



## Application of Islamic Educational Philosophy in Holistic and Contextual Curriculum Design: An Integrative and Humanistic Approach

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### ABSTRACT

This article discusses how Islamic educational philosophy can be the foundation for designing a holistic and contextual curriculum through an integrative and humanistic approach. In facing the challenges of contemporary education that tends to be fragmented and oriented solely to academic achievement, this approach offers a comprehensive solution by touching on all dimensions of students' humanity, spiritual, intellectual, emotional, and social. This study uses a descriptive qualitative research method based on literature studies, by reviewing relevant scientific literature in the last five years. The results of the study show that Islamic educational philosophy through ontological, epistemological, and axiological foundations places students as active subjects in the educational process that unites faith, knowledge, and charity. The holistic curriculum is designed to develop the potential of students as a whole, while the contextual curriculum links learning to the reality of life. The integrative approach avoids the dichotomy between religious knowledge and general knowledge, while the humanistic approach encourages recognition of the dignity and unique potential of each student. The implications of designing a curriculum based on this philosophy are seen in the learning pattern, the role of the teacher as a murabbi, and the evaluation model that touches on the affective and spiritual aspects. However, its implementation still faces challenges, such as limited teacher competency, inflexible curriculum structure, and lack of supporting facilities. Therefore, synergy is needed between policy makers, educators, and the community to realize Islamic education that is holistic, contextual, and meaningful spiritually and socially.

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## INTRODUCTION

Islamic education in the contemporary era is faced with increasingly complex challenges, ranging from identity crisis, moral decadence, to disorientation of educational goals due to the dominance of cognitive and secular approaches. In this context, a curriculum paradigm is needed that is able to answer the problems of the times while remaining based on authentic Islamic values. One relevant approach is the development of a curriculum based on Islamic educational philosophy, which emphasizes the unity between the spiritual, intellectual, social, and emotional aspects of students. Islamic educational philosophy is not only a normative basis, but also provides direction in designing an integral and meaningful education system, in line with the values of monotheism and humanity.

The curriculum designed based on Islamic educational philosophy is ideally holistic and

contextual. The holistic approach views students as whole entities consisting of body, mind, and soul, so that education should not only be oriented towards academic aspects, but must also touch on spiritual and moral dimensions. Meanwhile, the contextual approach emphasizes the relationship between learning materials and the reality of students' lives, so that the knowledge gained is not abstract, but meaningful and applicable in their lives. These two approaches are the foundation in answering the needs of Islamic education that is transformative and adaptive to changing times.

In its implementation, the design of a holistic and contextual curriculum based on Islamic philosophy requires an integrative and humanistic approach. The integrative approach avoids the dichotomy between religious knowledge and general knowledge, and emphasizes that all knowledge comes from Allah and has the value of worship if used for the benefit. Meanwhile, the humanistic approach prioritizes respect for the potential and dignity of the humanity of students, as emphasized in Islam that every human being is a caliph who has moral responsibility towards himself, the environment, and God. Therefore, the design of the Islamic education curriculum must place students as active subjects who grow in a dialogical, reflective, and value-filled learning space.

## METHOD

This study uses a descriptive qualitative approach with a library research method. The main focus of the study is to explore the concepts of Islamic educational philosophy and how these principles are implemented in the design of a holistic and contextual curriculum. This method was chosen because it is considered the most relevant for studying text-based data, such as books, scientific journals, academic articles, and curriculum documents related to the research topic. The primary data sources in this study are contemporary literature on Islamic educational philosophy, integrative curriculum development, and the humanistic approach to education. The secondary data sources come from national and international scientific journal articles, as well as relevant previous research results to ensure the freshness and relevance of the data.

Data analysis was conducted through content analysis techniques, namely by deeply examining the contents of the collected literature to find patterns, themes, and relationships between Islamic educational philosophy and holistic and contextual curriculum models. The analysis process was carried out systematically, starting from identifying the main concepts, categorizing information, to drawing conclusions. Data validity was maintained through source triangulation techniques and interpretive deepening of the academic narratives studied. By using this approach, it is hoped that the research can provide theoretical and practical contributions in the development of an Islamic education curriculum model that is not only academic, but also transformative and deeply rooted in divine values.

## RESULTS AND DISCUSSION

### A. Philosophical Basis of Islamic Education

#### 1. Ontological Foundation: The Nature of Humans in Islamic Education

Ontology in Islamic educational philosophy plays an important role in determining the direction and goals of education, because it discusses the nature of humans as the main subject in the educational process. In the Islamic perspective, humans are understood as creatures created by Allah SWT who have a complex existential structure, including physical, spiritual, and intellectual dimensions. These three dimensions cannot be separated, because they form a complete unity in humans. The Qur'an explicitly states that humans are created with fitrah, namely a natural tendency towards truth, monotheism, and straight moral values (QS. Ar-Rum: 30). This fitrah is the main basis for Islamic education, which has the task of maintaining, directing, and developing human potential holistically, not only in cognitive aspects, but also affective and psychomotor.

According to Wahyuddin, Islamic education should not view students as passive objects of learning, but rather should position them as active subjects who have awareness, will, and moral responsibility. This means that the educational process must pay attention to the human dignity of students and encourage them to develop the potential bestowed by Allah. In this context, the two main roles of humans in Islam, namely as servants of Allah (abd) and as caliphs on earth (khalifah fi al-ardh), become the philosophical foundations underlying the Islamic education system. The role as servants emphasizes spiritual aspects and worship, while

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the role as caliph emphasizes social responsibility and leadership towards the environment and others. Therefore, the ideal Islamic education system must be designed not only to produce individuals who are intellectually intelligent, but also those who are faithful, have noble morals, and are able to make positive contributions to society and civilization in general (Wahyudin,2021).

## 2. **Epistemological Foundations: Sources and Methods of Science in Islam**

Epistemology in Islamic education is an important foundation that determines how knowledge is understood, obtained, and interpreted in the learning process. Within the framework of Islam, epistemology is not only limited to the aspect of rationality as in the modern Western tradition, but also includes a deep transcendental dimension. Islam establishes three main sources of knowledge, namely revelation (the Qur'an and Sunnah), reason, and empirical experience. These three sources do not stand alone, but are interrelated and complement each other. Revelation is the highest source of knowledge that provides normative direction, reason is used to understand and process information logically, and experience becomes a vehicle for proof in the context of real life. Thus, Islamic education is integrative, combining spiritual, intellectual, and empirical dimensions in a single, complete learning process.

Abidin and Sari emphasize that Islamic epistemology has an integrative and holistic character; it does not separate knowledge from the values of faith and spirituality. This is fundamentally different from secular Western epistemology, which generally separates knowledge from religion, and places reason as the sole authoritative source. In the Islamic education system, the search for and development of knowledge is not solely for worldly purposes such as academic achievement or technological progress, but is directed towards getting closer to Allah, strengthening faith and piety, and realizing the welfare of humanity. Therefore, the role of teachers in Islamic education is not merely as teachers or conveyors of material, but also as murabbi, spiritual guides and mentors who instill the values of monotheism, manners, and noble morals in students. Teachers become role models (uswah hasanah) who integrate knowledge with good deeds, logic with wisdom, and theory with life practices in accordance with Islamic teachings (Wahyudin,2021).

## 3. **Axiological Basis: Goals and Values in Islamic Education**

The axiological basis of Islamic education is closely related to the fundamental question of what goals and values should be achieved through the educational process. From an Islamic perspective, education is not merely a process of transferring knowledge or technical skills, but rather a comprehensive effort to shape a complete human personality—a person who is faithful, pious, and has noble character. The main goal of Islamic education is to produce a perfect human being, an individual who is balanced in spiritual, intellectual, emotional, and social aspects. Values such as honesty (*ṣidq*), justice (*'adl*), amanah (responsibility), compassion (*rahmah*), tolerance (*tasāmuh*), and respect for others are integral parts of the learning process that must be instilled from an early age. These values are not only a complement to academic education, but are actually the core of the vision of Islamic education itself. Education that only emphasizes academic achievement, but ignores moral and spiritual development, is considered to have not achieved the ultimate goal according to Islamic teachings.

Research conducted by Fitriani and Rahman confirms that the success of Islamic education is measured not only by the level of intellectual intelligence of students, but by how much moral integrity they have and the extent to which they are able to make a positive contribution to society. Islamic education is considered successful if it is able to produce individuals who not only master knowledge, but also use their knowledge as a tool to do good, spread benefits, and maintain noble human values. Therefore, the Islamic education curriculum must be designed based on Islamic values that are sourced from the Qur'an and Sunnah, as well as being relevant to the needs and challenges of the times. These values should not be taught merely theoretically, but must be internalized through the example of teachers, an educational learning atmosphere, and the active involvement of students in social and religious activities. In this way, Islamic education can produce a generation that is not only intelligent, but also wise, moral, and responsible towards themselves, society, and their God (Fitriani,2020).

#### 4. Implications of Philosophical Foundations in Educational Practice

The philosophical basis of Islamic education is not only a theoretical foundation, but also has direct implications for the implementation of education in various aspects, ranging from curriculum design, selection of learning methods, evaluation systems, to the formation of relationships between educators and students. The philosophy of Islamic education encourages the educational process not to be carried out mechanically, where students are only treated as passive objects that receive information. Instead, the approach used must be humanistic and spiritualistic, viewing students as whole beings, with minds, hearts, and souls that need to be touched in a balanced way. This kind of education rejects models that are merely oriented towards achieving numbers or test scores, and emphasizes the importance of forming human beings who are spiritually and socially meaningful.

In its implementation, learning methods in Islamic education must be designed to integrate three main domains of student development, namely cognitive (intellectual), affective (emotional and values), and psychomotor (behavior and skills). Learning is not enough to only provide knowledge material, but must also raise moral awareness, a sense of responsibility, and motivation to do good. Teachers in Islamic education not only play a role as transmitters of knowledge, but also as educators and character builders (murabbi) who are role models (uswah hasanah) for their students. Teachers are expected to pay attention to the spiritual development of students through a loving approach, dialogue, and exemplary behavior that reflects Islamic values.

Likewise, in the evaluation aspect, Islamic education does not limit assessment to cognitive aspects alone, such as mastery of subject matter or logical ability. An ideal evaluation should include aspects of attitudes, behavior, and morals of students in everyday life, both at school and in their social environment. This reflects the principle that education in Islam does not only aim to produce smart students, but also those with noble morals, strong faith, and are ready to take on the role of caliph on earth. With this approach, Islamic education is expected to produce a generation that is not only academically superior, but also spiritually and ethically mature (Fauzi,2020).

### B. Holistic and Contextual Curriculum in Islamic Education

#### 1. Understanding Holistic and Contextual Curriculum

Holistic curriculum is an educational approach that views students as whole beings, with various aspects that are interconnected and inseparable. In this approach, students are not only seen as individuals who need to be equipped with academic skills, but also as individuals who have emotional, spiritual, social, and moral needs that must be considered and developed in a balanced way. Holistic curriculum seeks to create a learning atmosphere that not only stimulates intellectual intelligence, but also hones social sensitivity, strengthens faith, forms noble morals, and fosters self-awareness. The learning process in this model is based on the principle that true education is that which is able to lead students to an awareness of their identity as human beings who are responsible for themselves, others, the environment, and God. Therefore, holistic curriculum demands active involvement between educators and students in interactions that are dialogical, reflective, and full of empathy (Misbah,2020).

On the other hand, contextual curriculum is an approach that emphasizes the importance of linking learning materials to the real world and students' daily lives. This approach aims to ensure that what is learned in the classroom is not abstract and separate from reality, but has clear meaning and relevance in students' lives. Thus, learning becomes more meaningful and encourages students to think critically, creatively, and be able to solve problems they face in real contexts. Contextual curriculum emphasizes the principle of "learning by experiencing", where students not only receive information, but are also invited to be directly involved through observation, discussion, practice, and reflection. In this context, the teacher acts as a facilitator who directs students to connect academic concepts with their personal and social experiences, so that learning becomes more alive and life-oriented.

#### 2. The Urgency of Holistic Curriculum in Islamic Education

In the Islamic perspective, humans are creatures of God who have a balanced and integrated structure between physical, intellectual, and spiritual elements, as implied in the word of God: "Indeed, We have created man in the best form" (QS. Al-Tin: 4). Therefore,

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The holistic curriculum in Islamic education is designed to help students recognize their identity as servants of Allah and caliphs on earth. This means that learning is not only directed at pursuing academic achievement, but also to form character and high self-awareness of the values of faith and devotion to Allah. This curriculum encourages integration between science and religious values, between faith and charity, between theory and its application in real life. Students are invited to understand that learning is part of worship, and that the knowledge gained must bring benefits to themselves and society. This concept is in line with the vision of forming a perfect human being, namely a perfect human being who has a balance between spiritual, intellectual, emotional, and social intelligence, an ideal figure in Islamic teachings.

Furthermore, various studies have shown that a holistic curriculum approach can create a more inclusive, supportive, and collaborative learning environment. Such a learning environment will encourage students to feel valued as whole individuals, so that they are more motivated to develop and contribute positively. The classroom is not only an academic space, but also a space for the growth of values, cooperation, and social awareness. In the context of a modern society full of moral challenges and value disruptions, a holistic curriculum is an urgent need to ensure that Islamic education does not lose its direction and remains able to produce a generation that is spiritually strong, intellectually intelligent, and solid in its personal integrity.

### **3. The Concept of Contextual Curriculum in Islamic Education**

Contextual curriculum in Islamic education is an approach that emphasizes the importance of the relationship between subject matter and the real life of students. In this approach, the learning process is no longer abstract or separate from the socio-cultural conditions faced by students, but rather starts from concrete experiences, environmental background, and the needs and challenges they face in everyday life. Thus, learning becomes more relevant, meaningful, and applicable. In the context of Islamic education, this approach is very strategic because it allows students to directly relate the values of Islamic teachings such as honesty, justice, trustworthiness, responsibility, and social concern to real situations they experience at home, school, and in the community (Faizah,2019).

The contextual curriculum helps students understand that Islamic teachings are not only alive in the holy book, but are also present and must be practiced in a dynamic social reality. Learning does not only take place in the classroom, but also outside the classroom through interactive approaches such as thematic discussions that raise current issues, collaborative projects that invite students to work together to solve social problems, and field studies that open up insights into the real conditions of society and how to contribute in an Islamic way. Through these activities, students learn to make Islam a down-to-earth principle of life, not stopping at memorization or theory, but growing into an awareness to act ethically and constructively (Karim,2021).

Furthermore, the contextual curriculum in Islamic education also encourages the formation of social character and leadership. Students are trained to think critically, empathetically, and provide solutions in responding to various phenomena around them, as well as develop an active attitude in creating positive social change based on Islamic values. This makes Islamic education an instrument of social transformation, not just dogmatic religious teaching. In the long term, this contextual approach can strengthen the relevance of Islamic education in responding to the challenges of the times, while forming a generation that is not only religious, but also resilient, wise, and able to become agents of change based on noble morals.

### **4. Integration of Holistic and Contextual Curriculum in Islamic Educational Institutions**

The integration of holistic and contextual curriculum in Islamic educational institutions is a strategic step in creating an education system that is not only oriented towards academic

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On the other hand, the curriculum needs to be designed flexibly, dynamically, and responsively to changes in the times and the local needs of students. A curriculum that is rigid and too oriented towards cognitive targets alone will find it difficult to accommodate a holistic and contextual approach. Therefore, the curriculum in Islamic educational institutions must allow for integration between Islamic material and social phenomena, between theoretical learning and real practice, and between understanding religious values and implementation in community life. This approach allows Islamic education to be more alive, not trapped in memorization and formal routines, but transformed into a process of forming whole human beings who are ready to face the challenges of life (Maarif, 2020).

Several Islamic educational institutions in Indonesia have tried to apply this integrative approach in their learning process. For example, there are schools that combine fiqh lessons with direct practice in the community, such as visits to orphanages, implementation of zakat fitrah, or simulations of sharia buying and selling. This provides students with real experience of how fiqh teachings are applied in social life. In addition, a project-based learning approach has also begun to be developed by carrying the concept of service learning, where students work on projects that are beneficial to the surrounding environment, such as sharia-based waste management or local economic empowerment programs. These initiatives show that the integration of holistic and contextual curricula is not only possible, but also very relevant to creating transformative and meaningful Islamic education.

## **C. Integrative Approach in Islamic Education Curriculum Planning**

### **1. Understanding the Integrative Approach in Islamic Education Curriculum**

The integrative approach in the Islamic education curriculum is a learning strategy that emphasizes the unification and harmony between various disciplines, both religious and general sciences, in one complete and integrated education system. The goal is for students to be able to see the relationship and harmony between the sciences being studied, and not to consider religious and general sciences as two separate or even conflicting entities. In the integrative paradigm, all branches of science are seen as part of the gift of Allah SWT and are a means to know Him more closely. This is in accordance with the basic principle in Islam that seeking knowledge is worship, and all forms of useful knowledge are truly directed towards strengthening faith and devotion to the Creator (Zuhdi, 2018).

In the context of Islamic education, an integrative approach is applied through the integration of Islamic values into all aspects of the curriculum, starting from the formulation of learning objectives, selection of lesson materials and content, teaching strategies and methods, to evaluation and assessment systems. This integration is not only interpreted as the addition of religious subjects in the curriculum structure, but deeper, namely instilling Islamic principles into every subject, be it mathematics, science, language, or social sciences. For example, in biology lessons, teachers can instill the value of monotheism by showing the greatness of Allah's creation in the structure of living things; in economics lessons, the principles of justice and the prohibition of usury can be conveyed in line with the concept of markets and trade.

By implementing this approach, students will not experience a dichotomy between religious knowledge and general knowledge, so they will not feel like their "values" have changed when taking different lessons. They will understand that all knowledge is a manifestation of the revelation (naqliyah) and creation (kauniyah) of Allah SWT which complement each other. The integrative approach also helps to form a holistic paradigm of thinking, so that students not only develop intellectually, but also spiritually and morally. In the long term, this will produce a generation of Muslims who have multidimensional intelligence

**International Journal on Advanced Science, Education, and Religion (IJoASER)** and are able to face the complexities of the times while still adhering to Islamic values. If implemented consistently, this approach can be a strong foundation for building a superior, relevant, and character-based Islamic education system (Zuhdi,2018).

## **2. Theoretical Basis of Integrative Approach**

The integrative approach in Islamic education has a strong theoretical basis, both philosophically and pedagogically. Philosophically, this approach is based on the concept of monotheism, the main principle in Islam that emphasizes the unity and integration of all aspects of life under the oneness of Allah SWT. Monotheism teaches that there is no separation between the world and the hereafter, between knowledge and deeds, between rationality and spirituality. All useful knowledge is considered as part of the path to knowing and serving Allah. Therefore, Islamic education does not recognize the dichotomy between religious knowledge and general knowledge; all branches of knowledge, if directed towards the welfare and truth, are manifestations of Allah's revelation and creation. This concept is emphasized in various verses of the Qur'an, such as in QS. Al-Mujādilah [58]: 11 which elevates the status of people of knowledge, and QS. Al-'Alaq [96]: 1-5 which emphasizes the importance of reading, learning, and using reason as a means to get closer to God. These verses are proof that Islam glorifies knowledge in a broad sense and encourages integration between the spiritual and intellectual dimensions (Yusnidar,2017).

Pedagogically, the integrative approach is rooted in the theory of constructivism in modern education, which emphasizes that the learning process should be active, meaningful, and contextual. In the constructivist view, students do not only receive information passively, but rather construct their own knowledge through experience, personal understanding, and connection with the reality they face. This is in line with the spirit of Islamic education which emphasizes not only mastery of material, but also understanding of values, wisdom, and their application in life. Therefore, Islamic education with an integrative approach is required to present learning that not only instills Islamic concepts theoretically, but also connects these concepts with social, cultural, economic, and even technological realities that are developing in society (Muhammad,2020).

This integration is important so that Islamic education remains relevant and is able to form a generation that is not alienated from the modern world, but still has a strong Islamic identity. By bringing knowledge closer to the context of real life and making it a means of worship and devotion, students will be better able to see that Islam is not only a belief system, but also a guideline for life that is integrated with all fields of knowledge and social practices. This approach is also an answer to the challenge of the secularization of knowledge, by carrying the paradigm that knowledge is not a neutral entity, but has values and directions, namely towards goodness, justice, and submission to Allah SWT. Thus, the integrative approach not only enriches the learning approach, but also reaffirms the position of Islamic education as a complete and transformative system.

## **3. Implementation of Integrative Approach in Curriculum Design**

The implementation of an integrative approach in designing an Islamic education curriculum is a systematic process that requires careful planning, a multidisciplinary approach, and full awareness of the importance of combining Islamic values with the overall curriculum structure. This approach is not only symbolic or additional, but is integrated into every aspect of education, both in terms of teaching materials, learning processes, and educational goals. One of the main strategies in this implementation is through vertical and horizontal integration. Vertical integration refers to the preparation of a curriculum that is consistent in instilling Islamic values at every level of education, from elementary school to college, so that there is continuity in moral development and religious understanding. Meanwhile, horizontal integration is carried out by aligning between subjects so that they strengthen each other. For example, in science subjects, students not only learn the laws of physics or biology, but are also invited to reflect on the signs of Allah's greatness in His creation, so that scientific understanding is linked to the values of monotheism and admiration for the Creator (Abidin,2021).

The second strategy is through the design of a curriculum based on Islamic values, where noble Islamic values such as honesty, responsibility, simplicity, and cooperation become the basis for determining core competencies, learning objectives, achievement indicators, and

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evaluation methods. The curriculum is not only directed at honing logical and analytical thinking skills (cognitive domain), but also instilling commendable attitudes, ethics, and behavior (affective domain) as well as skills in applying these values in real actions (psychomotor domain). All of this is framed in the spirit of Islamic manners, namely the formation of character and personality of students in accordance with the values of Islamic teachings (Abidin,2021).

Furthermore, the thematic-integrative curriculum approach is a strategic choice that allows the integration of various disciplines in one central theme that is full of Islamic meaning. For example, the theme "Social Concern" can combine lessons on zakat jurisprudence, Islamic history about community solidarity, and social studies lessons on poverty and social solutions, so that students are able to understand problems from various perspectives within one value framework. This thematic approach not only makes learning more enjoyable and contextual, but also enriches insight and deepens the meaning of each material studied.

Finally, the implementation of an integrative curriculum cannot run optimally without collaboration between experts, especially between Islamic education experts, experts in science or other general fields, and professional curriculum developers. This collaboration is important to ensure that integration is not only carried out textually, but also academically valid, pedagogically relevant, and in line with sharia principles. Through cross-disciplinary collaboration, the resulting curriculum can be an effective means of forming a generation that is not only intelligent and competent in various fields, but also has a strong Islamic identity, thinks integratively, and is able to apply their knowledge in real life responsibly and with value (Syamsul,2021).

## **D. Humanistic Approach in Islamic Education Curriculum**

### **1. The Nature of the Humanistic Approach**

The humanistic approach to education is rooted in the humanistic psychology school that emerged in the mid-20th century, developed by figures such as Carl Rogers and Abraham Maslow. They reject the mechanistic and deterministic view that places humans only as the result of stimulus-response or subconscious drives. Instead, this approach views humans as creatures who naturally have the innate potential to grow and develop positively, as long as they are in a supportive, respectful environment that provides space for freedom and self-actualization. In the context of education, the humanistic approach shifts the focus from mere academic achievement to the formation of a whole person. Students are no longer treated as objects that must be filled with knowledge, but as active subjects who have feelings, values, needs, and life goals that must be respected and facilitated. Therefore, education must touch all aspects of students' humanity, not only cognitive aspects, but also affective, social, and spiritual aspects (Murtadho,2018).

From an Islamic perspective, the humanistic approach finds a very strong meeting point with the concept of human nature contained in the teachings of the Qur'an. Islam views humans as noble creatures created with spiritual and intellectual potential to play the role of caliph on earth. This is emphasized in QS. Al-Baqarah verse 30, where Allah states His will to create humans as His representatives on earth, which shows that humans have moral responsibility, freedom of choice, and the capacity to grow towards spiritual perfection. Education in Islam is not only directed at mastering knowledge, but also at developing morals, soul, and awareness of divine duties. Thus, the humanistic approach is not only compatible with Islamic values, but is even in line with the main mission of Islamic education itself, namely to form whole humans (*insan kāmil*) who are able to recognize, manage, and direct their potential towards a higher life goal: devotion to Allah SWT.

This approach also makes a major contribution to the development of a more meaningful and personal curriculum. A curriculum based on a humanistic approach not only regulates what should be learned, but also pays attention to how students feel valued, understood, and given space to express their identity. A safe, supportive, and open learning environment is the main requirement in creating a learning experience that touches the heart and builds character. In the context of Islamic education, the application of this approach can strengthen the role of teachers as *murabbi* (educators who foster souls), not just *mu'allim* (teacher of material), so that the educational process is not only intelligent, but also touches, guides, and grows the potential of students as a whole.

## 2. Integration of Humanistic Approach in Islamic Education Curriculum

The integration of the humanistic approach into the Islamic education curriculum is not merely adding elements of affection or emotional attention to the learning process, but is a complete transformation in the way of viewing, designing, and implementing education. This approach emphasizes recognition of the dignity and uniqueness of each student as a creature of God who has spiritual, intellectual, social, and emotional potential. Therefore, the humanistic approach encourages Islamic education to not only be oriented towards mastery of material and academic achievement, but also towards fostering the hearts, souls, and noble characters of students.

The first strategy is the formulation of learning objectives that touch on affective and spiritual aspects. In a humanistic-based curriculum, the goal of education is not only aimed at producing students who are intellectually intelligent, but also students who are able to recognize themselves, have empathy for others, have social responsibility, and deep spiritual awareness. This kind of goal requires the formulation of learning outcomes that are not only cognitive, but also affective and psychomotor within the framework of Islamic values. Thus, every learning process will be directed to touch the hearts of students, encourage reflection, and foster love for the values of goodness and divinity.

The second strategy concerns the development of learning materials that are relevant to real life. Teaching materials should not be rigid and far from the social reality faced by students. Instead, materials should be designed by considering the developing social, cultural, and moral contexts, so that learning becomes contextual and meaningful (Azhar,2020). For example, when discussing the topic of honesty in aqidah or morals lessons, teachers can relate it to the phenomena of corruption, abuse of power, or ethics on social media, so that students learn to apply Islamic values in real life.

The next strategy is the use of participatory and reflective learning methods, where teachers are no longer the only source of knowledge, but more as facilitators and guides. The learning process must open up space for open dialogue, critical discussion, and self-reflection (Rahman,2021). Students are actively involved in the learning process to foster a sense of ownership of the knowledge they are learning and train them in making responsible decisions. An open learning atmosphere that respects students' opinions will also foster learning autonomy and self-confidence.

Finally, assessment that emphasizes the process and personal development is one of the important elements in the humanistic approach. Evaluation does not only focus on the final result such as test scores or scores, but more on how students develop as individuals as a whole. Teachers need to observe the development of attitudes, behaviors, commitment to values, and students' thinking processes during the learning process. Such assessments can be done through portfolios, reflective journals, observations, and personal discussions. In this way, students do not feel judged, but are accompanied in a learning journey that forms character and identity.

Through the integration of this humanistic approach, Islamic education can become more humane, touching and relevant, while remaining firmly rooted in divine values. This will give birth to a generation that is not only academically intelligent, but also emotionally mature, cares about others, and has a meaningful life orientation within the framework of devotion to Allah SWT.

## 3. The Relevance of the Humanistic Approach to Contemporary Islamic Education

Islamic education in the contemporary era faces increasingly complex challenges. The current of globalization has brought with it foreign cultural values that often conflict with Islamic principles, such as extreme individualism, materialism, and moral relativism. In addition, the moral crisis that has hit the younger generation is a challenge in itself, as seen from the increase in deviant behavior, ethical degradation, and low social concern. On the other hand, an education system that focuses too much on cognitive achievement, mastery of material, and test scores has caused the effect of dehumanizing education, where students are treated as if they were only objects of evaluation, not as whole human beings with emotional, social, and spiritual needs. It is in this context that the humanistic approach becomes very relevant and needed. This approach places students at the center of learning, treats them with

The humanistic approach is in line with the nature of Islamic education that places humans as noble creatures created with great potential to become caliphs on earth. Education is not only aimed at producing individuals who are academically competent, but also at forming individuals who are responsible, have noble morals, and are aware of their spiritual duties before Allah SWT. In the humanistic approach, the learning process is directed so that students are able to know themselves more deeply (self-awareness), have empathy for others, and are able to make decisions responsibly based on moral and religious values. This is in line with the principles of Islamic education that emphasize manners, ethics, and spiritual awareness as the core of the educational process.

Several Islamic educational institutions in Indonesia have begun to adopt this approach in various forms of learning innovation. Project-based learning models, for example, have been used to encourage students to play an active role in designing, developing, and completing tasks that are related to real life. These projects often involve social aspects and Islamic values such as helping each other, caring for the environment, and cooperation. Contextual learning is also increasingly being applied, where teachers design materials that are directly connected to students' life experiences, their surroundings, and community problems, so that religious lessons do not feel abstract, but applicable and relevant. In addition, many Islamic schools are now developing character education based on Islamic values, where values such as trustworthiness, justice, responsibility, and compassion are instilled through students' daily activities, not just delivered through lectures or memorization.

This tendency proves that the humanistic approach is not just a theoretical discourse, but has real applications and can improve the quality of Islamic education as a whole. By integrating this approach into the curriculum and learning practices, Islamic education can form a whole person—broad-minded, clean-hearted, and committed to divine values and social responsibility. Therefore, the humanistic approach is not only relevant, but urgent to continue to be developed in an effort to answer the challenges of Islamic education today and in the future.

## **CONCLUSION**

The philosophy of Islamic education provides a strong foundation in designing a curriculum that is not only oriented towards academic achievement, but also towards the formation of character, spirituality, and social responsibility of students. Through the ontological, epistemological, and axiological foundations of Islam, education is directed towards forming a perfect human being who is intellectually, emotionally, and spiritually complete.

A holistic and contextual approach in Islamic education is an urgent need amidst the challenges of globalization and the value crisis that has hit the younger generation. A holistic curriculum ensures the development of all potential students in a balanced manner, while a contextual curriculum makes the learning process more relevant to the realities of life. Both combine to create a living and meaningful education.

The integration of integrative and humanistic approaches further strengthens the orientation of Islamic education towards a transformative system. The integrative approach avoids the dichotomy of science and emphasizes that all branches of science can be directed to strengthen faith and social contribution. Meanwhile, the humanistic approach places students as the main subjects of education who have potential and dignity that must be respected and developed in their entirety.

Thus, the design of Islamic education curriculum based on Islamic philosophy must prioritize the values of monotheism, humanity, and the meaning of life. Efforts to implement a holistic and contextual curriculum need to be accompanied by strengthening teacher capacity, improving curriculum design, and supporting educational policies and infrastructure that support the direction of integrative and humanistic Islamic education.

Reconstructing the PAI curriculum that is gender-responsive and moderates religion is an urgent need to address the challenges of social disintegration and discrimination. The curriculum must be able to instill the values of equality, tolerance, and public civility through a contextual and transformative approach. Future recommendations include teacher training, development of

thematic teaching modules, and periodic evaluation of the national curriculum content. Although the challenges faced are quite large, with a strong commitment from various parties, this change can be realized and have a positive impact on building a more harmonious and peaceful national character. Updating the PAI curriculum that is gender-responsive and moderates religion has the potential to change the way the younger generation views important issues in social life, which can be the foundation for forming a more just, peaceful, and diversity-appreciating national character, which will ultimately lead Indonesia to a more harmonious future.

A major challenge comes from the lack of parental involvement in internalizing the values of moderation. Several teachers stated that the values taught in schools are often not reinforced at home. In some cases, children actually receive conflicting messages from their family environment regarding narrow or intolerant religious views. The lack of synergy between schools and families in shaping students' moderate character is a serious problem. Schools cannot work alone in shaping students' values if they are not supported by their social environment. Therefore, parental involvement programs, such as moderation parenting, need to be designed as part of a curriculum reconstruction strategy.

Curriculum reconstruction must reflect the social context and current challenges faced by students in real life. Islamic material must be able to answer questions from today's young generation about issues such as cultural diversity, social media ethics, radicalism, climate change, and gender equality. Islamic Religious Education lessons can include contemporary themes such as Islam and Social Media, ethics of dealing in the digital era, protecting the earth as a mandate from Allah, the role of women in Islam, Islam rejects violence, namely preaching with compassion by presenting these current issues, students will feel that Islam is not only relevant, but also provides solutions to the problems of the times. Learning becomes more meaningful and contextual. To be effective, each teacher is given a thematic development module based on contemporary issues.

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