, as it is the compass that guides the entire educational process (Woodhouse, 2020). The curriculum should no longer be solely oriented towards subject matter and examinations, but should become a space that provides room for the affective and spiritual experiences of students.

In this context, the initiative of the Ministry of Religious Affairs of the Republic of Indonesia through the launch of the ‘Curriculum of Love’ in madrasas is a highly relevant strategic step. This curriculum attempts to build a new paradigm of Islamic education rooted in the values of compassion, love for God, love for others, love for nature, and love for the nation. By prioritising a humanistic and spiritual approach, the Love Curriculum is expected to reconstruct the face of madrasah education to be more friendly, empathetic, and imbued with the values of *rahmatan lil alamin* (Woodhouse, 2020). It is not only a response to the challenges of this era, but also a great hope for

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

shaping a future generation that is not only intelligent and competent, but also moral, tolerant, and loves life.

With growing awareness of the importance of a more humanistic and spiritual approach to education, the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) has taken concrete steps by launching the 'Curriculum of Love'. This initiative is not merely a technical refinement of the curriculum, but rather a conceptual breakthrough that marks a paradigm shift in Islamic education in madrasahs (Woodhouse, 2020). The Love Curriculum was born out of concern over the prevalence of violence, intolerance, and loss of values in educational environments, including religious institutions. By instilling the value of love as a foundation, this curriculum aims to shape students' characters to be more well-rounded, namely intellectually intelligent, emotionally mature, and spiritually strong.

The Love Curriculum encompasses nine core values of love that form the broad framework for character building and curriculum development in madrasahs, namely: empathy, compassion, tolerance, justice and equality, respect and humility, humanity, cooperation and collaboration, fairness and responsibility, and confidence and creativity. These nine values do not stand alone, but are integrated into the learning process, student self-development, and the school climate that is built. These values encourage teachers and students to not only understand religious teachings in the context of law and doctrine, but also as a source of inspiration in spreading compassion and peace. This is in line with the principle of Islam as a religion of mercy for all creation (*rahmatan lil 'alamin*), which teaches the importance of living together in peace, love, and social care.

As a curricular innovation, the Love Curriculum brings a spirit of renewal to the educational approach in madrasahs. It emphasises that education is not merely the transmission of knowledge, but also a process of shaping the heart and behaviour. Teachers do not only play the role of educators, but also as role models and nurturers of values of love in everyday life (Maullidina et al., 2023). In practice, this curriculum encourages collaborative, dialogical, and contextual learning in which students are

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

invited to feel, reflect on, and experience the values of love in various real-life situations. This implementation also encourages the involvement of parents, the community, and the entire madrasah ecosystem in instilling values of goodness more comprehensively.

The Love Curriculum Initiative demonstrates that the Ministry of Religious Affairs is not standing idly by in the face of an education system experiencing a crisis of values. Through this initiative, the Ministry of Religious Affairs is pioneering the development of an Islamic education system that is more adaptive, transformative, and relevant to the needs of the times. This breakthrough reflects that Islamic education is not only oriented towards mastery of texts, but also towards the formation of character and love that is manifested in action. In a world that is increasingly harsh and spiritually barren, the Love Curriculum serves as an oasis that revives the hope that madrasahs can be places that not only produce scientists, but also nurture individuals who are kind-hearted, caring, and compassionate (Ifendi, 2025). Finally, the introduction of a curriculum on love is a strategic step towards creating a more peaceful, harmonious and civilised world, based on a unified framework of mutual love between one another.

The concept of *Rahmatan Lil 'Alamin* (mercy for all creation) offers a holistic philosophical framework for overcoming this crisis. This concept emphasises that Islam, and therefore Islamic education, must be centred on Universal Love and Justice. Curriculum innovation based on this principle is expected to serve as a bridge for integrating humanistic aspects (empathy, tolerance, *ukhuwah insaniyah*) and spiritual aspects (piety, transcendental awareness, closeness to God) into the learning process, changing the orientation of education from competitive-individualistic to collaborative-communal.

However, although there has been research on humanistic education conducted by (Anggraini et al., 2025). methods for developing the spiritual quotient (spiritual intelligence) of early childhood, which has been researched by Idris Afandi. Existing studies have only discussed humanistic or spiritual education separately, but this research combines them into a single, comprehensive framework: that education based

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

on love is the tangible manifestation of the principle of rahmatan lil 'alamin in the context of modern education.

As the legal basis and operational framework within the madrasah system, this policy is reinforced by the Minister of Religious Affairs' Decree (KMA) No. 1503 of 2025, which amends KMA No. 450 of 2024 on curriculum guidelines for madrasahs, ranging from Raudhatul Athfal (RA), MI, MTs, to MA/MAK. (Admin Matsagiri, 2026)This regulation reaffirms the orientation of the madrasah curriculum towards the creation of harmony and an elegant form of social cohesion by prioritising common ground in humanity (kalimatun sawa'), so that the process of religious education does not descend into the instilling of sentiments of hatred towards different groups.

This implementation framework is further elaborated in the official document Guidelines for a Love-Based Curriculum in Madrasahs, published by the Indonesian Ministry of Religious Affairs. (Bajur, 2025) This guide maps out the institutional transformation of madrasahs through the 'Discovery' and 'Dream' approaches, whilst establishing the 'Golden Rule' of universal ethics as a common thread across religious traditions, with the aim of nurturing pupils who embody humanist, nationalist, environmentally conscious (naturalist) and tolerant values.

B. Methods

This study employs a qualitative approach using library research to examine curriculum innovation based on love and compassion (*rahmatan lil 'alamin*) as a framework for developing humanistic and spiritual education. Library research was selected because the primary objective of this study is to critically examine, interpret, and synthesize existing scholarly literature, Islamic normative sources, and curriculum-related documents rather than to collect empirical data through fieldwork (Zed, 2025). This approach enables the researcher to explore the philosophical foundations, pedagogical principles, and potential educational implications of integrating the values of love and compassion into Islamic education.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

The research was conducted through a structured process of literature identification, source selection, document examination, data classification, and interpretive analysis. The study did not employ a systematic literature review protocol; instead, it used a focused and critical literature review to develop a conceptual understanding of the relationship between *rahmatan lil 'alamin*, humanistic education, spiritual development, and curriculum innovation (Snyder, 2019). The review process was guided by the research focus and the relevance of each source to the central research questions.

The qualitative approach was used to understand educational concepts in their philosophical, normative, and pedagogical contexts. Qualitative inquiry is appropriate for examining meanings, interpretations, and conceptual relationships that cannot be adequately represented through numerical measurements alone (Creswell & Poth, 1998). In this study, the approach was directed toward understanding how the principle of *rahmatan lil 'alamin* can serve as a philosophical foundation for integrating humanistic and spiritual dimensions into Islamic education.

The research design was descriptive-interpretive and conceptual. The descriptive dimension was used to identify the principal concepts and values discussed in the literature, while the interpretive dimension was used to examine their relationships and educational implications. The analysis focused on three interconnected areas: the philosophical foundations of *rahmatan lil 'alamin*, the humanistic and spiritual dimensions of education, and the integration of these dimensions into curriculum design and learning practices. (Creswell & Poth, 1998) This design was intended to produce a coherent conceptual framework rather than an empirical evaluation of curriculum implementation in a particular educational institution.

The research data consisted of primary and secondary documentary sources. Primary sources included relevant verses of the Qur'an and their authoritative translations, selected hadith texts concerning compassion and ethical conduct, official curriculum policies and guidelines issued by the Ministry of Religious Affairs of the Republic of Indonesia, and foundational works on Islamic education where directly

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

relevant to the research focus. These materials were examined to identify the normative and conceptual foundations of the *rahmatan lil 'alamin* paradigm and the educational values associated with love, compassion, justice, tolerance, responsibility, and respect for human dignity.

Secondary sources consisted of peer-reviewed journal articles, academic books, and relevant scholarly studies addressing Islamic curriculum development, humanistic education, spiritual education, character formation, religious moderation, and value integration in educational settings. Secondary literature was used to contextualize the primary sources, compare theoretical perspectives, identify conceptual connections, and examine the educational implications of the proposed curriculum framework. (Fink, 2010) Sources were selected purposively according to their relevance to the research questions, scholarly credibility, clarity of publication information, and contribution to the study's conceptual framework. Priority was given to peer-reviewed publications, academic books from identifiable publishers, official policy documents, and scholarly works that directly addressed the relationship between curriculum, humanistic values, spirituality, and Islamic education. Sources with insufficient bibliographic information, unclear authorship, or no substantive connection to the research focus were excluded from the main analytical corpus. No fixed number of documents was predetermined; the selection was guided by the adequacy and relevance of the literature for addressing the research objectives.

(Bowen, 2009) Data were collected through documentary study and literature documentation. The process involved identifying relevant publications, examining their bibliographic information, reading their substantive content, and recording information that addressed the research questions. Documentary analysis is useful for qualitative research because written materials can provide evidence of conceptual positions, policy directions, educational principles, and the development of ideas over time. The collection process consisted of four stages. First, the researcher identified keywords and concepts relevant to the study, including *rahmatan lil 'alamin*, curriculum innovation, love-based education, humanistic education, spiritual education, character education,

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

and Islamic education. Second, the researcher located relevant materials through academic publications, scholarly books, official documents, and available academic databases. Third, the identified materials were screened by examining their relevance, authorship, publication information, and substantive contribution to the study. Fourth, relevant information was documented in a literature matrix containing the author, publication year, source type, principal argument, educational concepts discussed, and relevance to the research questions.

C. Result and Discussion

The most appropriate approach to Islamic education to stop the spread of radicalism is believed to be the *rahmatan lil alamin* model. To produce inclusive, dialogical, and progressive Islamic education, a model for reconstructing the curriculum and learning process is needed. Several authors have proposed the following approaches for *rahmatan lil 'alamin*, or reconstructing the curriculum and learning process for Islamic Religious Education (PAI).

The Concept of *Rahmatan Lil 'Alamin* as a Curriculum Paradigm

Rahmatan Lil 'Alamin is a prophetic vision that transcends tribal and religious boundaries, emphasising the role of every Muslim as an agent of compassion and peace on earth. In the context of the curriculum, it is interpreted as a principle that requires all elements of the curriculum to instil the Five Loves: Love of God, Love of Self and Others, Love of Knowledge, Love of the Environment, and Love of Nation/Country.

The concept of rahmatan lil 'alamin is a term explicitly described in the Qur'an as the main character of the message brought by the Prophet Muhammad SAW. Islam is described as a religion that brings goodness, is inclusive, and has a positive impact on all living things. This understanding refers to the words of Allah SWT in QS. Al-Anbiya 'verse 107:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ١٠٧

"And We have not sent you (Muhammad) except as a mercy to all the worlds."

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

This verse emphasises that the prophetic mission is not limited to a particular community, but carries a universal message of love for all creation (Agama, 2019).

Linguistically, the word rahmah comes from the root word ر-ح-م (*rahima–yarhamu–rahmah*), which appears hundreds of times in the Qur'an in various forms. According to Ibn Faris, this root word conveys the meaning of gentleness of heart, compassion, and mercy. Its high frequency of occurrence indicates that the value of mercy is central to Islamic teaching.

In Ar-Razi's interpretation, it is explained that the Prophet Muhammad SAW is a blessing both in religious and worldly aspects. In the religious aspect, he was sent at a time when humanity was in a state of ignorance, spiritual emptiness, and ideological conflict. Islam then came to bring guidance, restore the purity of monotheism, and improve human morality. In the social dimension, the Prophet's teachings cleansed society of discriminatory practices, conflict, and injustice. Therefore, a good Muslim should be a person who reflects the values of rahmatan lil 'alamin as exemplified by the Prophet. However, reality shows that some Muslims have not fully displayed these noble values in their daily behaviour. Therefore, it is important to understand *rahmah* comprehensively, especially through its three dimensions: rationality, concern, and civilisation.

First, the dimension of rationality emphasises that Islam is a religion that values common sense. Teachings that promote extreme and destructive actions, such as suicide bombings, are not in line with the principles of Islamic rationality. Such an understanding contradicts the value of mercy, which is at the core of the Prophet's teachings.

Secondly, the dimension of caring, namely that Islam encourages its followers to care for and be sensitive to the difficulties of others. When someone experiences misfortune or hardship, a Muslim who understands the meaning of rahmah will be moved to help. This value is emphasised in QS. Ali 'Imran verse 159:

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْۚ

"So, by the grace of God, you are gentle towards them."

This verse shows that mercy was a key characteristic of the Prophet Muhammad's leadership, which should serve as an example in the social relations of Muslims (Agama, 2019).

This value of caring is also emphasised by the hadith of the Prophet SAW:

"الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمٰنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ"

"Those who are loving will be loved by the Most Loving. Love everyone on earth, and surely those in heaven will love you." (HR. Bukhari and Muslim).

Third, the dimension of civilisation, namely that Islam is not merely a system of belief, but also a system of civilisation. History records that the Prophet Muhammad SAW led the Arab society from a state of ignorance to a civilisation based on justice, knowledge, the abolition of slavery, respect for women and children, and social order. This shows that Islam emerged as a force for social transformation that brought enlightenment and prosperity (Lalu Muhammad Nurul Wathhoni, 2020).

All these dimensions illustrate that rahmatan lil ‘alamin is not merely a theological slogan, but a comprehensive principle that frames human relations with God, with fellow human beings, and with the entire universe. Thus, Islam is not just a religion of rituals, but a system of values that brings prosperity, progress, and civility to all creatures (Zainab, 2020). Given the crucial role of the curriculum, its development requires a solid foundation, which can be achieved through careful consideration and deep reflection. If a large house is not built on a solid foundation, it will easily collapse (Fitri, 2013). Similarly, the quality of educational outcomes cannot be guaranteed if the curriculum development process is chaotic and lacks a solid foundation. Philosophical, psychological, sociocultural, scientific and technological, and organisational foundations are the main pillars underpinning curriculum development.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

The curriculum, in accordance with Law No. 20 of 2003, is a collection of plans and regulations related to content, teaching materials, and appropriate methods as guidelines for implementing the learning process. The most important components of educational objectives are the learning plans, content, teaching materials, and learning procedures outlined in the curriculum. To establish standards for student learning success, the curriculum also regulates evaluation models. To ensure that education is systematic and organised, the curriculum sets appropriate criteria for evaluating teachers and students. To realise this curriculum, further research is needed on how to select the best curriculum for each level of education (Marvianasari et al., 2024). Human knowledge needs are constantly changing and evolving, and technological advances are a clear example of this.

This has a significant impact on curriculum development; therefore, an appropriate foundation is needed to be developed. To create a prosperous, dynamic, peaceful, and sustainable world as commanded by Allah in the Qur'an, Islamic education has an ideal vision and mission, Rahmatan lil Alamin. (Marvianasari et al., 2024) The basic idea is more profound in terms of multifaceted life issues, namely education that is inseparable from the duties of human caliphs or as cadres of the Caliph.

Furthermore, in the Rahmatan lil 'Alamin-based curriculum, the formation of a value ecosystem is an important aspect. It is not enough to simply insert values of love and compassion into one or two subjects; rather, values must be integrated into all components of the curriculum, from the vision and mission of the school/madrasah, to learning strategies, assessment, and school culture (Marvianasari et al., 2024). Thus, students not only learn about love and social responsibility in theory, but also systematically live in an environment that practises these values: teachers set an example, teaching methods emphasise collaboration and reflection, and the school environment promotes fairness and caring. This model makes the curriculum a ‘life experience’ rather than just a ‘set of lessons’.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

On the other hand, the challenge in implementing this kind of curriculum is how to ensure that the values of *Rahmatan lil 'Alamin* do not remain mere slogans or separate activities, but are truly ingrained in the structure and culture of schools/madrasas. This requires attention to aspects of cultural monitoring and evaluation, the development of teachers' competencies as value mentors, and classrooms that support dialogue, reflection and concrete social action (Ahmad & Suhartini, n.d.). Previous research shows that a curriculum that is strong philosophically but weak in implementation will result in dissonance between the values taught and school life practices. Therefore, this study seeks to explore how the paradigmatic implementation of Rahmatan lil 'Alamin in the curriculum requires structural and operational redesign at the school/madrasah level (Khosiin, 2023).

Humanistic and Spiritual Education

Humanistic Education

Human idealism can be instilled and human dignity can be elevated to a higher level through education. Education not only serves as a means of transferring knowledge, but also as a humanistic process that shapes character and personality. Through education, humans can acquire cognitive skills, mature mental preparedness, and a broader awareness of themselves and their environment (Nurani, 2010). Education also plays an important role in shaping individuals to develop their potential, think critically, and make responsible decisions, so that they can perform their social functions well.

Islam emphasises the importance of improving human quality through knowledge, as stated in the words of Allah SWT. In QS. Al-Mujādilah: 11:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ

"Allah will raise the status of those who believe among you and those who have been given knowledge by several degrees."

These things help humans enter society, build social relationships, and fulfil their responsibilities both as social beings and as individuals. Thus, humanistic education

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

places students as subjects who have the freedom to express their opinions, express themselves, and develop their abilities authentically. This approach emphasises the importance of empathy, communication, and appreciation of human values as the basis for self-development (Quran, 2018).

The spirit of humanistic education is also in line with the first revelation that commands humans to read, learn, and develop their intellectual potential, as stated in QS. Al-'Alaq: 1–5:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَۚ ١ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍۚ ٢ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُۙ ٣ الَّذِيْ عَلَّمَ بِالْقَلَمِۙ ٤ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْۗ ٥

"Read in the name of your Lord who created; He created man from a clot of blood. Read, and your Lord is the Most Generous; Who taught man with the pen; He taught man what he did not know".

Thus, it can be said that the level of achievement of a community or country in the field of education has a significant impact on its prosperity and success. The higher the quality of a nation's education, the greater the opportunities for its people to achieve prosperity and progress. This is in line with the idea of humanisation, where humanistic education focuses on the process of self-actualisation, the humanisation of social relationships, and the creation of a learning space that liberates students. This approach nurtures students as active subjects who are given the opportunity to grow, develop, and participate creatively in the educational process.

In its application in the classroom, (Teknologi et al., 2026), in their publication in the Journal of Educational Technology and Learning, explain that the Love-Based Curriculum is not a standalone curriculum that replaces the previous structure, but rather a framework for reinforcing values that is organically integrated into the four subject clusters of Islamic Education (PAI) in madrasahs 1. The Qur'an and Hadith serve to instil a textual foundation of compassion; Aqidah and Akhlak cultivate character and good manners; Fiqh guides fair and civilised social practices; and the

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

History of Islamic Culture (SKI) provides historical inspiration regarding tolerance and humanistic leadership

This theological dimension of love is in line with research conducted by the Pesantren Studies Department at IAIN Kediri (2025), which examined the curriculum on love from the perspective of Surah Al-Imran, verse 31. The study emphasises that true love for Allah demands practical action in the form of ‘ittiba’ that is, comprehensively emulating the ethical integrity and pedagogical gentleness of the Prophet Muhammad (peace be upon him) (Ruh et al., 2025). Empirically, this strategy has been shown to reduce pupils’ anxiety about learning, foster a comfortable classroom environment, and erode the rigidity of dogmatic teaching methods.

This is in line with the findings of M. Syahrul (2024) in his research published in the EDOIS Journal, which affirms that Qur’anic humanistic education is firmly rooted in respect for the innate nature of creation and the principle of universal brotherhood (ukhuwwah), as guided by Surah Al-Hujurat, verse 10. (Syahrul et al., 2025) Syahrul emphasises that Islamic education is oriented towards the full humanisation of the individual through the harmonisation of the physical, intellectual and spiritual dimensions, so that learners are guided to become free individuals who uphold the dignity of others and possess an active social conscience.

Spiritual Education

To fulfil children's natural religious needs, develop their character with good manners, and enhance their tendencies (talents, perseverance), as well as guide them towards spiritual values, principles, and examples that they can take from their true belief in Allah SWT, His angels, His scriptures, His messengers, the Day of Judgement, and the good and bad aspects of destiny, spiritual education aims to strengthen children's spiritual strength and instil faith within them (Hamid, 1984).

In this essay, the term ‘spiritually-based education’ refers to an educational approach that emphasises the development of spiritual skills and spiritual standards that can be felt by students in order to achieve Islamic norms of perfection in life. All educators are involved in the development of spiritual skills, not just students. This is

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

based on the assumption that learning and education are forms of worship. Spiritual enlightenment is the functional goal of worship.

In Islamic education studies, the concept of education is not only understood as a process of knowledge transfer, but also the formation of spiritual character in line with divine values. To understand the normative foundations of education in Islam, scholars often refer to verses in the Qur'an that explain the essence of the prophets' duties as educators of mankind (Hamid, 1984). One of the verses that holds an important position is QS. Ali 'Imran verse 79, which emphasises the limits of prophetic duties and the orientation of rabbani education. Allah SWT says:

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ

"*It is not right for a man to whom Allah has given the Book, wisdom, and prophethood to say to people, 'Be my worshippers, not Allah's worshippers,' but rather he should say, 'Be rabbani people, for you always teach the Book and continue to study it'."*

This verse emphasises that prophets, despite being blessed with revelation, wisdom, and prophetic status, never called upon people to make them objects of worship. Instead, the mission of the messengers is to nurture humans to become *rabbani* individuals, that is, individuals who are close to Allah, understand His teachings, and consistently study and teach them. This *rabbani* attitude is at the core of Islamic *tarbiyah*, because it holistically integrates the dimensions of knowledge, practice, and spiritual development. According to some scholars, this verse was revealed in response to a question from a Jew who accused the Prophet Muhammad SAW of calling on people to worship him, as they had accused the Prophet Isa AS. With the revelation of this verse, Allah SWT refuted all these accusations and affirmed that the prophets' only duty was to invite people to monotheism and to avoid any form of human worship.

The basis of spiritual-based education is the belief that learning is a form of worship to Allah SWT. The duty of maintaining Allah's holiness has been placed on humans since they were created as His holy servants. In general, spiritual-based

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

education emphasises spirituality as the main force behind all teaching and learning activities. In this case, spirituality is considered a normative source of inspiration for teaching and learning activities as well as the goal of spiritual education (Rivauzi, 2007) Spiritual education aims to foster awareness that life is a time for worship and fulfilling obligations, integrating worldly knowledge with spiritual goals, and developing transcendental intelligence (Spiritual Quotient).

This spiritual transformation is explored in greater depth by (Ta'rifin, 2026), who argues that the essence of the Love-Based Curriculum lies in a pedagogical shift from mere deep learning towards deep feeling. Ta'rifin emphasises that cognitive skills must be balanced by inner emotional capacity and eco-theological awareness, so that pupils are not only intelligent in mathematical and scientific reasoning, but also sensitive to the suffering of others and sincerely committed to the preservation of the natural world.

Reconstruction of the *Rahmatan Lil 'Alamin*-Based Curriculum Components

a. Ahmad Fauzi: Islamic education should carry out its duties dynamically by introducing a universal worldview (*rahmatan lil'alamin*) that gives higher priority to values such as maintaining peace, harmony, mutual respect, and liberation, rather than social and cultural domestication (Muqoyyidin & Inklusif-Multikultural, 2013). Islam has established a normative foundation for universal education, namely the restoration of Islamic principles (*kaffah*) based on human and divine values (*insaniyah*) that are in accordance with the socio-cultural environment of Indonesian society (Fauzi, 2018).
b. A. Jauhar Fuad: When religion is allowed to speak freely in a cultural context without external pressure, religious harmony can be achieved. Students learn to respect, understand, and accept individuals from diverse ethnic, cultural, and value backgrounds. To do this, efforts are needed to inspire students to understand, truly understand, and ultimately respect other cultural values (Fuad, 2018). The goal is not to eliminate local culture by standardising or obscuring other cultures as part of the national culture. Students were not taught about other cultures in previous educational methods due to taboos or fear.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

c. *Rahmatan lil alamin* is the foundation of Abuddin Nata's educational model, which is characterised by the following programme features: First, by creating non-violent Islamic education. This means education that aims to develop individual growth in order to increase compliance with fundamental freedoms and human rights. Second, by building relationships between the business and industrial sectors and the education sector, as well as by developing entrepreneurial education. Third, by creating visionary social sciences. Social sciences are currently static and should aim to change social phenomena rather than merely explain them, which is why this is necessary (Nata, 2016). In addition to explaining and changing social phenomena, prophetic social science also provides direction, goals, and advice on who will carry out this transition. This change is based on specific moral and prophetic principles, not merely for the sake of change itself. Fourth, by adding information about religious tolerance. Fifth, by teaching moderate Islam developed by Muhammadiyah, *Nahdlatul Ulama* (NU), and others, and now accepted by the majority of Muslims in Indonesia. Sixth, by creating an education system that balances intellectual growth and logical abilities: the development of spirituality and moral character (heart), work skills (hands), and knowledge of science and technology (head), all of which complement each other. Seventh, by creating intellectual scholars and intellectual academics. (Muhammadiyah et al., 2023) Eighth, by removing a number of obstacles in Islamic education that have not been completely eliminated, such as language and learning method issues, dualism in the education system, and ideological issues. Ninth, by comprehensively improving education standards; changing the learning paradigm that combines student-centred and teacher-centred approaches. Tenth, by becoming more fluent in various languages, especially English and Arabic.

Implementation of education as a Humanistic Educational Effort

This curriculum is implemented through an approach that emphasises interactive dialogue and real-world problem solving. For example, Fiqh material is not merely memorised, but its relevance to contemporary challenges is discussed. Education based

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

on *Rahmatan Lil 'Alamin* views each student as a whole individual, so that each learning session must promote a sense of security and appreciation for diversity of thought.

Children are taught to think and share their opinions with others in accordance with humanistic education indicators, which include student conversations at every opportunity and during Islamic religious education lessons. In addition to students, mentors or teachers also participate in the discussions. The aim of this conversational approach is for students to appreciate and respect the views of other students, even if they differ from their own.

They will be able to share their thoughts with one another, and the religious content offered as the main topic of conversation will also vary or differ. This includes content about worship, such as prayer, fasting, zakat, and signs of the Day of Judgement, as well as content about Islamic education, such as faith and the laws that must be obeyed or abandoned (Zhafiroh & Zaman, 2020). Student counselling. The aim of student counselling at this institution is to help students resolve their problems. The humanistic goal of treating people with humanity is also in line with this student counselling. Students will feel that their teachers care about them if they receive help in overcoming challenges. Students make decisions while mentors act as facilitators, but if problems arise, mentors will offer several solutions as a way to help students hone their problem-solving skills (Kurdi, 2018).

Among other things, the support offered here aims to help students resolve their problems and motivate them to be more active and enthusiastic in their education. Students will be able to think creatively, innovatively, and in line with current trends thanks to their natural desire to learn.

The Role of Education in Strengthening the Spiritual Dimension

The spiritual aspect of humans that comes directly from Allah is called the soul. (Al-Hijr, QS:29). The soul has divine attributes and spiritual powers that draw the body and self of humans towards Allah, because it is breathed directly by Allah. According to practitioners, the spirit is classified as a subtle body (jism latif), a simple substance (jauhar basi), or a spiritual substance (jauhar ruhani). (Maharani, 1970) It is this spirit

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

that distinguishes humans from other animals. As a spiritual dimension, the spirit has a desire to pursue happiness in life, a tendency to live with purpose, and the ability to control and apply the meaning, values, and characteristics of spiritual life.

The spiritual dimension is strengthened not only through the subject of Faith and Morals, but also through the internalisation of experience. Methods such as meditation, reflection, or nature-based retreat activities can be used to cultivate awareness of God's presence in daily life (*ihsan*). This ensures that spirituality is understood as a source of inner strength that motivates acts of love and kindness, rather than as a dry ritual. Humans are spiritual beings, as evidenced by their tendency to be obedient and submissive in all situations. Character education in the context of education greatly benefits from the spiritual dimension. (Haryanto, 2024) Spirituality is a fundamental aspect of human nature and has a significant impact on character development. Although the spiritual component of humans includes awareness and understanding of the essence of oneself, life, and one's creator, character education aims to shape positive character.

Furthermore, the role of education in strengthening the spiritual dimension lies in the ability of teachers to become living models of transcendental values. Teachers are not only educators, but also spiritual guides who help students find meaning in learning and life (Muhammadiyah et al., 2023). Through role models, reflective dialogue, and collaborative activities, students are trained to understand that happiness does not come solely from academic achievement, but from closeness to God and contribution to social life. Thus, education that combines intellectuality and spirituality will produce individuals who are not only cognitively intelligent, but also morally and emotionally mature (Ahmad & Suhartini, n.d.).

Based on this description, the results of the study show that the *Rahmatan lil 'Alamin* Islamic education model is the most relevant educational approach to respond to the needs of the times, especially in countering radicalism and various forms of dehumanisation in the world of education. This model emphasises the values of harmony, tolerance, social justice, and love of peace, all of which are rooted in Islamic

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

teachings that are universal and bring mercy to all of creation. The curriculum reconstruction proposed by these figures provides a concrete picture of how Islamic education can be directed in a more humanistic and progressive manner. Ahmad Fauzi, for example, emphasises the importance of Islamic education that is liberating and not merely a tool for socio-cultural domestication. For him, Islamic education must be a means to revive the values of humanity (*insaniyah*) and divinity (*ilahiyah*).

A. Jauhar Fuad emphasised that education that opens up space for dialogue across cultures and religions will foster mutual respect and tolerance among students. Education should not be pursued through an indoctrinative approach, but should encourage students to understand diversity with empathy. Meanwhile, Abuddin Nata offers an educational model that encourages the strengthening of peace education, entrepreneurship, prophetic social sciences, and religious moderation. He emphasises the importance of balance between intellectual reasoning (head), spirituality (heart), and practical skills (hand) so that Islamic education can produce a generation that is well-rounded and adaptive.

The results of this study also found that the implementation of humanistic education in learning is very important in shaping the character of students. Interactive discussion methods are a means of developing critical thinking skills, learning to respect the opinions of others, and building a dialogical learning atmosphere. The guidance of students by teachers as facilitators also plays a role in fostering student motivation, independence, and self-confidence. In addition to the humanistic aspect, this study also highlights the importance of strengthening the spiritual dimension in Islamic education. The spirit, as the centre of human consciousness, is understood as an element of divinity that must be nurtured through spiritual practices such as reflection, meditation, dhikr, prayer, and tadabbur. These activities are aimed at shaping students who are aware of their purpose in life, have noble character, and have a strong connection with Allah SWT.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

D. Conclusion

Overall, the *Rahmatan Lil 'Alamin* Islamic education model is seen as the most appropriate solution in countering the spread of radicalism, as it encourages the reconstruction of an inclusive, dialogical, and progressive curriculum and learning process. This reconstruction focuses on strengthening humanistic and spiritual dimensions. In terms of humanism and inclusiveness, the curriculum must prioritise universal principles such as peace, respect for diversity, and freedom, as well as opening up space for cross-cultural and interfaith dialogue to foster harmony without creating uniformity. Abuddin Nata formulates this reconstruction through peace education, entrepreneurship, prophetic social sciences, religious moderation, and a balance of intellectual, spiritual, and skill development (head, heart, hand). Its implementation is realised through a dialogical approach, interactive discussions, and teacher guidance as facilitators to train students to think critically, appreciate differences, and solve real problems. At the same time, the spiritual dimension becomes the foundation for character transformation, because *Rahmatan Lil 'Alamin* education emphasises strengthening the human spirit as an aspect of divinity that must be internalised not only through formal lessons, but also through reflective experiences such as meditation, zikr, or retreats to cultivate awareness of ihsan. Thus, spirituality serves as a source of inner strength and moral motivation, thereby shaping graduates who possess both transcendental submission and practical humanistic ethic.

E. Bibliography

Admin Matsagiri. (2026). *Kurikulum Berbasis Cinta: Panduan Lengkap Implementasi KMA 1503*. 01 March. https://mtsn1wonogiri.sch.id/edu-news/kurikulum-berbasis-cinta-panduan-lengkap-kma-1503

Agama, D. (2019). *al-Qur'an dan Terjemahannya*. Edisi.

Ahmad, N., & Suhartini, A. (n.d.). *Jurnal Aksioma Ad-Diniyyah : The Indonesian Journal of Islamic Studies Konsep Rahmatil Alamin Dan Implikasinya Pada Pendidikan Islam*. *9*(1).

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Anggraini, N., Mubin, N., Pendidikan, M., & Islam, A. (2025). *Krisis Kemanusiaan Dalam Dunia Pendidikan Modern : 3*(6), 519–529.

Bajur, P. K. (2025). *Panduan Kurikulum Berbasis Cinta di Madrasah*.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, *9*(2), 27–40. https://doi.org/https://doi.org/10.3316/QRJ0902027

Creswell, J. W., & Poth, C. N. (1998). *Qualitative inquiry and research design: Choosing among five traditions* (Vol. 2). Sage publications Thousand Oaks, CA.

Fauzi, A. (2018). Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif. *At-Ta'lim: Jurnal Pendidikan*, *4*(2), 122–139.

Fink, A. (2010). *Conducting research literature reviews: From the internet to paper*. Sage.

Fitri, A. Z. (2013). Manajemen Kurikulum Pendidikan Islam dari Normatif-Filosofis ke Praktis. *Bandung: Alfabeta, 2103*.

Fuad, A. J. (2018). Pembelajaran toleransi: upaya guru pendidikan agama Islam dalam menangkal paham radikal di sekolah. *Proceedings of Annual Conference for Muslim Scholars, Series 2*, 561–571.

Hamid, A. (1984). Usus al-Tarbiyah al-Islamiyah fi al-Sunnah al-Nabawiyah. *Tunis: Dar AlArabiyah Lil Kitab*.

Haryanto, S. (2024). Relevansi Dimensi Spiritual Manusia Terhadap Implementasi Pendidikan Karakter. *Jurnal Keislaman*, *7*(1), 57–65. https://doi.org/10.54298/jk.v7i1.238

Hidayah, N., Tobroni, & Nurhakim. (2023). Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development. https://doi.org/10.29240/belajea.v8i1.7208

Ifendi, M. (2025). Kurikulum Cinta: Membangun Paradigma Pendidikan Berbasis Kasih Sayang di Madrasah. *As-Sulthan Journal of Education*, *1*(4), 698–711.

Khosiin, K. (2023). *The Rahmatan Lil- ' Alamin Paradigm as an Approach to Islamic Education in Muhammadiyah Institutions*. *12*(1), 133–146. https://doi.org/10.22219/progresiva.v12i01.29382

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Kurdi, M. S. (2018). Evaluasi Implementasi Desain Pendidikan Karakter Berbasis Pendekatan Humanistik. *Elementary: Jurnal Iilmiah Pendidikan Dasar*, *4*(2), 125–138. https://doi.org/10.32332/elementary.v4i2.1243

Lalu Muhammad Nurul Wathhoni. (2020). *Hadis Tarbaw I*.

Maharani, D. (1970). Pendidikan Anak Perspektif Psikologi dan Pendidikan Islam. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*. https://doi.org/10.37542/iq.v1i01.5

Marvianasari, R., Fitri, A. Z., & Aziz, A. (2024). Landasan dan Paradigma Pengembangan Kurikulum Pendidikan Agama Islam (PAI). *Pendekar: Jurnal Pendidikan Berkarakter*, *2*(2), 69–80. https://doi.org/10.51903/pendekar.v2i2.659

Maullidina, K., Mulyani, E. S., & Atikah, C. (2023). Pengaruh Profesionalisme Guru terhadap Kualitas Pendidikan. *Journal of Education Research*, *4*(4), 1731–1736. https://doi.org/10.37985/jer.v4i4.519

Muhammadiyah, U., Malang, U. M., Muhammadiyah, U., Malang, U. M., Muhammadiyah, U., & Malang, U. M. (2023). *Rahmatan lil ' alami Islamic Education Curriculum Reconstruction : Healthy and Safe for Students ' Spiritual and Physical Development Nurul Hidayah Islamic education today is believed to be the last moral bastion of the existing education system , as well*. *8*(1), 35–50. https://doi.org/10.29240/belajea.v8i1.7208

Muqoyyidin, A. W., & Inklusif-Multikultural, M. K. (2013). Deradikalisasi Pendidikan Islam. *Jurnal Pendidikan Islam*, *2*(1).

Nata, A. (2016). Islam rahmatan lil alamin sebagai model pendidikan Islam memasuki ASEAN community. *Makalah Disampaikan Pada Acara "Kuliah Tamu" Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah Dan Keguruan UIN Maulana Malik Ibrahim Malang Senin*, *7*.

Nurani, S. (2010). Teori-Teori Pendidikan Tradisional, Neoliberal, Marxis Sosialis, Postmodern. *Yogyakarta: Ar-Ruzz Media*.

Quran, A. L. (2018). *Paradigma Pendidikan Humanistik*. *7*(1), 9–14.

Rivauzi, A. (2007). Pendidikan Berbasis Spiritual; Tela'ah Pemikiran Pendidikan Spiritual Abdurrauf Singkel dalam Kitab Tanbihal-Masyi. *Padang: PPS Imam Bonjol IAIN Padang*.

Ruh, M., Kepada, C., & Alam, D. A. N. (2025). *Kurikulum Berbasis Cinta (Kbc) Dalam Perspektif Qs . Ali ' Imran*. *04*, 1–14.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, *104*, 333–339. https://doi.org/https://doi.org/10.1016/j.jbusres.2019.07.039

Syahrul, M., Syaikh, I., Siddik, A., & Belitung, B. (2025). *Konsep Pendidikan Humanistik Perspektif Al- Qur ' an dan Relevansinya Pada Pendidikan Karakter di Era Revolusi Industri 5 . 0*. *3*(2), 274–283.

Ta'rifin, A. (2026). *Kurikulum Berbasis Cinta: Dari Deep Learning Menuju Deep Feeling*. 1 April. https://kemenag.go.id/opini/kurikulum-berbasis-cinta-dari-deep-learning-menuju-deep-feeling-wJEAW

Teknologi, J., Dan, P., & Jtpp, P. (2026). *Analisis Kebijakan Pendidikan : Implementasi Kurikulum Berbasis Cinta (KBC) Pada Mata Pelajaran PAI di Madrasah Jurnal Teknologi Pendidikan Dan Pembelajaran (JTPP)*. *03*(04), 1864–1869.

Woodhouse, H. (2020). Russell and Chomsky as advocates of humanistic education. *Philosophical Inquiry in Education*, *27*(2), 135–152.

Zainab, N. (2020). Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin. *TADRIS: Jurnal Pendidikan Islam*, *15*(2), 168–183. https://doi.org/10.19105/tjpi.v15i2.4022

Zed, M. (2025). *Metode penelitian kepustakaan*. Yayasan Obor Indonesia.

Zhafiroh, S., & Zaman, B. (2020). Implementasi Pendidikan Humanis Pada Pembelajaran Pendidikan Agama Islam di SMPN 1 Tulung. *QUALITY*, *8*(2), 187–206. https://doi.org/10.21043/quality.v8i2.7659