

## Humanistic Approach in Islamic Religious Education Curriculum Development

**Vika Kartikasari**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

[vikakartikasari99@gmail.com](mailto:vikakartikasari99@gmail.com)

**Hasan Basri**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

[albasrihasann@gmail.com](mailto:albasrihasann@gmail.com),

**Nur Zakiyah**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

[zakiyahnurasmar99@gmail.com](mailto:zakiyahnurasmar99@gmail.com)

**Abd Razak Zakaria**

Universiti Malaya

[abdrazak@um.edu.my](mailto:abdrazak@um.edu.my)

**Abstract:** This research was conducted with the aim of investigating the development of the Islamic religious education curriculum through a humanistic approach and identifying the distinctive features of the Islamic religious education curriculum which applies a humanistic approach. The method in this study used the library research method (library study). This method focuses activities on the utilization of library sources to obtain research data. While the technique in collecting data used in this study is content analysis. Content analysis technique is a method used in analyzing a text, both in the form of words, pictures and other forms. The results of this study indicate that the development of an Islamic religious education curriculum through a humanistic approach, namely a legal concept in planning the development of an Islamic religious education curriculum by providing opportunities for students to become more harmonious human beings in carrying out the learning process through several planning, namely: strategic planning, program planning, and planning learning activities.

**Keywords:** Humanistic approach, Curriculum, Islamic, Education

## INTRODUCTION

The main goal of education in Indonesia is to educate the life of the nation by optimally maximizing human potential. This includes the aspiration to create individuals who have the values of faith and obedience to Allah, have noble behavior, master knowledge and skills, maintain mental and physical health, behave well and be independent, and have a sense of responsibility towards society and the nation. This goal is to realize individuals who have moral integrity, intelligence, creativity, and social awareness, who can contribute positively to society and the country, and achieve the various goals expected in the context of education <sup>1</sup>

---

<sup>1</sup> Febri Widiandari and Tasman Hamami, "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Pendekatan Humanistik Di Indonesia," *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 3, no. 1 (2022): 164–74, <https://doi.org/10.47498/tadib.v14i2.1562>.

The curriculum in education plays a key role in determining the quality of learning. The curriculum acts as the main guide in carrying out the learning process. High quality education can be achieved through a quality curriculum, because the curriculum has a strategic role in managing the learning process. The success of learning depends on the quality of the curriculum applied, because the educational process is carried out based on a predetermined curriculum<sup>2</sup>

In the learning process the role of the teacher is very important in achieving student learning success. Teachers have a big responsibility in designing and managing the learning process<sup>3</sup> Teachers must have the ability to design learning that is active, creative, effective and fun. Teachers also need to design learning that encourages students to be actively involved in the learning process. This involves using methods such as group discussions, simulations, role plays, and collaborative projects. These activities help students to participate more, think critically, and understand concepts more deeply. So that learning does not make students easily bored in the learning process.<sup>4</sup>

However, there are several gaps that become common problems in the learning process, especially related to learning approaches that often focus on memorization without understanding and connecting information with everyday life. This can result in a gap between the theoretical knowledge possessed by students and their ability to apply it in real situations. Therefore, it is important to build a learning approach that focuses more on understanding concepts rather than just memorizing. This can be done by combining various methods, such as discussions, case studies, experiments, and projects that encourage students to understand and apply concepts in real situations. By combining various active, problem-based and understanding-oriented learning approaches, students will be better prepared to face the real world with more integrated and applicable skills.

In the learning process a humanistic approach in education refers to the philosophical view of humanism, which emphasizes the importance of developing all individual dimensions (cognitive, affective and psychomotor). The humanistic approach views students as unique individuals with different needs, talents and potential. The learning process is tailored to the characteristics of each student, enabling them to learn in an environment that supports and encourages the full development of their potential. The humanistic approach also encourages student-centered learning. Meanwhile, the teacher acts as a facilitator, helping students to develop understanding in order to think critically, and be able to solve problems on their own.<sup>5</sup>

Every curriculum development activity should use a strong foundation so that it can produce a curriculum that fits the needs.<sup>6</sup> What is meant by the basis of the curriculum here are areas that can be used as the basis for making decisions about the curriculum because based on these bases basic questions can be answered such as: what is the purpose of human life, what things must be taught to the younger generation so that they can guiding them to a good life, how far is the role and responsibility of schools in this regard, the relevance of education to the needs and structure of society, the role of technology and family structure to educational practices in schools, the fulfillment of basic human needs through education, the relevance of the curriculum structure to the stages-stages of student maturity development, and many more relevant questions.

---

<sup>2</sup> Varary Mechwafanitiara Cantika, "Prosedur Pengembangan Kurikulum (Kajian Literatur Manajemen Inovasi Kurikulum)," *Inovasi Kurikulum* Vol. 19, no. 2 (2022): 172.

<sup>3</sup> Ina Magdalena, dkk, "Peran Kinerja Guru Dalam Meningkatkan Prestasi Belajar Siswa Sekolah Dasar," *Nusantara: Jurnal Pendidikan Dan Ilmu Sosial* Vol. 2, no. 3 (2020): 384.

<sup>4</sup> Sukiyanto, "Peningkatan Kemampuan Guru Dalam Pembelajaran PAKEM Melalui Pendampingan Berbasis Diskusi," *Jurnal Sosialita* Vol. 10, no. 1 (2018): 120.

<sup>5</sup> Nurul Afifah, dkk, "Pendekatan Humanistik Dalam Pengembangan Kurikulum Dan Pembelajaran Fiqih," *Jurnal Pemikiran Islam* Vol. 16, no. 2 (2011): 265.

<sup>6</sup> Hasan Basri, "Implementasi Kurikulum Merdeka Belajar Pada Pelajaran Akidah Akhlak Di MTs Negeri 1 Yogyakarta," *Jurnal Murobbi Ilmu Pendidikan* Vol. 7, no. 1 (2023): 44.

Through a study of the fields that form the basis of this curriculum development, things that are normative and ideal on which the objectives of education are based can be analyzed, and this is very useful to prevent educational programs that are born from being easily shaken and changeable due to the fragility of the foundation underlying.<sup>7</sup> The humanistic approach in developing the Islamic religious education curriculum departs from the idea of humanizing humans, creating contexts that can provide opportunities for humans to become more humane, to enhance human dignity is the basic philosophy, theoretical basis, evaluation basis and basis for developing educational programs. Therefore humanist thinkers, the curriculum functions to provide valuable experience (knowledge) to help expedite the personal development of students, the purpose of education is a process of personal development that is dynamic and directed at growth, integrity and personality autonomy, a healthy attitude towards oneself, others others, and learn. The concept of a humanistic curriculum views curriculum as a tool for developing each individual, because it focuses on the students themselves.

A curriculum built on a humanistic approach has several advantages that can assist students in developing deeper skills and understanding. A curriculum that focuses on a humanist approach respects the emotional dimension of students. Students feel cared for and respected as unique individuals. This creates a positive learning environment and supports their social and emotional development.<sup>8</sup>

The development of the Islamic religious education curriculum is carried out by teachers and involves students.<sup>9</sup> For example in setting goals and selecting learning themes. The humanist approach in the development of the Islamic religious education curriculum is more suitable to be applied in the context of deepening and understanding and practicing the values of Islamic faith and morals to realize the functions and goals of his life as caliph. Aqidah and moral values are developed through a process of integration between knowledge, feelings or appreciation and action. So that students have the character of a pious muslim.

Based on the explanations above, the authors think that it is urgently needed that a humanistic approach in the development of the Islamic religious education curriculum be explored and examined more deeply. In this paper, the discussion focuses on the role of the humanistic approach in the development of the Islamic Religious Education curriculum.

The method in this study used the library research method (library study). This method focuses activities on the utilization of library sources to obtain research data.<sup>10</sup> The technique for collecting data used in this scientific paper is content analysis. Content analysis technique is a method used in analyzing a text, both in the form of words, pictures and other forms. After analyzing the data and information obtained from various sources, the data is then reconstructed into new knowledge and hypotheses. The final step is to review the conclusion section to ensure that the conclusions drawn are appropriate.

---

<sup>7</sup>Fahmi Khumaini, Farida Isroani, and Mamlu'ah Aya, "Kebijakan Pengembangan Kurikulum Pendidikan Islam : Kurikulum Dan Pendekatan Humanistik Di Era Digital," *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 680–92, <https://doi.org/10.31943/jurnalrisalah.v8i2.291>.

<sup>8</sup> Budi Agus Sumantri dan Nurul Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam," *Fondatia: Jurnal Pendidikan Dasar* Vol. 3, no. 2 (2019): 3–4.

<sup>9</sup> Mohammad Ahyan Yusuf Sya'bani, "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Perspektif Pendidikan Nilai," *Tamaddun* Vol. XIX, no. 2 (2018): 107.

<sup>10</sup> Umar Sidiq dan Moh. Miftahul Choiri, *Metode Penelitian Kaulitatif Di Bidang Pendidikan* (PonorogoCV. Nata Karya, 2019).

## RESULTS AND DISCUSSION

### The Concept of Developing a Humanistic-Based Islamic Religious Education Curriculum

The humanistic curriculum was developed by education experts who adhere to humanism, adherents of this school create the concept of personal education, adherents of this school are more oriented towards focusing on their students, they assume that the first and foremost child or student in education among the characters is John Dewey, (Progressive Education).<sup>11</sup>

In education they assume that students or students are subjects that are at the center of educational activities, they believe students have the potential, have the ability, and the ability to develop. Humanist educators also hold the Gestalt concept, that an individual or child is a comprehensive unit, the focus of their educational activities is more directed at the development of humans or their students as a whole, not only in terms of physical and intellectual but also in terms of social and affective, namely: emotions, attitudes, feelings, value and others. Humanistic experts expect educators or teachers to be able to build good emotional relationships with their students. Because the role of the teacher is expected to be. Listening to students' opinions as a whole, respecting each individual or every student, appearing in a simple, authentic, not contrived manner.<sup>12</sup>

Humanistic theorists believe that human behavior cannot be explained as the result of unconscious conflicts or as a result of simple conditioning. This theory implies a rejection of the notion that human behavior is solely determined by factors outside of himself. Instead, this theory sees humans as actors in the drama of life, not reactors against instincts or environmental pressures. This theory focuses on the importance of subjective experience and self-direction.

In addition, the humanistic curriculum is an educational approach that refers to the philosophy of learning humanism, namely education that views that learning is not just the development of cognitive qualities, but also a process that occurs in individuals involving all existing domains (cognitive, affective and psychomotor).<sup>13</sup> So that in the learning process, the human values that exist in students receive attention to be developed. According to humanistic education theory, the purpose of learning is to humanize human beings. The learning process is considered successful if the learner understands his environment and himself. Students in the learning process must try so that gradually they are able to achieve self-actualization as well as possible This learning theory seeks to understand learning behavior from the perspective of the perpetrator, not from the perspective of the observer. Humanistic education in the Islamic view is education that views humans as humans, namely living beings created by God with certain natures to be developed optimally and optimally.<sup>14</sup>

Therefore, the humanistic view of the educational curriculum emphasizes how students expand self-awareness and reduce estrangement and competitive thoughts from the environment, this is actually a solution to the further education from social reality, therefore the humanist curriculum seeks to return education to social reality by instilling social values in the educational process. Based on humanistic theory, it can be interpreted that the function of the curriculum is to prepare and develop the younger generation, in this case students with various instinctive experiences that are very influential on individual

---

<sup>11</sup> Achmad Junaedi Sitika, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Humanistik Dan Teknologis Di Perguruan Tinggi Umum," *Jurnal Wahana Karya Ilmiah* 3, no. 02 (2019): 364–84.

<sup>12</sup> Reka Miswanto, "Pengembangan Kurikulum Pendidikan Dalam Perspektif Kurikulum Huistik (Studi Kasus Di Sekolah Dasar Muhammadiyah Karangbendo Bantul)," *Jurnal Pendidikan Dan Pembelajaran Dasar* 2, no. 1 (2015): 205–24.

<sup>13</sup> Arbayah, "Model Pembelajaran Humanistik," *Jurnal Tarbiyatuna* Vol. 13, no. 2 (2013): 210.

<sup>14</sup> Rahimi, "Teori Belajar Humanisme Dalam Perspektif Pendidikan Islam," *Jurnal Ilmu Pendidikan* Vol. 8, no. 1 (2021): 25.

development. Then the purpose of education is a process of dynamic individuals related to their thinking, integrity, and instinctive will.

### **Characteristics of the Humanistic Curriculum**

The humanistic curriculum has several characteristics that can make learning more effective and run on its provisions, as follows:

1. Integralistic

As for what is meant by an integralistic humanistic curriculum is that a teacher has a role in emphasizing the unity of behavior that not only focuses on the intellectual (cognitive) but by emphasizing emotional and action, this is the focal point designed from humanist education that seeks to return education to social reality.<sup>15</sup>

2. The role of the teacher is not authoritative

The authoritative meaning is that teachers are expected to be able to communicate and establish good emotional relationships with their students, departing from that humanistic approach, students are trained and taught in order to distinguish results based on their meaning, therefore teachers must be able to make alternative learning experiences for students.

3. Learning is cooperative

The meaning of cooperative is the development of a humanistic curriculum making learning cooperative (cooperation), cooperative learning itself a term that is universal for a set of teaching strategies designed to teach group cooperation and student interaction. Therefore, in planning humanistic curriculum development, teacher integrity, able to develop and grow positive values of students such as helpfulness, doing good to others, faith and piety. In addition, humanist characteristics that have the characteristic that teachers do not play a role have full authority to teach the morals of students if they become leaders in society have a love for justice, truth, and honesty. Even the existence of humanistic learning that makes learning cooperative in order to motivate students to work harder for the benefit of themselves and the interests of the nation and state.<sup>16</sup>

From the description above, it can be seen that the curriculum that adopts a humanistic approach has characteristics that need to be instilled in the curriculum in order to optimize the implementation of learning in accordance with the initial purpose of education, namely to shape the intelligence and quality of life of the nation, and develop civilized people. The curriculum can be compared to the foundation in a building structure. If the foundation is well planned, built regularly, and the purpose is appropriate, then it is very likely that the building will function well and have solid strength and durability. The same goes for curriculum; If prepared with good direction and the right goals, the implementation of learning will tend to be free from difficulties and obstacles.

### **Position and Function of Curriculum in Islamic Education**

The curriculum has Greek origins: "curir" means to run, and "curere" to refer to a gallop. In French, the term "curriculum" is related to the word "courier" which means to run or pass. Over time, the term came to be used to refer to the wide variety of subjects that must be taken in order to achieve a particular degree or diploma. Oemar Hamalik, argues that the curriculum is an educational program provided by educational institutions (schools) for learners.<sup>17</sup>

---

<sup>15</sup> Rohman, dkk. "Karakteristik Kurikulum Humanistik Dalam Pengembangannya Terhadap Proses Pembelajaran Di SD Adanani Penyabungan Mandailing," *Jurnal Tarbiyatuna* Vol. 15, no. 2 (2022): 152–55.

<sup>16</sup> Selamat, Supiana, and Qiqi Yuliati Zaqiah, "Kebijakan Pengembangan Kurikulum Pendidikan Islam," *Al-Munadzomah* 1, no. 2 (2022): 97–111, <https://doi.org/10.51192/almunadzomah.v1i2.320>.

<sup>17</sup> Maragustam, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter* (Yogyakarta: Pascasarjana fakultas ilmu tarbiyah dan keguruan (fitk) universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, 2018).

With the expert understanding above, the author can conclude that the curriculum is a design device made by educational institutions in which various references in the learning process with which educators teach students. Curriculum is an important element in every educational institution. Physically, the curriculum can be in the form of a document containing various components such as thoughts about education, goals to be achieved by the curriculum, content designed and must be mastered by students to master the goals, processes designed to master the content, evaluations designed to determine the mastery of abilities stated in the objectives, and other components.<sup>18</sup>

Physically, the curriculum can also be in the form of a learning process carried out by students and teachers at school so that it can be observed both directly and through certain recording devices. Basically, the curriculum is at the heart of an educational process.<sup>19</sup> In her work entitled "Developing the Curriculum," Oliva explains that the curriculum is an educational tool that directly reflects education in the face of the demands of a society that is being reconstructed, covering various dimensions of life at various stages of education. Reconstruction was difficult and became even more difficult when he had to knit various interests related to different levels and dimensions of life. A common mistake is that the reconstruction is too focused on a level, the national level for example, and or on a dimension such as a particular discipline. Weaknesses in reconstruction also occur when using wrong assumptions to project the levels and dimensions of life. A common mistake is that the reconstruction is too focused on one level, for example the national level, and/or on a dimension such as a particular scientific discipline.<sup>20</sup>

From the explanation above, the curriculum can be likened to the core of education. This means that the interaction between educators and students is highly dependent on the content of the curriculum itself. Therefore, the curriculum has a crucial role in carrying out educational activities; without it, education will be difficult to materialize.

Islamic religious education acts as an effort to shape and develop individuals, both in spiritual and physical aspects, which must be done gradually. For no creature is created by God instantly with perfection, but through stages of process. The maturity and perfection pursued depend on optimizing the potential and abilities of each. This expected goal involves the vertical dimension as a servant of God and the horizontal dimension as individuals as well as members of society. This shows that the purpose of education to optimize human potential and ability involves balance and harmony in various aspects of life.<sup>21</sup> The same is expected by Islamic religious education. Muhaimin argues that Islamic religious education means an effort to educate Islam or Islamic teachings and its values so that they become one's outlook and attitude to life. From the activity of educating the Islamic religion it aims to help a person or group of students in instilling and or developing Islamic teachings and their values to serve as a way of life.<sup>22</sup> Meanwhile, Harun Nasution, quoted by Syahidin, interprets the purpose of PAI (specifically in public schools) to form pious people, namely humans who obey Allah in carrying out their worship by emphasizing

---

<sup>18</sup> Muhammad Nasrul Waton, "Relevansi Perubahan Kurikulum 2013 Terhadap Kurikulum Merdeka Belajar Di Era Digital," *Jurnal Murobbi Ilmu Pendidikan* Vol. 7, no. 1 (2023): 142.

<sup>19</sup> Yudi Ardian, "Landasan Pengembangan Kurikulum Di Sekolah," *TSAQOFAH JURNAL: Pendidikan Islam* 2, no. 2 (2018): 1–19.

<sup>20</sup> Bakri Anwar, "Pendidikan Humanistik Dalam Belajar," *Inspiratif Pendidikan* 9, no. 1 (2020): 126, <https://doi.org/10.24252/ip.v9i1.14469>.

<sup>21</sup> Abdul Wafi, "Konsep Dasar Kurikulum Pendidikan Agama Islam," *Edureligia; Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 133–39, <https://doi.org/10.33650/edureligia.v1i2.741>.

<sup>22</sup> Nurmadiyah Nurmadiyah, "Kurikulum Pendidikan Agama Islam," *Al-Afkar : Jurnal Keislaman & Peradaban* 2, no. 2 (2016), <https://doi.org/10.28944/afkar.v2i2.93>.

the development of Muslim personalities, namely the development of akhlakul karimah, even though religious subjects are not replaced. morals and ethics subjects.<sup>23</sup>

Al-Syaibani defines it as "educational efforts to achieve it, both in individual behavior and in personal life or in community life and in the natural life around the educational process. The same thing was also conveyed by Muhammad Fadhil al-Jamaly who defined Islamic education as an effort to develop, encourage and invite students to live more dynamically based on high values and a noble life. With this process, it is hoped that a more perfect personality of students can be formed, both with regard to the potential of their minds, feelings, and actions.

### **Planning for the Development of a Humanistic Islamic Religious Education Curriculum**

Designing the development of an Islamic religious education curriculum through a humanistic approach means "considering humans as humans". The concept of law in designing the development of an Islamic religious education curriculum involves providing opportunities for students to become more harmonious individuals in carrying out the learning process. So that students will get an award for each development based on the abilities of each student. as well as planning the development of a humanistic Islamic religious education curriculum, namely encouraging and developing all potential students so that they have the ability to carry out the mandate that has been given by Allah Swt. as caliph on this earth.<sup>24</sup>

In addition, the humanistic Islamic religious education curriculum can also be pursued in teaching related skills and abilities according to what is needed by each student. especially in this humanistic curriculum students are required to be ready and strong in solving various kinds of problems faced by students. so that students will be able to improve the quality of themselves and appreciate the various potentials that exist within them. Therefore, there are several stages that can be carried out in planning the development of a humanistic Islamic religious education curriculum. In planning curriculum development, there are three aspects that can be developed, namely development on the aspect of objectives, development of material aspects, and development of institutional governance. To develop these three aspects, careful planning is needed for all three. The intended planning includes three activities, namely:

a. Strategic planning

Strategic planning is understood as activities carried out in the framework of formulating competency standards, determining program content and structure, as well as formulating strategies for implementing the curriculum as a whole. Due to its strategic nature, this activity is the duty and responsibility of the board and the authoritative party in an educational institution, in this case the policy holder is the Ministry of Education and Culture.<sup>25</sup>

b. program planning

Program planning is understood as activities carried out in order to develop basic competencies and determine material or subject matter in each subject. The parties involved in the planning of this program are the school principal's curriculum sector, and the selected teachers are mainly selected based on their disciplinary expertise and performance. As the vision, mission and competency standards are stated in the form of

---

<sup>23</sup> Nur Azizah Ashari, "Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Di Madrasah," *AN NUR: Jurnal Studi Islam* 13, no. 2 (2021): 153–67, <https://doi.org/10.37252/annur.v13i2.104>.

<sup>24</sup> Ilham Putri Handayani dan Tasman Hamami, "Pendekatan Humanistik Dalam Pengembangan Kurikulum PAI Pada KMA183 Tahun 2019," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* Vol. 6, no. 2 (2022): 252.

<sup>25</sup> Sigit Tri Utomo, "Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam," *Journal of Research and Thought on Islamic Education (JRTIE)* 3, no. 1 (2020): 19–38, <https://doi.org/10.24260/jrtie.v3i1.1570>.

certain formulations, according to Peter F. and Oliva, basic competencies must also be formulated in the form of statements (statements).

c. Planning of learning activities

Planning learning activities is understood as activities carried out in the framework of implementing learning which consists of: compiling indicators of competency achievement, determining material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning these learning activities are the teachers.<sup>26</sup>

## CONCLUSION

The humanistic approach curriculum is a curriculum that makes learning centers oriented towards students, the curriculum is designed to touch all domains that have cognitive, affective and psychomotor elements. The curriculum has a position and function as the spearhead. Curriculum learning can be considered as the heart of education. That is, all learning activities, learning outcomes, learning objectives, methods. and it all depends on the curriculum that is made, education between educators and students is greatly influenced by the contents in the curriculum. So that in the absence of a curriculum it is as if educational activities are not possible. The humanistic approach in the development of the educational curriculum is very relevant because the religious education curriculum aims to make students uphold social values such as respecting others, helping, the Islamic education curriculum also emphasizes cognitive, affective and psychomotor processes in their learning.

## BIBLIOGRAPHY

- Anwar, Bakri. "Pendidikan Humanistik Dalam Belajar." *Inspiratif Pendidikan* 9, no. 1 (2020): 126. <https://doi.org/10.24252/ip.v9i1.14469>.
- Arbayah. "Model Pembelajaran Humanistik." *Jurnal Tarbiyatuna* Vol. 13, no. 2 (2013): 210.
- Ardian, Yudi. "Landasan Pengembangan Kurikulum Di Sekolah." *TSAQOFAH JURNAL: Pendidikan Islam* 2, no. 2 (2018): 1–19.
- Ashari, Nur Azizah. "Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Di Madrasah." *AN NUR: Jurnal Studi Islam* 13, no. 2 (2021): 153–67. <https://doi.org/10.37252/annur.v13i2.104>.
- Basri, Hasan. "Implementasi Kurikulum Merdeka Belajar Pada Pelajaran Akidah Akhlak Di MTs Negeri 1 Yogyakarta." *Jurnal Murobbi Ilmu Pendidikan* Vol. 7, no. 1 (2023): 44.
- Budi Agus Sumantrri dan Nurul Ahmad. "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam." *Fondatia: Jurnal Pendidikan Dasar* Vol. 3, no. 2 (2019): 3–4.
- Ilham Putri Handayani dan Tasman Hamami. "Pendekatan Humanistik Dalam Pengembangan Kurikulum PAI Pada KMA183 Tahun 2019." *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* Vol. 6, no. 2 (2022): 252.
- Ina Magdalena, Dkk. "Peran Kinerja Guru Dalam Meningkatkan Prestasi Belajar Siswa Sekolah Dasar." *Nusantara: Jurnal Pendidikan Dan Ilmu Sosial* Vol. 2, no. 3 (2020): 384.

---

<sup>26</sup> Nailil Maslukiyah and Prasetio Rumondor, "Implementasi Konsep Belajar Humanistik Pada Siswa Dengan Tahap Operasional Formal Di SMK Miftahul Khair," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 25, no. 1 (2020): 97–110, <https://doi.org/10.20885/psikologika.vol25.iss1.art8>.



- Khumaini, Fahmi, Farida Isroani, and Mamlu'ah Aya. "Kebijakan Pengembangan Kurikulum Pendidikan Islam: Kurikulum Dan Pendekatan Humanistik Di Era Digital." *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 680–92. <https://doi.org/10.31943/jurnalrisalah.v8i2.291>.
- Maragustam. *Filsafat Pendidikan Islam Menuju Pembentukan Karakter*. Yogyakarta: pascasarjana fakultas ilmu tarbiyah dan keguruan (fitk) universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, 2018.
- Maslukiyah, Nailil, and Prasetio Rumondor. "Implementasi Konsep Belajar Humanistik Pada Siswa Dengan Tahap Operasional Formal Di SMK Miftahul Khair." *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 25, no. 1 (2020): 97–110. <https://doi.org/10.20885/psikologika.vol25.iss1.art8>.
- Miswanto, Reka. "Pengembangan Kurikulum Pendidikan Dalam Perspektif Kurikulum Huistik (Studi Kasus Di Sekolah Dasar Muhammadiyah Karangbendo Bantul)." *Jurnal Pendidikan Dan Pembelajaran Dasar* 2, no. 1 (2015): 205–24.
- Mohammad Ahyan Yusuf Sya'bani. "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Perspektif Pendidikan Nilai." *Tamaddun* Vol. XIX, no. 2 (2018): 107.
- Muhammad Nasrul Waton. "Relevansi Perubahan Kurikulum 2013 Terhadap Kurikulum Merdeka Belajar Di Era Digital." *Jurnal Murobbi Ilmu Pendidikan* Vol. 7, no. 1 (2023): 142.
- Nurmadiyah, Nurmadiyah. "Kurikulum Pendidikan Agama Islam." *Al-Afkar: Jurnal Keislaman & Peradaban* 2, no. 2 (2016). <https://doi.org/10.28944/afkar.v2i2.93>.
- Nurul Afifah, dkk. "Pendekatan Humanistik Dalam Pengembangan Kurikulum Dan Pembelajaran Fiqih." *Jurnal Pemikiran Islam* Vol. 16, no. 2 (2011): 265.
- Rahimi. "Teori Belajar Humanisme Dalam Perspektif Pendidikan Islam." *Jurnal Ilmu Pendidikan* Vol. 8, no. 1 (2021): 25.
- Rohman, dkk. "NoKarakteristik Kurikulum Humanistik Dalam Pengembangannya Terhadap Proses Pembelajaran Di SD Adanani Penyabungan Mandailing." *Jurnal Tarbiyatuna* Vol. 15, no. 2 (2022): 152–55.
- Selamet, Supiana, and Qiqi Yuliati Zaqiah. "Kebijakan Pengembangan Kurikulum Pendidikan Islam." *Al-Munadzomah* 1, no. 2 (2022): 97–111. <https://doi.org/10.51192/almunadzomah.v1i2.320>.
- Sitika, Achmad Junaedi. "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Humanistik Dan Teknologis Di Perguruan Tinggi Umum." *Jurnal Wahana Karya Ilmiah* 3, no. 02 (2019): 364–84.
- Sukiyanto. "Peningkatan Kemampuan Guru Dalam Pembelajaran PAKEM Melalui Pendampingan Berbasis Diskusi." *Jurnal Sosialita* Vol. 10, no. 1 (2018): 120.
- Umar Sidiq dan Moh. Miftahul Choiri. *Metode Penelitian Kaulitatif Di Bidang Pendidikan*. PonorogoCV. Nata Karya, 2019.
- Utomo, Sigit Tri. "Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam." *Journal of Research and Thought on Islamic Education (JRTIE)* 3, no. 1 (2020): 19–38. <https://doi.org/10.24260/jrtie.v3i1.1570>.
- Varary Mechwafanitiara Cantika. "Prosedur Pengembangan Kurikulum (Kajian Literatur Manajemen Inovasi Kurikulum)." *Inovasi Kurikulum* Vol. 19, no. 2 (2022): 172.
- Wafi, Abdul. "Konsep Dasar Kurikulum Pendidikan Agama Islam." *Edureligia; Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 133–39. <https://doi.org/10.33650/edureligia.v1i2.741>.

Widiandari, Febri, and Tasman Hamami. "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Pendekatan Humanistik Di Indonesia." *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 3, no. 1 (2022): 164–74. <https://doi.org/10.47498/tadib.v14i2.1562>.