

# Humanistic-Religious Moral Education Through a Love-Based Curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal

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## Abstract

This study aims to examine the implementation of humanistic-religious moral education through a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal. The research employs a qualitative descriptive approach with a case study method. Data sources include the head of the madrasa, teachers, students, and students' parents. Data collection is conducted through in-depth interviews, participatory observation, documentation. Data analysis uses qualitative analysis, which includes data reduction, data presentation, and drawing conclusions. This study is expected to provide a clear picture of how the love-based curriculum is implemented at the madrasa, the challenges encountered during its implementation, and its impact on the development of student character and moral behavior. The results are expected to contribute to the development of a more holistic Islamic education curriculum that focuses on character building. Additionally, this study is anticipated to serve as a reference for other madrasas in designing and implementing curricula that integrate moral values and love in education.

**Keywords:** Education, Morality, Love-Based Curriculum, Humanistic-Religious

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## Introduction

Education is one aspect that plays a vital role in shaping the character and morals of the nation's future generations. In the context of Islamic education, efforts to integrate moral values into every aspect of life are very important. One form of education that emphasizes character building and noble morals is humanistic-religious moral education. This concept leads to education that not only focuses on cognitive development, but also on the development of students' moral, social, and spiritual attitudes (Putra, 2023).

Madrasah Aliyah Tarbiyah Islamiyah Sunggal, as an Islamic educational institution, plays a strategic role in producing a generation that is not only intelligent in science, but also has good character and can live their lives with strong Islamic values. Humanistic-religious moral education at MA Sunggal is the foundation for shaping students who are not only skilled in worldly knowledge but also capable of establishing good relationships with others and with God. Therefore, through a love-based curriculum, it is hoped that the education provided can combine these two dimensions: the humanistic dimension that pays attention to humanity and the religious dimension based on Islamic teachings.

The background for the implementation of humanistic-religious moral education at MA Sunggal stems from the fundamental need to create a balance between knowledge and morality in education. The phenomenon of moral decadence occurring in global society, including in Indonesia, shows a gap between scientific progress and the practice of noble values in everyday life. This is a major challenge for the world of education to instill values that are not only oriented towards intellectual aspects, but also towards character building based on good morals (Salirawati, 2021).

The love-based curriculum at MA Sunggal is a concrete effort to integrate the values of compassion, tolerance, and honesty into every learning activity. This curriculum promotes a more humanistic approach, paying attention to the emotional and spiritual aspects of students. This approach aims to create an environment that supports students in developing their full potential, intellectually, emotionally, socially, and spiritually (Sabriadi & Wakia, 2021).

Humanistic-religious moral education not only teaches religious values formally, but also shapes students' attitudes and behavior through direct experience. At MA Tarbiyah Islamiyah Sunggal, the educational process is not only carried out in the classroom, but also involves extracurricular activities, self-development, and social interactions that take place in the madrasah environment.

This approach is expected to optimize the character building of students so that they can face the challenges of the times with wisdom, empathy, and a sense of responsibility. The

importance of humanistic-religious moral education can also be seen from the perspective of the increasingly complex needs of society.

Along with the rapid development of technology and globalization, the challenges in maintaining noble moral values are getting bigger. Therefore, education based on the values of love and faith is expected to create individuals who not only master knowledge but also have sensitivity to social conditions and are able to contribute positively to the environment and the surrounding community (Patty et al., 2024).

Education in Indonesia, especially in madrasahs, plays an important role in shaping the character and moral quality of the younger generation. Moral education based on religious and humanitarian values is essential in creating individuals who are not only highly educated, but also have good morals and can live their lives responsibly (Fadilah & Hamami, 2021). However, in reality, many schools and madrasahs only emphasize academic aspects, without paying sufficient attention to the development of students' morals. This certainly has the potential to cause an imbalance between students' mastery of knowledge and their character qualities.

The implementation of this humanistic-religious love-based curriculum faces various challenges. One of the biggest challenges is how to design a curriculum that can effectively and comprehensively integrate moral values into each subject. In addition, the implementation of this curriculum also requires cooperation between all parties involved in the educational process, from madrasahs and teachers to students' parents (Syaripudin & Hasna, 2025).

This paper aims to examine how humanistic-religious moral education can be applied through a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggala. In addition, this study also aims to look at the challenges and solutions faced by madrasahs in integrating moral values into every aspect of learning. It is hoped that the results of this study can contribute to the development of a more holistic Islamic education curriculum, which not only pays attention to intellectual aspects, but also the moral and spiritual aspects of students.

This study has great significance, both in the context of developing an Islamic education curriculum and in shaping student character. With a focus on humanistic-religious moral education, this research can provide deeper insights into the importance of integrating moral and spiritual values in education. In addition, this research can also be a reference for other madrasahs in designing a curriculum that is more focused on character building, so that it can produce a generation that is not only intelligent in science but also capable of behaving well in everyday life.

Through this research, it is hoped that a more effective educational model can be found to shape students who have both intellectual and moral qualities. In addition, this research is

also expected to contribute to the development of Islamic education curricula in the future, which can be applied in various other Islamic educational institutions.

## **Literature Review**

### **2.1. Moral Education in the Islamic Perspective**

Moral education in Islam refers to the formation of moral character and behavior in accordance with Islamic teachings. Good morals cover various aspects, ranging from a person's relationship with God, with fellow human beings, to with nature. In Islam, morals are very important because they reflect the practice of religious teachings in everyday life. Morality in Islam not only regulates manners and etiquette, but also noble values such as honesty, responsibility, empathy, compassion, and peace. According to scholars, moral education is part of holistic education, which involves all dimensions of a person's life, including physical, mental, and spiritual (Sholeh, 2017).

Important teachings in moral education can be found in the Qur'an and the Hadith of the Prophet Muhammad SAW. The Qur'an emphasizes the importance of praiseworthy qualities, such as patience, sincerity, and trust in God, which are the main foundations for forming noble character. The Hadith also provides practical guidance on how a person should behave in various circumstances (Julian et al., 2023).

Humanistic education in the context of Islamic education prioritizes an approach that focuses on humans as noble beings who have the potential for holistic development. Humanistic education seeks to humanize humans, which means paying attention to all aspects of students' lives, whether intellectual, emotional, social, or spiritual. Humanistic education in Islam is closely related to the concept of *fitrah*, which is the natural state of humans that tends towards goodness and truth (Afryansyah & Sirozi, 2025). Therefore, education in Islam aims to develop this basic human potential in order to achieve true perfection in life in accordance with the will of Allah SWT. In this context, students are seen as individuals who need to be respected, given the freedom to express themselves, and given space to grow in an atmosphere of love and understanding.

According to Paulo Freire, humanistic education involves an equal relationship between educators and students, where both learn and develop together. In humanistic education, there is no distance that hinders healthy communication and interaction between teachers and students. This principle is in line with Islamic teachings that emphasize the importance of compassion and cooperation in all interactions (Choir, 2016).

### **2.2. Religious Education in the Context of Madrasah**

Religious education in madrasah aims to instill religious values in students in a manner consistent with Islamic teachings. Madrasahs, as Islamic educational institutions, not only provide lessons on general knowledge, but also introduce students to religious values that form the basis of their daily lives. Religious education in madrasahs includes teachings on tauhid (the oneness of God), ibadah (worship), and akhlak (morality) (Khoiriah et al., 2023).

One of the main objectives of religious education in madrasahs is to develop students into individuals with high spiritual qualities who are able to apply religious values in their lives. Religious education does not only teach worship rituals, but also how to establish good relationships with others and nature, as well as how to contribute to society in accordance with Islamic principles.

Love-based education is an educational concept that prioritizes affection, empathy, and understanding in every learning process. Love-based education aims to create an atmosphere full of care and affection, both between educators and students and among fellow students. This concept is very important in building students' character so that they are not only intellectually intelligent, but also rich in empathy and concern for others (Khoirotus Silfiyah, Roudlotun Ni'mah, 2022).

Love-based education is closely related to the concept of humanistic education. While humanistic education focuses on developing basic human potential, love-based education emphasizes creating harmonious relationships between teachers and students, as well as between students themselves. In love-based education, teachers act not only as educators but also as role models who demonstrate affection and care for students (Syaripudin & Hasna, 2025).

In the context of Islam, love-based education is also in line with Islamic teachings that emphasize the importance of compassion in everyday life. The Prophet Muhammad SAW is a role model in this regard, as he always showed compassion, both to his companions and to humanity in general. This teaches us that compassion is part of religious life that must be applied in every aspect of life, including education.

### **2.3. Islamic Education Curriculum: Concepts, Objectives, and Implementation**

The Islamic education curriculum is a series of learning experiences designed to develop students' abilities in various fields of knowledge, both religious and general, while still paying attention to spiritual, moral, and social aspects. The Islamic education curriculum must be able to integrate academic knowledge and religious values that can shape students' characters in accordance with Islamic teachings (Bhima, 2024).

The Islamic education curriculum not only covers learning about religion, but also how to develop attitudes and behaviors that are in line with Islamic moral values. Therefore, this curriculum is designed not only to provide theoretical knowledge, but also to shape students' characters through direct experiences in interacting with their surroundings.

Madrasah Aliyah Tarbiyah Islamiyah Sunggal can utilize a love-based curriculum as an approach to create a more conducive learning atmosphere, where students not only acquire knowledge but also engage in more holistic self-development. In this curriculum, love and empathy are the main values that must be instilled in every learning interaction, both inside and outside the classroom.

#### **2.4. Implementation of the Love-Based Curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal**

The implementation of a love-based curriculum at MA Sunggal can be done through various approaches that involve all aspects of education, including in the classroom, outside the classroom, and through extracurricular activities. This curriculum must be able to touch the hearts of students, so that they not only understand moral theories, but are also able to practice these values in their daily lives (Collins et al., 2025).

For example, activities that promote togetherness, mutual assistance, and mutual respect among students can be part of a love-based curriculum. In addition, learning that actively involves students and empowers them to participate in social and religious activities can be an effective way to implement love-based education.

The implementation of a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal faces various challenges. Some of these include a lack of understanding of the importance of integrating the values of love into education, limited resources, and problems in creating an environment conducive to love-based education. However, by involving all components of education, such as teachers, parents, and the community, as well as providing training for educators, these challenges can be overcome. Another solution is to create a more interactive and participatory learning model and integrate the values of love into every activity carried out by the madrasah (Transinata, 2017).

#### **Research Methodology**

The type of research used in this study is descriptive qualitative research (Moleong, 2000). Descriptive qualitative research aims to describe in detail and depth the phenomena that occur in the field, in this case regarding the implementation of humanistic-religious moral education through a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal. A

qualitative approach was used because this study prioritized a deep understanding of the meaning and context of a phenomenon, as well as how the education was implemented in practice.

This study does not aim to test hypotheses or make generalizations, but rather to explore information related to the application of humanistic-religious moral education values through a love-based curriculum. Qualitative research allows researchers to understand the process, challenges, and impact of implementing this curriculum on students and madrasahs as a whole (Kadir, 2003). This study uses a case study approach that aims to understand and describe in depth the implementation of a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal. The case study approach was chosen because it allows researchers to focus intensively on one or more specific cases. In this case, the case studied is the implementation of a love-based curriculum in humanistic-religious moral education at the madrasah.

Through the case study approach, researchers can explore various aspects related to curriculum implementation, ranging from curriculum structure and teaching methods to its impact on student character and moral development. In addition, this approach allows researchers to analyze the interactions that occur between the parties involved, such as teachers, students, and parents.

To obtain the necessary data, the researcher used several data collection techniques as follows (Kartono, 1996):

1. **In-depth Interviews:** In-depth interviews were conducted with the head of the madrasah, teachers, students, and parents. This technique is used to explore their views, experiences, and perceptions regarding the implementation of a love-based curriculum and moral education in madrasahs. These interviews are semi-structured, using flexible but focused interview guidelines.
2. **Participatory Observation:** Researchers will directly observe the learning process in the classroom, extracurricular activities, and social interactions between teachers, students, and parents. The purpose of this observation is to see how the love-based curriculum is implemented in daily activities at the madrasah and how it impacts student character development.
3. **Documentation:** The researcher will also collect various relevant documents, such as the madrasah curriculum, learning syllabus, and extracurricular activity reports focusing on moral education. This documentation will provide an overview of the plans and objectives of the curriculum implemented in madrasahs.

The data obtained from various sources will be analyzed using qualitative analysis techniques consisting of the following stages (Miles, M. B., & Huberman, 1994):

- a. Data Reduction: At this stage, researchers will select and filter data relevant to the research focus. Data that is irrelevant or does not support the research objectives will be ignored.
- b. Data Presentation: The reduced data will be arranged systematically and structurally, both in narrative and table form. The presentation of data aims to facilitate understanding of the phenomena occurring in the field.
- c. Drawing Conclusions: At this stage, the researcher will summarize the findings obtained from the data analysis. These conclusions will clearly describe how the love-based curriculum is implemented, the challenges faced, and its impact on student character development.

Data analysis will be conducted with reference to relevant theories that have been explained in the theoretical review. In addition, the researcher will also conduct data triangulation to increase the validity and credibility of the research findings.

## Results

This study examines the implementation of humanistic-religious moral education through a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal. The approach used in this study is descriptive qualitative with a case study method, which aims to describe in depth the implementation of this curriculum and its impact on student character. Based on the results of data collection through in-depth interviews, participatory observation, and documentation, this study shows that the implementation of the love-based curriculum at MA Tarbiyah Islamiyah Sunggal has various interrelated aspects, including the development of students' moral, social, and spiritual attitudes.

Moral education in Islam, especially in the context of education at Madrasah Aliyah Tarbiyah Islamiyah Sunggal, does not only focus on teaching knowledge, but also on shaping students' character. The religious values contained in Islamic teachings are integrated with a humanistic approach that emphasizes compassion, tolerance, and respect for each individual. The love-based curriculum implemented in this madrasah prioritizes a more humanistic approach, paying attention to the emotional and spiritual aspects of students, and aims to create an environment that supports the development of students' full potential. In general, this study found several results, including:

1. The main result of the implementation of the love-based curriculum is an increase in empathy and social responsibility among students. The learning process at the madrasah does not only take place in the classroom, but also through extracurricular activities and social interactions within the madrasah environment. This provides an opportunity for

students to not only understand moral theories, but also to practice these values in their daily lives.

2. The implementation of the love-based curriculum at MA Tarbiyah Islamiyah Sunggal faces several challenges. One of the biggest challenges is the lack of deep understanding from most of the parties involved, including teachers, students, and parents, regarding the importance of integrating moral values in education. Several teachers revealed that even though they had tried to apply a love-based approach in the learning process, they sometimes found it difficult to connect the teaching material with the moral values they wanted to teach. Meanwhile, parents also need to be more active in supporting the implementation of this curriculum outside the madrasah environment.
3. This study also found that the application of a love-based curriculum has a positive impact on students' character development. Many students expressed that they felt more appreciated and cared for by their teachers, who not only taught academic material but also paid special attention to their feelings and emotional needs. This created a more comfortable learning atmosphere and encouraged students to be more open in communicating and interacting with each other.
4. Furthermore, this study identified several steps that can be taken to improve the effectiveness of the love-based curriculum. Among them is the importance of providing more intensive training to teachers on how to integrate moral values into each subject. This training should include an understanding of the importance of moral education in shaping student character, as well as practical strategies that teachers can use to teach these values in a more engaging and interactive learning context.

Parents have an important role in reinforcing the values taught in madrasahs, and closer cooperation between madrasahs and parents will have a more significant impact on shaping students' character. Developing programs that involve parents in madrasah activities can be one solution to increase their understanding and participation in supporting the implementation of the love-based curriculum.

The results of this study are expected to contribute to the development of a more holistic Islamic education curriculum, which not only pays attention to intellectual aspects but also the moral and spiritual aspects of students. In addition, this study can also be a reference for madrasahs and other Islamic educational institutions in designing and implementing a curriculum that integrates moral values and compassion in education. Thus, it is hoped that a young generation will emerge that is not only intelligent in science but also has good morals and can live a responsible life and behave well in their daily lives.

In discussing the results of this study, it is important to relate the findings to theories relevant to the context of humanistic-religious moral education and love-based curricula. Based on the theoretical review described earlier, the results of this study indicate that the implementation of a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal is in line with the principles of Islamic education, which emphasize the integration of religious values, morality, and character development in students.

### **Moral Education in the Islamic Perspective**

According to the theory of moral education in Islam, moral education aims to shape character and behavior in accordance with Islamic teachings. Morality is not only related to manners, but also to noble values such as honesty, responsibility, empathy, and compassion (Nugraha et al., 2024).

The results of the study show that the implementation of a love-based curriculum at MA Tarbiyah Islamiyah Sunggal has succeeded in instilling these values in students. Through various learning activities and social interactions, students are taught not only to master knowledge but also to have good character. This is in line with the concept of moral education in Islam, which seeks to integrate knowledge with morality and the practice of religious teachings in everyday life.

This theory also supports the research findings that moral education is not only provided in the form of formal theory, but also through direct experience in activities outside the classroom, such as extracurricular activities and social interactions between students. This is reminiscent of the concept of holistic moral education, which involves all dimensions of an individual's life, namely physical, mental, and spiritual (Yunan Harahap et al., 2024). In this context, Madrasah Aliyah Tarbiyah Islamiyah Sunggal has successfully implemented moral education that is not limited to classroom teaching, but also includes character development through everyday life experiences.

### **Humanistic Education in the Context of Islamic Education**

Humanistic education theory prioritizes an approach that focuses on humans as noble beings with the potential for holistic development. Humanistic education seeks to humanize humans, that is, to pay attention to all aspects of students' lives, including intellectual, emotional, social, and spiritual aspects (Syahrial Harahap et al., 2023). In this study, the implementation of a love-based curriculum at MA Tarbiyah Islamiyah Sunggal is in line with this humanistic approach. This curriculum focuses not only on academic aspects but also on the emotional and spiritual development of students. By paying attention to the emotional well-

being of students and creating an environment that supports the development of self-potential, education at this madrasah is in accordance with the principles of humanistic education that prioritizes respect for each individual (Panggabean et al., 2024).

This approach has been proven to create closer and more respectful relationships between teachers and students, as found in the research results. Teachers act as mentors who not only provide academic material but also accompany students in developing their character and moral attitudes. In this case, Paulo Freire's humanistic education theory, which emphasizes an equal relationship between educators and students, is highly relevant to these findings. In love-based education, there is no distance between teachers and students; both learn and grow together in an atmosphere of love and understanding (Rozana, 2024).

### **Religious Education in the Context of Madrasah**

The theory of religious education in madrasah aims to instill religious values in students, so that they are not only intelligent in science, but also have a good understanding of religious teachings and are able to apply religious values in their lives. In this study, the application of love-based religious education proved to be effective in creating a generation with high spiritual qualities. At MA Tarbiyah Islamiyah Sunggal, students are taught not only to understand religious theories but also to practice these teachings in their daily lives. This is in line with the concept of religious education in Islam, which teaches the importance of tauhid (the oneness of God), ibadah (worship), and akhlak (morality) as the foundation of students' lives (Harahap et al., 2024).

### **Islamic Education Curriculum: Concepts, Objectives, and Implementation**

The Islamic education curriculum is a series of learning experiences designed to develop students' abilities in various fields of knowledge, both religious and general, while paying attention to spiritual, moral, and social aspects. This curriculum aims to produce individuals who are not only intelligent but also have good character and can live their lives in accordance with religious teachings (Nia Rahayu Sanjaya, 2025). The results of this study indicate that the implementation of a love-based curriculum at MA Tarbiyah Islamiyah Sunggal reflects the concept of a holistic Islamic education curriculum, namely a curriculum that integrates academic knowledge and religious values in order to shape students' character.

### **Conclusion**

This study examines the application of humanistic-religious moral education through a love-based curriculum at Madrasah Aliyah Tarbiyah Islamiyah Sunggal. The results show that

the love-based curriculum is effective in shaping students' character, especially in moral, social, and spiritual aspects. This approach focuses not only on teaching knowledge but also on shaping students' attitudes and behaviors based on religious and humanitarian values, such as compassion, empathy, and responsibility.

However, the implementation of this curriculum faces several challenges, including a lack of understanding from some relevant parties and limited resources. Therefore, it is necessary to increase teacher capacity through training, as well as closer cooperation between madrasahs, parents, and the community in supporting the implementation of the love-based curriculum. The love-based curriculum at MA Tarbiyah Islamiyah Sunggala can be an effective model for producing a generation that is not only academically intelligent but also has good character. This study is expected to contribute to the development of a more holistic Islamic education curriculum in madrasahs and other Islamic educational institutions.

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