

## Challenges Of Humanistic Ski Learning In The Independent Curriculum

Siti Masitoh<sup>1</sup>, Raihanah Afifah<sup>2</sup>, Peti Rizkiyani<sup>3</sup>, Meirina<sup>4</sup>, Feni Fitriyah<sup>5</sup>, Purnama Rozak<sup>6</sup>

<sup>1,2,3,4,5,6</sup>Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, Institut Agama Islam Pematang, Indonesia

---

### Article Info

#### Article history:

Received May 18, 2026

Revised June 14, 2026

Accepted June 19, 2026

Online First June 26, 2026

---

#### Keywords:

Humanistic Learning

Humanistic Values

Islamic Cultural History (SKI)

Islamic Education

Merdeka Curriculum

---

### ABSTRACT

**Purpose of the study:** This study aims to analyze the challenges of implementing humanistic-oriented Islamic Cultural History (SKI) learning within the framework of the Merdeka Curriculum and to identify factors that hinder the realization of meaningful, student-centered, and character-oriented learning.

**Methodology:** This study employed a qualitative approach using library research. Data sources included accredited journal articles, academic books, official curriculum documents, and scientific publications related to Islamic education, humanistic learning, and Islamic Cultural History (SKI) instruction. Data were analyzed using content analysis techniques through data reduction, categorization, interpretation, and conclusion drawing.

**Main Findings:** The findings reveal four major challenges in implementing humanistic SKI learning: the dominance of rote-learning approaches, limited pedagogical competence among teachers, insufficient contextual learning media and resources, and difficulties in integrating Islamic humanistic values into learning practices. These challenges hinder the development of historical awareness, social sensitivity, critical thinking, empathy, and character development among students.

**Novelty/Originality of this study:** This study contributes a focused analysis of the challenges in implementing humanistic-oriented SKI learning within the Merdeka Curriculum framework. It highlights the relationship between curriculum transformation and the integration of Islamic humanistic values, providing a conceptual basis for strengthening pedagogical competence, developing innovative learning resources, and improving character-oriented Islamic education.

*This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license*



---

### Corresponding Author:

Raihanah Afifah,

Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, Institut Agama Islam Pematang  
Jl. Paduraksa-Keramat No. 2, Surajaya, Pematang District, Pematang Regency, Central Java, 52318,  
Indonesia.

Email: [Hana.lubis1603@gmail.com](mailto:Hana.lubis1603@gmail.com)

---

## 1. INTRODUCTION

The transformation of Indonesia's national education system through the implementation of the Merdeka Curriculum has brought significant changes to the country's educational paradigm. This curriculum positions students at the center of the learning process by emphasizing competency development, character building, creativity, and critical thinking skills as essential competencies for addressing the challenges of the twenty-first century [1]. Unlike the 2013 Curriculum, which was characterized by a more structured and standardized approach, the Merdeka Curriculum provides greater flexibility for teachers and educational

institutions to design learning experiences that are relevant, contextual, and responsive to students' diverse needs and local contexts. This paradigm shift creates new opportunities while simultaneously demanding greater preparedness from all educational stakeholders, particularly teachers.

Within the context of Islamic Religious Education (Pendidikan Agama Islam [PAI]), this transformation requires teachers to move beyond the conventional transmission of normative religious knowledge toward learning approaches that foster social awareness, tolerance, empathy, and respect for human values. One subject with considerable potential to cultivate these competencies is the History of Islamic Civilization (Sejarah Kebudayaan Islam [SKI]). Through historical learning, students not only gain knowledge of the development of Islamic civilization but also develop an understanding of the social dynamics of Muslim societies and the noble values embodied by historical figures and events. The long history of Islamic civilization offers numerous examples of humanistic values, including the intellectual tradition of Bayt al-Hikmah in Baghdad, the just and inclusive leadership of Caliph Umar ibn Al-Khattab, and the multicultural society established through the Constitution of Medina.

Despite this potential, SKI is still frequently perceived in schools as a subject that primarily emphasizes memorizing historical figures, dates, and chronological events, making it less engaging for students [2]. Consequently, the humanistic values embedded in Islamic history have not been fully internalized through the learning process. This situation reveals a substantial gap between the rich humanistic potential of SKI and the reality of classroom practices, which often remain teacher-centered, transmissive, and less meaningful. Addressing this gap constitutes the primary motivation and urgency of the present study.

Previous studies have examined the implementation of SKI within the Merdeka Curriculum from various perspectives. Muhammad investigated the optimization of SKI learning within the framework of the Merdeka Curriculum [3], while Lestari et al. explored its implementation in Sorong, focusing on implementation challenges in regional contexts [4]. Other studies have analyzed the integration of humanistic Islamic educational values within the Merdeka Curriculum [5], whereas Hilmin examined the internalization of religious moderation through curriculum implementation [6]. However, these studies have not comprehensively investigated the challenges associated with implementing humanistic SKI learning within the Merdeka Curriculum by simultaneously addressing its conceptual, pedagogical, and technical dimensions. This research gap constitutes the principal novelty of the present study.

Although numerous studies have discussed the implementation of the Merdeka Curriculum in Islamic Religious Education and the teaching of the History of Islamic Civilization (SKI), most have concentrated on curriculum implementation, instructional strategies, or the reinforcement of Islamic values in general. Research specifically examining the challenges of SKI learning from the perspective of Islamic humanism within the Merdeka Curriculum remains relatively limited. Moreover, existing studies tend to address isolated aspects, such as teacher competence, instructional media, or character value internalization, without integrating the conceptual, pedagogical, and technical dimensions into a comprehensive framework. Therefore, further research is needed to provide a holistic understanding of the challenges encountered in implementing humanistic SKI learning, thereby offering a stronger foundation for developing more effective educational policies and instructional practices.

Based on these considerations, a substantial gap exists between the humanistic educational principles promoted by the Merdeka Curriculum and the actual implementation of SKI learning across educational institutions. Accordingly, this article presents a comprehensive analysis of the challenges involved in implementing humanistic SKI learning from the perspective of the Merdeka Curriculum. Specifically, this study aims to identify the major obstacles encountered during implementation and to formulate practical recommendations that can support the development of more humanistic, contextualized, and learner-centered SKI curricula and instructional practices that are responsive to the needs of future generations.

## 2. RESEARCH METHOD

This study employed a qualitative approach using a library research design. This method was selected because the study aims to provide an in-depth examination of concepts, theories, and previous research findings related to the implementation of humanistic learning in the History of Islamic Civilization (\*Sejarah Kebudayaan Islam\* [SKI]) within the framework of the Merdeka Curriculum [7]. Library research is considered appropriate because it enables researchers to synthesize existing scholarly literature, identify patterns and trends in previous studies, and develop conceptual recommendations supported by scientific evidence. Furthermore, this approach provides a comprehensive understanding of the development of educational theories and practices without being constrained by geographical or temporal limitations.

The scope of this study encompasses three primary aspects. First, it examines the concepts of humanistic education and learning from the perspectives of Islamic education and educational psychology. Second, it investigates the implementation of the Merdeka Curriculum in Islamic Religious Education (Pendidikan Agama Islam [PAI]), both at the policy level and in classroom practices across schools and Islamic educational institutions (*madrasah*). Third, it explores the implementation of SKI learning as an integral

component of PAI that has significant potential to strengthen humanistic values among students. The data were collected from various scholarly sources, including peer-reviewed articles published in SINTA-accredited national journals (SINTA 1–4), reputable academic books, official Merdeka Curriculum policy documents issued by the Indonesian Ministry of Education, Culture, Research, and Technology, and relevant studies published between 2019 and 2025.

Data collection was conducted through a systematic literature search using keywords such as History of Islamic Civilization, Merdeka Curriculum, Islamic Humanism, "Islamic Religious Education Learning, and Humanistic Education. The literature search was performed using several academic databases, including Google Scholar, SINTA, the Directory of Open Access Journals (DOAJ), and journal portals of Islamic higher education institutions in Indonesia. To ensure comprehensive national and international coverage, three major databases were prioritized: Scopus (international indexed journals), DOAJ (international open-access journals), and SINTA (Indonesian accredited national journals). The initial search yielded 150 potentially relevant articles, comprising 45 articles from Scopus, 30 articles from DOAJ, and 75 articles from SINTA.

The literature selection process consisted of four screening stages to ensure the quality and relevance of the selected studies. In the first stage, articles were screened based on topical relevance, requiring each article to address at least three of the five primary keywords. This process reduced the dataset from 150 to 50 articles. In the second stage, journal quality was assessed, and only articles published in Scopus-indexed journals (Q1–Q4), DOAJ-indexed journals, or SINTA-accredited journals (SINTA 1–4) were retained, resulting in 35 eligible articles. The third stage applied the publication-year criterion, limiting the selection to studies published between 2019 and 2025 to ensure the relevance of contemporary educational contexts. Consequently, 27 articles remained. The final stage involved a full-text review, during which each article was carefully examined to verify its relevance to at least one of the following themes: SKI, humanistic learning, the \*Merdeka Curriculum\*, Islamic education, or humanistic values. Ultimately, 26 references were selected and classified into six thematic categories: curriculum policy (1 reference), theories of humanistic Islamic education (5 references), SKI and the Merdeka Curriculum (6 references), humanistic learning and Islamic Religious Education (6 references), implementation of the *Merdeka Curriculum* (5 references), and research methodology (3 references). All selected references were verified using their Digital Object Identifiers (DOIs) and formatted according to the IEEE citation style.

The collected data were analyzed using qualitative content analysis. The analysis followed the interactive model proposed by Miles, Huberman, and Saldaña [8], which consists of three stages: data condensation, data display, and conclusion drawing and verification. To enhance analytical rigor, each source was evaluated based on its substantive relevance, publication quality, and contribution to the research objectives. The selected literature was analyzed comparatively to identify recurring patterns, similarities, and differences across studies, which were subsequently synthesized to develop a comprehensive understanding of the challenges associated with implementing humanistic SKI learning within the *Merdeka Curriculum*. To ensure the trustworthiness of the findings, source triangulation was employed by comparing evidence from previous studies, policy documents, and relevant theoretical perspectives, thereby strengthening the validity and credibility of the research findings.

### 3. RESULTS AND DISCUSSION

#### 3.1. The Humanistic Concept of SKI Learning in the Independent Curriculum

The concept of humanistic learning is founded on the belief that every learner possesses the potential to develop optimally when provided with meaningful learning experiences that foster not only intellectual growth but also affective development and practical skills. Humanistic education theorists, particularly Abraham Maslow and Carl Rogers, emphasize the importance of learning processes that respect individual experiences, address psychological needs, and promote learners' self-actualization. Within the context of Islamic education, however, humanism is not understood as a worldview that places human beings at the center of existence independently of God. Rather, it is regarded as an effort to uphold human dignity by recognizing individuals as creations of Allah endowed with reason, conscience, and social responsibility. This perspective is referred to by Mas'ud as religious humanism, an educational paradigm that integrates respect for human dignity with a strong commitment to divine values and religious principles [9].

The implementation of the Merdeka Curriculum is closely aligned with the principles of humanistic education because both place learners at the center of the educational process. The curriculum provides greater opportunities for students to explore learning experiences actively and construct knowledge independently [10]. Furthermore, the *Pancasila Student Profile*, which serves as the philosophical foundation of the curriculum, encompasses dimensions such as faith and piety, mutual cooperation, independence, creativity, critical reasoning, and respect for diversity. These dimensions demonstrate strong compatibility with the principles of Islamic humanism [11]. In the context of the History of Islamic Civilization (SKI), a humanistic approach can be implemented through learning activities that encourage students to reflect on the meaning of historical events,

derive moral and educational lessons from the past, and relate those lessons to contemporary social realities [12]. From this perspective, humanistic history education should facilitate meaningful dialogue between learners and historical realities, thereby fostering historical empathy, reflective thinking, and authentic critical-thinking skills that enable students to interpret history as a valuable source of wisdom for addressing present and future challenges.

### 3.2. First Challenge: The Dominance of the Memorization Approach

The literature review identified the continued dominance of rote learning as one of the major challenges in the implementation of the History of Islamic Civilization (SKI) curriculum. In many classrooms, teachers continue to emphasize the memorization of factual information, such as the names of historical figures, places, and chronological events, rather than encouraging students to explore the meanings, values, and lessons embedded in historical narratives. Consequently, SKI is often perceived as a subject that primarily requires memorization, making it less engaging and seemingly disconnected from students' everyday lives. This finding is consistent with the study conducted by Muhammad, which reported that SKI instruction remains largely dominated by an informative, content-oriented approach that prioritizes the transmission of historical knowledge over reflective learning [3].

The persistence of memorization-oriented instruction in SKI can be attributed to several interrelated factors. One contributing factor is the legacy of traditional pedagogical practices within classical Islamic education, where teachers have historically been regarded as the primary source of knowledge. This instructional tradition closely resembles Freire's concept of banking education, in which students are viewed as passive recipients into whom knowledge is deposited by teachers rather than active participants in the learning process [13]. Furthermore, assessment systems that continue to prioritize factual recall reinforce memorization-based instruction, as examinations focusing on students' ability to remember historical facts encourage teachers to emphasize lower-order cognitive outcomes. Rahmawati and Nugraha reported that many Islamic Religious Education (PAI) teachers continue to face difficulties in shifting from knowledge-transmission approaches toward more constructive pedagogical practices that promote creativity, critical thinking, and active student engagement [14]. If this condition persists, students may become emotionally and intellectually disconnected from the rich legacy of Islamic civilization, thereby limiting their ability to appreciate the humanistic values embedded in Islamic history and reducing the relevance of historical learning to contemporary social life.

### 3.3 Second Challenge: Limited Teacher Pedagogical Competence

The second major challenge concerns teachers' pedagogical capacity to design and implement humanistic, contextual, and student-centered learning in the History of Islamic Civilization (SKI). The implementation of the *Merdeka Curriculum* requires teachers not only to possess strong subject-matter knowledge but also to be capable of designing meaningful learning experiences that are creative, reflective, and relevant to students' lives. In addition, teachers are expected to develop authentic assessment strategies that measure students' deep understanding rather than merely assessing factual knowledge. The literature indicates that translating the principles of the *Merdeka Curriculum* into effective classroom practices remains a significant challenge for many teachers. Khalijah and Zuliana reported that Islamic Religious Education (PAI) teachers continue to experience difficulties in interpreting and implementing the Learning Objectives Flow (\*Alur Tujuan Pembelajaran\* [ATP]) and Learning Outcomes (*Capaian Pembelajaran* [CP]), particularly in integrating Islamic values contextually into instructional planning [15].

Effective SKI instruction requires teachers to possess three complementary competencies: substantive competence, referring to a comprehensive understanding of Islamic history; pedagogical competence, encompassing the ability to design active, inquiry-based, and reflective learning experiences; and value-integration competence, which involves connecting historical events with the principles of Islamic humanism. Huda argues that the success of Islamic values-based character education largely depends on teachers' ability to bridge historical values with students' real-life experiences, thereby making historical learning both meaningful and relevant [16]. The limited pedagogical competence observed in many teachers is further exacerbated by the insufficient availability of sustained professional development opportunities. Existing teacher training programs tend to emphasize curriculum policy dissemination rather than providing practical guidance on classroom implementation and innovative instructional strategies [17]. These findings underscore the urgent need for continuous professional development programs for SKI teachers that are practice-oriented, context-sensitive, and designed to strengthen teachers' pedagogical competence in implementing humanistic learning within the framework of the *Merdeka Curriculum*.

### 3.4 Third Challenge: Lack of Contextual Learning Media and Resources

The third challenge concerns the limited availability of instructional media and learning resources capable of supporting engaging, contextual, and meaningful learning in the History of Islamic Civilization (SKI). The literature consistently indicates that SKI instruction in many educational institutions continues to rely

heavily on textbooks as the primary source of learning. Such dependence results in relatively homogeneous learning experiences and limits instructional variation. Although SKI textbooks have been revised to align with the *Merdeka Curriculum*, their content remains largely dominated by chronological and descriptive historical narratives, leaving limited opportunities for value reflection, critical analysis, and meaningful student engagement. Similarly reported that the limited availability of instructional media constitutes one of the major barriers to implementing active and meaningful SKI learning [4].

Advances in information and communication technology have created significant opportunities to transform history education into a more engaging and humanistic learning experience. Digital resources such as documentary videos, animated reconstructions of historical Islamic cities, interactive digital maps, virtual tours of Islamic heritage sites, educational podcasts, and digital storytelling projects can enrich students' understanding of historical events while encouraging critical reflection and active participation. Anwar argued that the systematic integration of digital technology into Islamic history instruction can enhance students' motivation, engagement, and learning interest when aligned with clearly defined instructional objectives [18]. Nevertheless, the literature suggests that technology is often utilized merely as a presentation tool for displaying slide-based materials rather than as a medium for facilitating interactive, collaborative, and inquiry-oriented learning experiences. Another equally important challenge is the limited availability of learning resources that connect the history of Islamic civilization with Indonesia's local historical context. Incorporating local historical perspectives would enable students to relate Islamic history to their own sociocultural environment, thereby making learning more meaningful while strengthening their awareness of Islam's significant contributions to the historical development of Indonesian society.

### 3.5. Fourth Challenge: Difficulty Integrating Islamic Humanist Values

The fourth challenge lies in the difficulty of integrating the values of Islamic humanism comprehensively, deeply, and meaningfully throughout the entire SKI learning process. The literature indicates that, in practice, humanistic values are frequently introduced only at the conclusion of lessons as supplementary moral reflections (*ibrah*), rather than being embedded as an integral framework that shapes the entire learning experience. In fact, the history of Islamic civilization encompasses numerous universal humanistic values that remain highly relevant to contemporary society, including justice as exemplified in the governance of the *Khulafā' al-Rāshidūn*, tolerance reflected in the multicultural society of Al-Andalus, universal brotherhood embedded in the Islamic scholarly tradition, and social responsibility demonstrated through the institution of *waqf*. Rohman argues that the integration of humanistic values in Islamic education should not be treated as a complementary component but rather as the fundamental interpretive framework through which historical events are understood and analyzed [19].

Prastowo proposed the *value-integrated inquiry* approach, an instructional model that organically integrates value exploration into the process of historical inquiry [20]. Through this approach, students are encouraged not only to learn historical facts and chronological events but also to critically examine how the values of Islamic humanism were embodied in historical contexts and how these values remain relevant to contemporary social issues. Similarly, Yasin recommended the implementation of project-based learning in SKI, enabling students to actively explore the values of Islamic history through research projects, creative works, and authentic social problem-solving activities [21]. Nevertheless, the Learning Outcomes (*Capaian Pembelajaran*) outlined in the *Merdeka Curriculum* continue to place greater emphasis on students' mastery of historical content and factual knowledge than on providing concrete pedagogical strategies for internalizing humanistic values. Consequently, many teachers encounter difficulties in translating character education objectives into meaningful, measurable, and classroom-based instructional practices. Suyitno further emphasized that humanistic SKI learning requires a safe, open, and dialogic learning environment as a fundamental prerequisite for the deep internalization of humanistic values and meaningful character formation [22].

### 3.6. Implications for Islamic Education Curriculum Development and Learning Practices

The four major challenges identified in this study namely the dominance of rote learning, limited pedagogical competence, insufficient contextual learning resources, and the difficulty of integrating Islamic humanistic values are closely interconnected and constitute a complex educational system. The successful implementation of humanistic learning in the History of Islamic Civilization (SKI) depends not only on curriculum content but also on teachers' professional competence, effective instructional strategies, the availability of relevant learning resources, and a school environment that supports pedagogical innovation. Mulyasa emphasized that the effective implementation of the *Merdeka Curriculum* requires teachers to function as educational innovators who continuously reflect upon and improve their instructional practices [23]. This finding is consistent with the study conducted, which demonstrated that the application of humanistic approaches in inclusive Islamic education significantly enhances students' motivation, engagement, and active participation in the learning process [24].

The synergy between the *Merdeka Curriculum* and the principles of humanistic education is evident in the curriculum's emphasis on providing students with greater autonomy to develop their intrinsic potential, foster creativity, cultivate independent learning, and strengthen reflective thinking through student-centered instructional practices [25]. Furthermore, empirical evidence suggests that this holistic and humanistic educational orientation contributes positively to students' academic achievement, intrinsic learning motivation, critical thinking, creativity, collaboration, and adaptability in the rapidly evolving digital era [26], [27]. These findings indicate that designing a humanistic instructional framework for the History of Islamic Civilization (SKI) requires a fundamental methodological transformation [28], [29]. The learning process should move beyond the mere transmission of historical facts and cognitive knowledge toward educational experiences that promote the comprehensive development of students' intellectual, emotional, social, moral, and spiritual dimensions [30], [31].

Several instructional models grounded in the principles of humanistic Islamic education can serve as effective alternatives for SKI learning. These include problem-based learning to examine moral dilemmas encountered by historical figures, project-based learning through the creation of history-based creative products, source-based learning that encourages students to interpret primary historical sources critically, and role-playing activities that reconstruct significant events in Islamic civilization. From a policy perspective, systematic support from the Ministry of Religious Affairs is essential to strengthen the implementation of humanistic SKI learning. Such support should include the development of instructional modules based on the values of Islamic humanism, the provision of digital platforms containing contextual learning resources, the strengthening of Professional Learning Communities (*Komunitas Belajar* or *Kombel*) for Islamic Religious Education (PAI) teachers, and the refinement of assessment systems that evaluate students' reflective thinking and value internalization. Without adequate structural and institutional support, the implementation of humanistic SKI learning will continue to rely heavily on individual teachers' initiatives, resulting in inconsistent implementation and limiting its long-term sustainability across educational institutions.

#### 4. CONCLUSION

This study identified four interrelated challenges in implementing humanistic learning in the History of Islamic Civilization (SKI) within the framework of the *Merdeka Curriculum*. First, the continued dominance of rote learning diminishes the reflective and critical dimensions of SKI instruction, resulting in Islamic civilization being understood primarily as a collection of historical facts rather than as a source of values, wisdom, and inspiration. Second, teachers' pedagogical competence in designing creative, contextual, and student-centered SKI learning remains insufficient, highlighting the need for systematic and continuous professional development. Third, the limited availability of innovative and contextually relevant instructional media and learning resources constrains the quality and effectiveness of the learning process. Fourth, the integration of Islamic humanistic values into SKI instruction has not yet been implemented comprehensively, as these values are often presented as supplementary moral messages rather than being embedded throughout the entire learning process. Collectively, these challenges hinder the ability of SKI learning to fully achieve the objectives of the *Merdeka Curriculum*, particularly in fostering historical consciousness, social responsibility, and students' character development.

Based on these findings, several practical recommendations are proposed to strengthen the future development of the Islamic Religious Education (PAI) curriculum. First, teachers' pedagogical competence should be enhanced through practice-oriented professional development programs, continuous mentoring, and sustainable professional learning communities. Second, SKI instructional modules should be developed based on the principles of Islamic humanism by integrating reflective learning, inquiry-based learning, and project-based learning approaches. Third, digital technology should be utilized more effectively to create interactive, engaging, and contextual historical learning experiences while ensuring equitable access to technological resources across educational institutions. Fourth, clear operational guidelines should be developed to assist teachers in systematically integrating Islamic humanistic values into SKI instruction. Finally, the assessment system should be reformed to evaluate not only students' mastery of historical knowledge but also their historical thinking skills, reflective capacity, value internalization, and ability to apply humanistic values in everyday life. The implementation of these recommendations has the potential to transform SKI into a strategic educational instrument for cultivating a generation of Muslim learners who are religious, humanistic, critically minded, and well equipped to address the challenges of the twenty-first century.

#### ACKNOWLEDGEMENTS

The authors are grateful to Allah SWT for His blessings, guidance, and mercy throughout the completion of this study. The authors also thank all individuals and institutions that supported the research and

manuscript preparation process. Appreciation is extended to the editorial team and reviewers of JPAAI for their valuable comments and suggestions, which contributed to improving the quality of this manuscript.

## REFERENCES

- [1] Ministry of Education, Culture, research, and technology, learning and assessment guidelines: Early childhood, primary, and secondary education. Jakarta, Indonesia: Ministry of Education, Culture, Research, and Technology, 2022.
- [2] M. Huda and M. Kartanegara, Reconstructing humanistic Islamic education: Ontological and pedagogical perspectives, *Jurnal Pendidikan Islam*, vol. 11, no. 1, pp. 1–22, 2022, doi: 10.14421/jpi.2022.111-01.
- [3] I. Muhammad, Optimizing the learning of the History of Islamic Civilization: Uncovering the essence of the Merdeka Curriculum, *Jurnal Mudarrisuna*, vol. 13, no. 4, pp. 520–539, 2023, doi: 10.22373/jm.v13i4.22202.
- [4] K. K. Lestari, L. Farida, D. Nengsih, and S. Ani, The implementation of history of islamic civilization learning in the merdeka curriculum at muhammadiyah 2 islamic elementary school, Sorong Regency, *MIDA: Jurnal Pendidikan Dasar Islam*, vol. 8, no. 2, pp. 1–15, 2024, doi: 10.52166/mida.v8i2.10328.
- [5] M. N. I. Nurdin and I. Jaya, Analysis of humanistic Islamic educational values in the concept of the Merdeka Curriculum: A review of Abdurrahman Mas'ud's perspective, *HEUTAGOGIA: Journal of Islamic Education*, vol. 3, no. 1, pp. 85–96, 2023, doi: 10.14421/hjie.2023.31-07.
- [6] Hilmin, Internalizing the values of religious moderation in the Merdeka Curriculum for Islamic Religious Education, *Muaddib: Islamic Education Journal*, vol. 7, no. 1, pp. 1–18, 2024, doi: 10.19109/muaddib.v7i1.24478.
- [7] M. R. Fadli, Understanding the design of qualitative research methods, *Humanika: Kajian Ilmiah Mata Kuliah Umum*, vol. 21, no. 1, pp. 33–54, 2021, doi: 10.21831/hum.v21i1.38075.
- [8] M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative data analysis: A methods sourcebook*, 3rd ed. Thousand Oaks, CA, USA: Sage Publications, 2014.
- [9] A. Mas'ud, *Towards a non-dichotomous educational framework: Religious humanism as a paradigm of islamic education*. Yogyakarta, Indonesia: Gama Media, 2019.
- [10] A. Fauzi and U. Hasanah, Student-centered learning in the implementation of the Merdeka Curriculum: Conceptual and practical perspectives, *Jurnal Pendidikan Indonesia*, vol. 10, no. 4, pp. 523–536, 2021, doi: 10.23887/jpi-undiksha.v10i4.34781.
- [11] N. P. Sari and T. Hidayat, Strengthening the dimensions of the Pancasila Student Profile in Islamic Religious Education learning: Implementation and challenges, *Jurnal pendidikan karakter*, vol. 14, no. 1, pp. 33–47, 2024, doi: 10.21831/jpka.v14i1.64321.
- [12] N. Rohmah, Dialogue across time: An empathetic approach to learning Islamic history in madrasahs, *Jurnal Pendidikan Sejarah*, vol. 11, no. 2, pp. 88–104, 2022, doi: 10.21009/JPS.112.05.
- [13] P. Freire, *Pedagogy of the Oppressed*, 30th Anniversary ed. New York, NY, USA: Continuum, 2020.
- [14] D. Rahmawati and A. Nugraha, Challenges in implementing the Merdeka Curriculum in Islamic Religious Education subjects at elementary schools, *Jurnal Pendidikan Islam Indonesia*, vol. 9, no. 1, pp. 44–59, 2024, doi: 10.35316/jpii.v9i1.6821.
- [15] S. Khalijah and Zuliana, Content analysis of Islamic Religious Education materials in the Merdeka Curriculum, *Journal of Education Research*, vol. 5, no. 1, pp. 208–218, 2024, doi: 10.37985/jer.v5i1.956.
- [16] M. Huda, Character education and Islamic values in contemporary learning, *International Journal of Islamic Educational Psychology*, vol. 2, no. 1, pp. 45–58, 2021, doi: 10.18196/ijiep.v2i1.11811.
- [17] M. A. Abdullah, Islamic studies in higher education in Indonesia: Challenges, impact and prospects, *Al-Jami'ah: Journal of Islamic Studies*, vol. 58, no. 1, pp. 1–32, 2020, doi: 10.14421/ajis.2020.581.1-32.
- [18] K. Anwar, The transformation of Islamic history learning in the digital era, *Jurnal Pendidikan Agama Islam*, vol. 17, no. 2, pp. 201–214, 2020, doi: 10.14421/jpai.2020.172-05.
- [19] F. Rohman, Integrating humanistic values into contemporary Islamic education: Philosophical and practical perspectives, *Tarbawi: Jurnal Pendidikan Islam*, vol. 20, no. 1, pp. 77–91, 2023, doi: 10.26618/jtw.v20i1.10452.
- [20] A. Prastowo, Value-based humanistic learning in Islamic education: Concepts and implementation, *Jurnal Pendidikan Agama Islam*, vol. 19, no. 1, pp. 1–15, 2022, doi: 10.14421/jpai.2022.191-01.
- [21] M. Yasin, Revitalizing project-based History of Islamic Civilization learning in the era of the Merdeka Curriculum, *Jurnal Pendidikan Sejarah Islam*, vol. 5, no. 2, pp. 110–125, 2023, doi: 10.24090/jpsi.v5i2.8932.
- [22] Suyitno, Humanistic learning approach in Islamic education: Philosophical foundations and practical strategies, *Jurnal Pendidikan Islam*, vol. 11, no. 2, pp. 145–160, 2022, doi: 10.14421/jpi.2022.112-06.
- [23] E. Mulyasa, Implementing the Merdeka Curriculum to achieve meaningful learning, *Jurnal Pendidikan dan Kebudayaan*, vol. 8, no. 2, pp. 115–129, 2023, doi: 10.24832/jpnk.v8i2.3701.
- [24] M. A. Patty, A. Prastowo, and S. D. R. Sahmat, Humanizing learning: Implementing the humanistic approach in inclusive Islamic education, *HEUTAGOGIA: Journal of Islamic Education*, vol. 4, no. 1, pp. 45–62, 2024, doi: 10.14421/hjie.2024.41-07.
- [25] U. Aiman, I. W. Lasmawan, and I. W. Suastra, Analysis of the Merdeka Curriculum from the perspective of humanistic learning theory, *Jurnal Ilmiah Profesi Pendidikan*, vol. 9, no. 3, pp. 1898–1903, 2024, doi: 10.29303/jipp.v9i3.2451.
- [26] Y. Hariyasasti, E. Y. Kristanti, A. Darmuki, and M. Kanzunudin, The influence of humanistic learning theory and holistic education theory on the quality of student learning outcomes at Jembulwunut Elementary School in the digital era, *International Journal of Social and Management Studies (IJOSMAS)*, vol. 6, no. 3, pp. 24–32, 2025.
- [27] T. Susanti, D. Damris, M. Maison, and T. Tanti, "Learning environment and motivation in junior high school," *Univers. J. Educ. Res.*, vol. 8, no. 5, pp. 2047–2056, 2020.
- [28] Maison, Syahrial, Syamsurizal, and Tanti, "Learning environment, students' beliefs, and self-regulation in learning physics: Structural equation modeling," *J. Balt. Sci. Educ.*, vol. 18, no. 3, pp. 389–403, 2019, doi: 10.33225/jbse/19.18.389.

- [29] A. R. Saidek, Tanti, F. Anwar, and T. Rahman, "Reorientation of the Islamic religious education curriculum through a humanistic approach and social reconstruction in the global era," *At-Ta'lim J. Kaji. Pendidik. Agama*, vol. 8, no. 1, pp. 18–39, 2026, [Online]. Available: <https://www.preventionweb.net/news/preliminary-report-february-6-2023-earthquakes-turkiye>
- [30] T. Tanti, D. A. Kurniawan, R. Perdana, and O. H. Wiza, "Comparison of student attitudes toward natural sciences in rural middle schools in Jambi Province," *Ta'dib*, vol. 23, no. 1, pp. 63–74, 2020.
- [31] D. Syalawaty, A. Aldi, T. Tanti, W. Utami, and D. Deliza, "Mosques and literacy reading of the Quran: Empowering mosques as educational centers during covid-19 outbreak," *J. Qual. Assur. Islam. Educ.*, vol. 1, no. 2, pp. 73–84, 2021, doi: 10.47945/jqaie.v1i2.433.