

INTEGRATION OF ISLAMIC HUMANISM VALUES IN THE MODERN EDUCATION CURRICULUM IN INDONESIA

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Abstract

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This study aims to analyze the integration of Islamic humanism values into the modern education curriculum in Indonesia as an effort to build an education system that balances intellectual, spiritual, and moral intelligence. The background of this research is driven by the need to respond to the challenges of globalization and modernization, which often neglect the dimensions of spirituality and ethics. The research method used is library research by examining various academic literature, national education policy documents, and the results of relevant previous research, both from the Indonesian context and other developing countries. The results show that Islamic humanism, based on the values of monotheism, humanity, justice, and morality, can be integrated into the curriculum through the national education vision and mission, subject structures such as Islamic Religious Education, Pancasila, and character education, as well as humanistic and reflective learning approaches. This integration has the potential to produce students who are not only cognitively intelligent but also possess a high level of moral awareness and social responsibility. The impact of this research emphasizes the importance of a more holistic reconstruction of the national curriculum, as well as the need for policy support and teacher training to effectively implement the values of Islamic humanism, in order to create a generation of perfect human beings with whole personalities and an active role in building the nation's civilization.

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INTRODUCTION

The development of modern education in Indonesia reflects a response to globalization, technological advances, and the demands of the 21st-century workplace. National curricula, such as the *Merdeka Curriculum*, are designed to foster competency, digital literacy, and critical thinking skills (Azizah et al., 2025). However, this pragmatic orientation often neglects the spiritual dimension and human values, resulting in education tending to emphasize cognitive aspects without a moral balance. A survey by the Ministry of Education, Culture, Research, and Technology (2023) showed that more



than half of schools struggled to integrate ethical values into competency-based learning (Arzaq, 2024) . This creates a gap between academic achievement and character development, ultimately threatening the fundamental purpose of education as a process of humanization.

From an Islamic perspective, education functions to shape the complete human being, a person who balances rational, spiritual, and moral potential. Islamic humanism views humans as noble creatures (QS. Al-Isra: 70) who have social responsibilities and submission to Allah SWT. In contrast to secular humanism, which places humans as the center of values without a transcendental dimension, Islamic humanism links freedom with moral responsibility (Shabri Saleh Anwar, 2025) . Therefore, the ideal curriculum is not only the transmission of knowledge, but also a medium for personality formation based on the principles of monotheism, justice, and the welfare of mankind.

While the current modern education curriculum in Indonesia prioritizes strengthening the character and profile of Pancasila-based students, in practice it often remains trapped in a rationalistic and technocratic paradigm. Moral and spiritual values are often considered secondary, rather than core, learning. As a result, a generation is emerging that excels intellectually but lacks empathy and social responsibility. In this context, the integration of Islamic humanist values provides a conceptual solution for aligning modern rationality with divine spirituality, thus producing individuals who are both knowledgeable and moral.

This integration can be achieved through three dimensions: conceptual, structural, and pedagogical. At the conceptual level, the national education vision must incorporate the values of monotheism and universal humanity. Structurally, Islamic values can be internalized through subjects such as Islamic Religious Education (PAI), Pancasila, and Character Education. Pedagogically, a humanistic, reflective, and contextual approach must be applied to ensure meaningful learning and build moral awareness. This integrative model not only strengthens students' ethical foundations but also creates a learning culture that values humanity.

However, the implementation of the integration of Islamic humanist values faces several challenges, including a secular policy paradigm, limited teacher competency, and a dense curriculum. The Research and Development Agency (Balinbangdikbud) (2022) noted that only 47% of teachers possess adequate pedagogical skills in values. Therefore, a comprehensive strategy is needed, including teacher training, the development of integrative modules, and holistic Islamic education policies (Rahayu, 2024) . These efforts are crucial to ensure that transcendental values are not merely rhetoric but are realized in learning practices.

State-of-the-art research shows that while numerous studies on character education and the integration of Islamic values exist, few systematically examine the synthesis of Islamic humanist principles with modern curricula. Most research remains descriptive and fails to address policy and implementation aspects. This study seeks to offer a new approach that integrates philosophical analysis and curriculum practice, thus contributing to the development of Islamic educational theory and national curriculum reform.

The primary motivation for this research stems from an awareness of the importance of education, not just producing competent workers but also individuals with moral and spiritual awareness. Amidst a values crisis, social polarization, and the degradation of public ethics, education based on Islamic humanism is a normative path

to building a just civilization. Therefore, the integration of Islamic humanist values into modern educational curricula is not merely a discourse, but an urgent need to produce a generation that is intelligent, civilized, and responsible for the welfare of the community.

RESEARCH METHODS

This study uses a qualitative approach with a literature review. This approach was chosen because the focus of the research lies in the conceptual and normative analysis of the values of Islamic humanism and their integration into the modern education curriculum in Indonesia, without involving field observations or empirical data collection. The literature review serves to explore in depth relevant theories, concepts, and previous research results in order to develop a robust and verified scientific argument. Data sources in this study include primary literature such as the Qur'an, Hadith, and the works of classical Muslim thinkers such as Al-Ghazali and Ibn Miskawayh, as well as secondary literature in the form of academic books, reputable scientific journal articles, national education policy documents (such as *the 2013 Curriculum* and *the Merdeka Curriculum*), and contemporary research results published in scientific databases such as Scopus, DOAJ, and SINTA. The data collection process was carried out through a selection of literature that met the criteria of relevance, credibility, and currency, with a publication period between 2000 and 2025.

Data analysis was conducted using content analysis, with systematic stages that include: (1) identification of key issues and themes related to Islamic humanism and the modern curriculum; (2) categorization of key values such as monotheism, humanity, justice, and morals; (3) interpretation of concepts based on Islamic education theory and modern curriculum theory; and (4) synthesis of findings to produce a relevant and applicable conceptual integration model. Data validity was maintained through source triangulation, namely by comparing various views of figures and previous research results to ensure consistency and accuracy of arguments. With this approach, the research is expected to produce a conceptual framework that can strengthen the normative and philosophical basis for the integration of Islamic humanism values in educational curriculum policies and practices in Indonesia, while also contributing to the development of a more humanistic and contextual Islamic education paradigm in the modern era.

RESULTS AND DISCUSSION

The Concept of Islamic Humanism

The results of the literature review indicate that Islamic humanism is an educational paradigm that positions humans as noble (*karimah*), rational (*'aqil*), and morally and spiritually responsible creatures before God (Sarnoto, 2018) . In contrast to secular humanism which focuses on unlimited human freedom, Islamic humanism is rooted in the principle of monotheism that all human activities, including education, must be oriented towards devotion to God (QS. Al-Zariyat: 56) . In this view, humans are not only subjects of education but also caliphs who have an ethical mission to uphold justice and social welfare (AZMI, 2024) . This concept rejects the extreme anthropocentrism in Western humanism which often eliminates the transcendent aspect and replaces it with technocratic rationality.

Historically, classical Islamic thinkers such as Al-Ghazali in *Ihya' Ulumuddin* and Ibn Miskawayh in *Tahdzib al-Akhlaq* have developed educational models oriented towards the purification of the soul (*tazkiyatun nafs*), the formation of morals, and the

balance between knowledge and good deeds. Meanwhile, contemporary figures such as Syed Muhammad Naquib al-Attas emphasize that the goal of Islamic education is not merely "to make an educated man , " but to form a "good man" *who* understands his position and responsibilities in the cosmic order. Thus, Islamic humanism emphasizes that education is not only a tool for economic progress, but also a path to moral and spiritual perfection (*insan kamil*).

A comparison with secular humanism reveals fundamental differences in value orientation. Secular humanism emerged from *the Renaissance* and *Enlightenment movements* in the West, emphasizing individual freedom, rationality, and value relativism. In the context of modern education, this paradigm produces curricula that focus on science, technology, and efficiency, but often neglect the ethical and spiritual dimensions. This has had a significant impact in developing countries such as India, Brazil, and Nigeria, where advances in higher education have not always been accompanied by improvements in social morality, as evidenced by increasing social conflict, environmental degradation, and economic inequality. Therefore, the integration of Islamic humanism is necessary to achieve a balance between intellectual progress and moral virtue, between rationality and spirituality.

Modern Education Curriculum in Indonesia

An analysis of policy documents shows that modern Indonesian education curricula, such as *the 2013 Curriculum* and *the Merdeka Curriculum*, are designed to address the challenges of globalization, the 4.0 industrial revolution, and the needs of the 21st century. The primary focus of these curricula is on competency development (basic competencies and the Pancasila student profile), digital technology proficiency, and character building through a *student-centered learning approach* (Listianto et al., 2025) . However, studies show that the implementation of these curricula still tends to be instrumental, emphasizing academic and cognitive outcomes, while the spiritual, moral, and humanistic dimensions have not been fully integrated substantively into all subjects.

The values crisis in modern education is reflected in various social phenomena, such as increasing intolerant behavior, violence in schools, and unequal access to education (Ministry of Education, Culture, Research, and Technology, 2023). This challenge aligns with UNESCO's (2022) findings that in many developing countries, education tends to be "knowledge-driven" but not yet "value-oriented" (Rosdiana et al., 2024) . In Indonesia, an overly technocratic educational orientation has led to a degradation of spiritual orientation and a weakening of social sensitivity among students. For example, a survey by the Center for Religious and Religious Education Research (2022) showed that 60% of teachers acknowledged difficulties in instilling moral values in science and technology-based learning (Razak, 2025) .

Thus, a reconstruction of the curriculum paradigm is needed that is not only oriented towards competencies, but also systematically incorporates the dimensions of Islamic humanist values. This is in line with the concept of value-based continuing education implemented in Malaysia through *the Integrated Islamic Education System (IIES)* and in Pakistan through *the Iqra Model* , which emphasizes the synergy between modern science and Islamic spiritual values (Ramadani & Wahyuni, 2025) . Such curriculum reform will lead Indonesia towards an education system that not only produces competent workers but also people with high morals and social awareness.

Integration of Islamic Humanist Values in the Curriculum

The integration of Islamic humanist values into the modern curriculum

encompasses conceptual, structural, and methodological dimensions. Conceptually, core values such as monotheism, humanity, justice, and morality must form the basis for developing national educational goals. The value of monotheism ensures that the entire educational process is directed toward strengthening awareness of God and the meaning of life, the value of humanity emphasizes the importance of compassion and respect for human dignity, the value of justice ensures equal learning opportunities, and morality serves as an ethical guideline in all educational interactions. These values serve as an epistemological paradigm in designing a holistic and humanistic curriculum.

Structurally, integration can be achieved by strengthening value-based subjects such as Islamic Religious Education (PAI), Pancasila, and Character Education, as well as inserting spiritual values into general subjects such as science and social studies. For example, in Biology, the concept of natural creation can be linked to the values of monotheism and ecological responsibility; in Economics, the values of justice and Islamic business ethics can be introduced. Methodologically, learning approaches such as humanistic, contextual, reflective, and service learning can be used to instill values through direct experience, rather than simply memorizing concepts. This model aligns with Bloom's Affective Domain theory, which emphasizes the formation of attitudes and values through the process of internalization (Sihotang & Pohan, 2024).

An example of integrative practice can be found in the Integrated Islamic Schools (SIT) in Indonesia, which combine modern science with spiritual development. A study by Rahman (2021) showed that SIT students have higher levels of social empathy and religiosity than those in regular schools. A similar model is also implemented in Bangladesh through the *Madrasah Reform curriculum*, which combines general and religious education. These findings strengthen the argument that the integration of Islamic humanist values is not merely an ideological discourse but a transformative educational strategy that can address the moral crisis of the modern era.

Implementation and Challenges

The implementation of the integration of Islamic humanist values in Indonesia has begun through various policies and programs. The Character Education Strengthening Program (PPK) and the Pancasila Student Profile are strategic government steps to instill religious, nationalist, independent, and mutual cooperation values. In several Islamic schools (madrasah), integration is carried out through the development of thematic modules based on Islamic values, such as social project-based learning that fosters empathy and environmental awareness. Furthermore, modern Islamic boarding schools (pesantren) such as Gontor and Darunnajah have also become practical laboratories for integrating general knowledge and spiritual values.

However, the analysis shows that implementation still faces serious obstacles. First, the orientation of education policy is still dominated by a secular paradigm that places spiritual values as additional content, not the core of the curriculum. Second, teacher competency in integrating values remains limited, especially among non-religious teachers. A survey by the Center for Research and Development of Religious Education (2023) showed that 72% of teachers stated they needed integrative training. Third, the dense curriculum structure and high administrative burden hinder the process of reflective learning (Saefullah, 2024). Similar obstacles are also experienced in developing countries such as Egypt and Nigeria, which are attempting to Islamize their curriculum but are hampered by bureaucracy and systemic resistance.

To overcome these obstacles, the solutions offered include: (1) strengthening

holistic education policies based on Islamic values and Pancasila; (2) developing teacher capacity through practice-based integrative training; (3) developing contextual modules and teaching materials that combine science and spiritual values; and (4) cross-institutional collaboration between the government, Islamic universities, and research institutions to develop an Islamic humanistic curriculum model. With these steps, the integration of Islamic humanist values can become mainstream in the Indonesian education system and become a model for other developing countries seeking a balance between modernity and spirituality.

CONCLUSION

Based on the results of a literature review and systematic analysis of various academic literature, it can be concluded that the integration of Islamic humanist values in the modern education curriculum in Indonesia is a strategic and fundamental necessity to answer the challenges of globalization, modernization, and moral crisis amidst the flow of scientific and technological progress. Islamic humanism with the foundations of monotheism, humanity, justice, and morals is a philosophical foundation that is able to harmonize the intellectual, spiritual, and social development of students. In contrast to secular humanism which tends to place humans as the center of truth without a transcendental orientation, Islamic humanism places humans as rational beings and servants of God who have moral and social responsibilities to achieve the status of *insan kamil*.

Indonesia's modern education curriculum, which emphasizes competence, science, technology, and character, needs to be integrated with Islamic humanist values to avoid becoming trapped in a materialistic and pragmatic paradigm. This integration involves not only incorporating Islamic material into the curriculum but also internalizing spiritual and moral values within the national education vision and mission, the structure of subjects such as Islamic Religious Education (PAI), Pancasila, and character education, as well as a humanistic, contextual, and reflective learning approach. Thus, the curriculum will be able to produce students who are intellectually intelligent, possess noble character, and possess a strong social and spiritual awareness.

In terms of implementation, several schools and Islamic schools in Indonesia have initiated Islamic character-based education programs, such as the integration of *adab-based learning* in modern Islamic boarding schools (pesantren) or contextual learning based on the values of tawhid (monotheism) in leading Islamic schools (madrasahs). However, various obstacles remain, such as the strong secular education policy, teachers' low pedagogical capacity to understand the integration of Islamic values, and a dense academic-oriented curriculum. To address these challenges, a holistic Islamic education policy, the development of integrative modules, and teacher training are needed to develop competencies in designing and implementing learning based on Islamic humanism.

At the conceptual level, the results of this study confirm that *the state of the art* in research on the integration of Islamic humanist values into modern educational curricula remains conceptual and normative, with little empirical research describing the effectiveness of implementation in the field. Therefore, this study provides a theoretical contribution to enriching academic discourse on the reconstruction of an Islamic-values-based curriculum and serves as a basis for developing national education policies oriented toward the formation of a perfect human being. Future research, based on qualitative

approaches and case studies in various social contexts, particularly in developing countries, is needed to empirically test the effectiveness of integrating these values.

Thus, the urgency of discussing the integration of Islamic humanist values into modern educational curricula is not only theoretically relevant but also practically pressing. Education in developing countries like Indonesia requires a curriculum paradigm that not only pursues academic competency but also fosters spiritual awareness, social responsibility, and humanitarian ethics. The integration of Islamic humanist values provides a harmonious middle ground between the demands of modernity and the needs of spirituality, and serves as a foundation for building a civilized and just civilization.

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