



The Concept of Humanist-Religious Basic Education in the Perspective of Contemporary Islamic Studies

Annisa Darma Yanti¹, Muhammad Arif Sufyan Bin Jamaludin²

¹Universitas Islam Negeri Syarif Kasim Riau, Indonesia

²Universitas Kebangsaan Malaysia Slangor, Malaysia

Corresponding author e-mail: annisadarmay@gmail.com

Keywords:	Abstract
Basic Education; Humanize; Religiosity	<i>The main problem raised is how the values of humanism and religiosity can be integrated conceptually and practically in basic education. This study uses a descriptive qualitative approach with a literature study method on the works of contemporary Islamic figures such as Syed Muhammad Naquib al-Attas and Fazlur Rahman, as well as an analysis of the modern Islamic education model in Indonesia. Data were collected through literature search and thematic analysis of relevant literature related to humanist-religious education concepts. The results of the study show that humanistic and religious values are complementary in the formation of civilized humans. The humanist-religious basic education model is developed through three main pillars: (1) a curriculum based on values and character; (2) participatory and reflective learning; and (3) religious-humanist school culture. In conclusion, the integration of humanism and religiosity values is able to produce students who have faith, knowledge, and noble character, as well as become an effective strategy to face the moral and spiritual challenges of education in the global era.</i>

INTRODUCTION

Background of the Study

Basic education is the main foundation for character formation and the development of human potential as a whole. In this phase, students are not only required to master academic skills, but also directed to understand human values and morality. In the context of modern education that is full of globalization, materialism, and academic competition, there is an urgent need for an education system that is able to balance the intellectual, emotional, and spiritual dimensions. This is where the relevance of the concept of humanist-religious basic education becomes important, because this approach seeks to place humans as subjects of education who have nature, dignity, and transcendental life goals.

In the Islamic perspective, the essence of education is not only to educate the intellect, but also to cultivate morals and divine awareness. Islam views human beings as beings who have spiritual and social potential that need to be developed in a



balanced manner through education (SYED MUHAMMAD NAQUIB AL-ATTAS, 1999). Therefore, Islamic education is basically *humanist-religious*, because it recognizes human nature as intelligent beings as well as believers. In contemporary Islamic studies, this idea is increasingly relevant as the need arises to reform the education system to be more responsive to the challenges of the times, without losing its theological orientation (Azra, 2019).

The Problem of The Study

There are a number of problems that arise in the practice of basic education today. First, educational orientation is often trapped in the cognitive aspects and academic achievement alone, while the dimensions of character formation and spirituality tend to be marginalized (Tilaar, 2012). Second, the educational paradigm that is too bureaucratic and focused on exams causes the learning process to lose its humanistic meaning. Third, the religious education curriculum in many elementary schools has not been fully integrated with universal human values such as tolerance, empathy, and social justice (Abuddin Nata, 2010). These problems indicate the need for a new educational model that is able to harmonize humanist and religious values contextually.

Research's State of the Art

Previous studies have highlighted the importance of character education, moral education, and religious values-based education. For example, (Jaenudin et al., 2024) underlined the urgency of Islamic spirituality-based education in building students' moral awareness. Meanwhile (Irfan, 2025) emphasizes the importance of integrating human values in modern Islamic education. However, most of these studies focus more on normative aspects or at the secondary and tertiary education levels. Meanwhile, studies that explicitly combine humanistic approaches with Islamic theological principles in the context of basic education are still very limited.

Novelty, Research Gap, & Objective

The novelty of this research lies in the effort to formulate the concept of humanist-religious basic education sourced from the treasures of contemporary Islamic studies. This research not only examines the philosophical and theological aspects of humanist education in Islam, but also relates it to modern pedagogical approaches that emphasize active participation, empathy, and appreciation for diversity. This approach is expected to form a new paradigm in basic education that is relevant to Indonesia's pluralistic socio-religious context.

The research gap is identified in the lack of a conceptual model that synergizes the humanism of Western education with progressive Islamic values. In addition, there are not many studies that offer applicable guidelines for implementing humanist-religious education at the elementary school level, both in terms of curriculum, learning methods, and teacher coaching. This is where this research seeks to make a theoretical and practical contribution, by proposing a conceptual framework and strategic recommendations for the development of basic education with humanist and religious characteristics.

In particular, the objectives of this research are to: (1) formulate the concept of humanist-religious basic education in the perspective of contemporary Islamic

studies; (2) identify humanitarian and religious values that can be integrated into the basic education curriculum; (3) developing learning models that are applicable and relevant to the needs of the times; and (4) provide a new direction for the development of basic education in Indonesia that is able to balance intellectual, social, moral, and spiritual dimensions. Thus, this research is expected to contribute to strengthening the paradigm of Islamic education that is inclusive, humanist, and civilized.

METHOD

Type and Design

This research uses a qualitative approach with a descriptive-analytical type of library research. This approach was chosen because the research focuses on conceptual and philosophical analysis of the idea of humanist-religious education in the perspective of contemporary Islamic studies (Sugiyono, 2017). The research design is conceptual-philosophical, namely examining the ideas and thoughts of modern Islamic education figures by combining content *analysis* methods and hermeneutic approaches to understand the meaning of humanistic and religious values in scientific texts. The design of this research uses a conceptual-philosophical analysis model, which is a research design that examines educational ideas, concepts, and principles through the analysis of texts and thoughts of Islamic education figures and modern education philosophy (Yudin Citriadin, 2020). This approach is used to identify the structure of thought, argumentation, and the relevance of humanist-religious values in the context of basic education.

Data and Data Sources

The data source of this research consists of primary and secondary data. Primary data includes the major works of contemporary Islamic thinkers such as Syed Muhammad Naquib al-Attas, Fazlur Rahman, and Azyumardi Azra, as well as Islamic normative texts in the form of the Qur'an and Hadith related to the principles of education and humanity. Secondary data include books, scientific journals, and academic articles that discuss humanistic education theory, character education, and the integration of Islamic values in primary education.

Data Collection Technique

The data collection technique is carried out through documentation studies, namely by reading, studying, and classifying relevant sources based on themes such as humanism values, religiosity, and basic education principles. Each source is criticized for its authenticity and relevance to the focus of the research.

Data Analysis

The collected data was analyzed using content analysis and hermeneutic analysis. Content analysis is used to interpret explicit and implicit meanings in literature, while hermeneutic analysis is used to understand the philosophical and historical context of the characters' thoughts. The analysis process is carried out through three stages: data reduction, data presentation, and drawing conclusions that produce a conceptual synthesis of humanist-religious basic education (I Made Laut Mertha Jaya, 2021). With this approach, the research is expected to be able to produce

a complete and contextual conceptual construction of the integration of human and religious values in the Islamic basic education system in the modern era.

RESULTS AND DISCUSSIONS

Basic Education as the Foundation for the Formation of Humanist-Religious Humans

Basic education has a very strategic position in the entire education system, because this stage is the main foundation for the formation of the personality and character of students as a whole. At this level, children are in an early developmental period that greatly determines the direction of the formation of values, morality, and spirituality in the future (Ixfina & Rohma, 2025). Thus, basic education not only functions as a means of mastering basic academic skills such as reading, writing, and arithmetic, but also as a process of forming human beings with noble personalities and oriented towards human and religious values.

From an Islamic perspective, education has a meaning that goes far beyond the transfer of knowledge (*ta'līm*). Education is a process of coaching (*tarbiyah*) and teaching (*ta'dīb*) that aims to foster awareness of faith, noble morals, and social and spiritual sensitivity in students (Pramita et al., 2023). This is in line with the words of Allah in QS. *Al-'Alaq* [96]: 1–5, which affirms the importance of reading and understanding science as a path to spiritual awareness and complete humanity. The verse emphasizes that the learning process is a manifestation of a divine command to develop human intellectual and spiritual potential.

The concept of humanist-religious education in Islam places students as active subjects who have dignity and the right to develop optimally. Children are not seen as objects of education that only passively receive knowledge, but as individuals who have the potential to think, feel, and act based on moral values and faith (Paulo Freire, 2007). This principle is reflected in the Islamic teachings on respect for human beings as *khalifah fil ardh* (leaders on earth) as stated in QS. *Al-Baqarah* [2]: 30. The status of human beings as caliphs shows that every individual has a moral and spiritual responsibility to maintain a balance between worldly and ukhrawi life, as well as to play an active role in realizing social benefits.

Thus, basic education that is humanist-religious oriented must be able to foster a balance between the rational and spiritual potential of students. The learning process at this level should be designed to stimulate critical thinking, social empathy, and religious awareness in an integrated manner. Through this approach, students are expected to grow into individuals who have faith, morals, insights, and have the ability to think reflexively and solve various humanitarian problems. Such basic education not only produces intellectually intelligent individuals, but also human beings who are humane and oriented towards divine values (*theocentric humanism*), which is at the core of the contemporary Islamic education paradigm.

Integration of Humanism and Religiosity Values in Elementary Education

A study of contemporary Islamic educational literature and thought shows that the values of humanism and religiosity cannot be seen as two opposing poles, but as two mutually reinforcing dimensions in the formation of the whole human being

(Farida Musyrifah, 2024). Humanism in the context of Islam is not a form of anthropocentrism that negates God, but rather places humans as rational, moral, and responsible creatures before God. This view emphasizes that the essence of a person's humanity is not only measured by the ability to think and act, but also from spiritual awareness and moral responsibility towards others and their social environment (Aminullah, 2022).

The thought of Syed Muhammad Naquib al-Attas provides a philosophical basis for the integration of these values through the concept *of ta'dib* (cultivation of adab), which is the effort to place everything according to its divine essence and value. According to al-Attas, true education is the process of forming manners, not just the transmission of knowledge. Adab here includes the harmony between reason, heart, and moral action that is rooted in the awareness of God's existence (SYED MUHAMMAD NAQUIB AL-ATTAS, 1999). Meanwhile, Fazlur Rahman (1982) developed the idea of *moral self-formation*, namely the formation of the human personality through ethical reflection and awareness of social responsibility. Both emphasize the importance of education that is oriented towards moral and spiritual values, not just academic achievement (Fazlur Rahman, 2024).

In the context of basic education, these two ideas become the conceptual foundation for the development of humanist-religious education. Values such as compassion (*rahmah*), justice (*'adl*), trust, and social responsibility are the main components in the formation of students' character. Basic education must be a space for children to learn to understand themselves and their environment through experiences of moral and spiritual value (Nastiti & Mohamad, 2020). Therefore, the learning approach used needs to be dialogical, participatory, and reflective in which the teacher plays the role of *murabbi* (spiritual and moral educator), not just a conveyor of information. The learning process is oriented towards the development of self-awareness, empathy, and social sensitivity that is in harmony with Islamic teachings on universal humanity (*rahmatan lil 'alamin*).

Humanist-Religious Basic Education Model in a Contemporary Context

In the context of modern Indonesian education, the implementation of the humanist-religious education model faces various challenges, such as the flow of globalization, the secularization of values, and the commercialization of education which tends to shift the orientation of education from character formation to materialistic achievements. Therefore, a basic education model is needed that is able to integrate Islamic spiritual values with the principles of universal humanism in a contextual and adaptive manner to the changing times. This model needs to balance between mastery of knowledge, moral formation, and strengthening of faith as an inseparable unit (Al-Rasyid, 2017).

The results of the analysis show that the humanist-religious basic education model can be built on three main pillars. First, the curriculum not only teaches science cognitively, but also integrates moral, social, and spiritual values in each subject. A thematic approach that combines general and religious lessons becomes a means to instill values such as empathy, cooperation, honesty, and social responsibility (Rozak et al., 2025). Thus, every learning activity becomes a medium for moral formation as well as the development of intellectual abilities. Second, learning is directed so that

students become active subjects who think critically, reflectively, and have moral awareness. Through discussion methods, case studies, and value reflection, students are invited to understand the meaning of each concept learned and its implications in real life. Teachers play the role of facilitators and moral role models who guide students in interpreting humanist and religious values contextually (Pattiran et al., 2024). Third, schools are not only a place to learn academically, but also a moral community that fosters spiritual and ethical habits. Religious and humanitarian values are instilled through habituation such as joint prayer, social services, community service activities, and dialogue of moral values (Sanjaya, 2008). Such a school environment will create an educational ecosystem that supports the development of students' character holistically.

This educational model is in line with the paradigm *of human beings in modern Islamic education*, as stated by Azyumardi Azra, which emphasizes the formation of knowledgeable, faithful, and noble human beings. The integration of humanistic values in the framework of religiosity makes basic education not only a means of producing an intellectually intelligent generation, but also a noble, empathetic, and socially responsible person. Thus, humanist-religious basic education plays a strategic role in preparing the next generation of the nation who are able to actualize Islamic values in a plural and dynamic global life (Azra, 2019).

CONCLUSION

The results of the study show that the integration of humanism and religiosity values in basic education is an urgent need for the development of an education system oriented towards humanity and spirituality. Humanistic values and religiosity are not in a position to contradict each other, but are complementary in forming the personality of students as a whole. Islamic humanism views humans as rational, moral, and divine beings, so the educational process must be directed to foster intellectual and spiritual awareness.

The thoughts of figures such as Syed Muhammad Naquib al-Attas with the concept *of ta'dīb* (cultivation of manners) and Fazlur Rahman with the idea *of moral self-formation* provide a philosophical foundation that true education is the formation of civilized, faithful, and socially responsible human beings. Basic values such as compassion (*rahmah*), justice (*'adl*), and social responsibility are moral principles that must be internalized in the curriculum and learning process at the basic education level.

In the context of contemporary education, the humanist-religious basic education model is built through three main pillars, namely: (1) a value- and character-based curriculum that integrates science with moral and spiritual teachings; (2) a participatory learning approach that fosters students' critical thinking and ethical awareness; and (3) a religious-humanist school culture that creates a learning environment based on empathy, spirituality, and social responsibility. These three pillars emphasize the importance of education as a process of forming knowledgeable, faithful, and noble human beings.

Thus, basic education based on the values of humanism and religiosity plays a strategic role in building a generation that is not only academically superior, but also has character, social spirit, and has a high moral and spiritual awareness. This educational model is relevant to answer the challenges of globalization and the secularization of values, because it places the dimensions of humanity and divinity in a balanced manner as the main foundation of the development of a civilized civilization.

REFERENCES

- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tajid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyrifah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed terj. Myra Bergman Ramos*. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.

-
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tadjid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyriah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdan.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed terj. Myra Bergman Ramos*. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
-

-
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tadjid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyriah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed* terj. Myra Bergman Ramos. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
-

-
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tadjid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyrifah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed* terj. Myra Bergman Ramos. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tadjid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
-

-
- Farida Musyrifah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed* terj. Myra Bergman Ramos. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tajdid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyrifah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
-

-
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed* terj. Myra Bergman Ramos. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.
- Abuddin Nata. (2010). *Pendidikan dalam Perspektif Islam*. Rajawali Pers.
- Al-Rasyid, M. (2017). *Integrasi Nilai Humanisme dalam Pendidikan Islam Modern*. Rajawali Pers.
- Aminullah, M. (2022). HUMANISME RELIGIUS PERSPEKTIF AL-QUR'AN (Titik Temu Agama dan Filsafat). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 219–242. <https://doi.org/10.52266/tadjid.v6i2.1193>
- Azra, A. (2019). *Islam, Education, and Reform: Religious Modernization in Southeast Asia*. Prenadamedia Group.
- Farida Musyrifah. (2024). *PENDIDIKAN ISLAM KONTEMPORER*. PT. Duta Media Press.
- Fazlur Rahman. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- I Made Laut Mertha Jaya. (2021). *Metode Penelitian Kuantitatif dan Kualitatif Teori, Penerapan dan Riset Nyata*. Qurdran.
- Irfan, M. (2025). INTEGRASI NILAI-NILAI ISLAM DALAM PENDIDIKAN MODERN DI SMK KESEHATAN AISYIYAAH BIMA Muhammad. *Jurnal Manajemen Pendidikan Islam*, 2, 1–23.
-

-
- Ixfina, F. D., & Rohma, S. N. (2025). Dasar-Dasar Pendidikan sebagai Pembentuk Moral dan Intelektual Peserta Didik di Sekolah Dasar. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(2), 222–231.
- Jaenudin, E., Fajar, F. F. Al, Nahar, A. S., & Hasanah, A. (2024). Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education. *Action Research Journal Indonesia*, 6(76), 110–124.
- Nastiti, A., & Mohamad, A. (2020). Gagasan Pendidikan Humanis Religius Abdurrahman Mas'ud Ayem Nastiti dan Mohamad Ali. *ISEEDU Volume 4, Nomor 1, May 2020*, 4(May 2020), 81–99.
- Pattiran, M., Songbes, A. M. H., Arrang, R., Herman, Vanchapo, A. R., & Muhammadong. (2024). Strategi Pendidikan Karakter: Membentuk Etika dan Nilai pada Generasi Muda. *Journal on Education*, 6(2), 11369–11376.
- Paulo Freire. (2007). *Pedagogy of the Oppressed* terj. Myra Bergman Ramos. Seabury Press.
- Pramita, A. W., Lubis, C. N., Aulia, N., Zahira, G., & Arkanuddin, P. (2023). *Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib*. 1, 83–89.
- Rozak, A., Maftuhin, A., & Faridi, F. (2025). Basis Teologis-Filosofis Moderasi Pendidikan Agama Islam di Indonesia. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.
- Sanjaya, W. (2008). *Kurikulum dan Pembelajaran, Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Kencana.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- SYED MUHAMMAD NAQUIB AL-ATTAS. (1999). *THE CONCEPT OF EDUCATION IN ISLAM*. INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC).
- Tilaar, H. A. R. (2012). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Grasindo.
- Yudin Citriadin. (2020). *METODE PENELITIAN KUALITATIF Suatu Pendekatan Dasar*. Sanabil Publishing.

Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be constructed as a potential conflict of interest.

