



INTEGRATING ISLAMIC AND HUMANISTIC VALUES INTO THE MERDEKA CURRICULUM: IMPLICATIONS AND RECOMMENDATIONS

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ABSTRACT

Integrating Islamic values and humanism becomes a strategic approach to create harmony between spiritual and humanistic dimensions in the Kurikulum Merdeka (Independent Curriculum) in Indonesia. However, in practice there is a lot of incomplete understanding of the Merdeka curriculum concept so that the Islamic and humanist values contained in it are displaced. This research aims to explore the integration of Islamic values and humanism in the Independent Curriculum, its implications for the formation of students' character, as well as strategic recommendations for policy makers and educators. This research uses a literature approach with the LSR (Systematic Literature Review) method and data analysis of Miles and Hubberman's theory. The results of the research show that the process of integrating Islamic and Humanist values in the Independent Curriculum is a strategic step and a philosophical and practical basis for building an education system in Indonesia. The implication of the integration of Islamic values and humanism in the Independent Curriculum is the creation of a solid foundation for educating students. Recommended implementation strategies are an integrative curriculum development strategy, teacher training in humanistic learning theory, implementation of a project to strengthen the Pancasila Student profile based on Islamic values, implementation of a holistic approach to early childhood education. Collaboration between schools, families and communities, as well as ongoing evaluation. This research provides a significant contribution as a basis for policy makers and educators to take strategic steps that are relevant to the demands of the times and the needs of students.

Keywords: Humanism, Integration, Independent Curriculum, Islamic Values.

ABSTRAK

Pengintegrasian nilai-nilai Islam dan humanisme menjadi suatu pendekatan strategis untuk menciptakan harmoni antara dimensi spiritual dan humanistik dalam konsep Kurikulum Merdeka. Akan tetapi dalam prakteknya banyak terjadi pemahaman yang tidak utuh terhadap konsep kurikulum Merdeka sehingga nilai-nilai Islam dan humanis yang ada di dalamnya tergeser. Penelitian ini bertujuan mengeksplorasi integrasi nilai-nilai Islam dan humanisme dalam Kurikulum Merdeka, implikasinya terhadap pembentukan karakter peserta didik, serta rekomendasi strategis bagi pengambil kebijakan dan pendidik. Penelitian ini menggunakan pendekatan kepustakaan dengan metode LSR (Systematic Literature Review) dan analisis data teori Miles dan Hubberman.. Hasil penelitian menunjukkan bahwa proses integrasi nilai-nilai Islam dan Humanisme dalam Kurikulum Merdeka merupakan langkah strategis dan pijakan filosofis dan praktis untuk membangun sistem pendidikan di Indonesia. Implikasi dari integrasi nilai-nilai Islam dan humanisme dalam Kurikulum Merdeka adalah terciptanya landasan yang kokoh untuk mendidik siswa. Rekomendasi strategi implementasi adalah strategi pengembangan kurikulum yang integratif, pelatihan guru dalam teori belajar humanistik, implementasi proyek penguatan profil Pelajar Pancasila berbasis nilai Islami, penerapan pendekatan holistik pada pendidikan anak usia dini. Kolaborasi antara sekolah, keluarga, dan komunitas, serta evaluasi berkelanjutan. Penelitian ini memberikan kontribusi signifikan sebagai pijakan bagi pemangku kebijakan dan pendidik untuk mengambil langkah strategis yang relevan dengan tuntutan zaman dan kebutuhan peserta didik.

Kata Kunci: Humanisme, Integrasi, Kurikulum Merdeka, Nilai-nilai Islam.

INTRODUCTION

Education is developing so rapidly with the times. Education is a top priority for a country. The country will progress if the government prioritizes the quality of human resources. The quality of human resources in Indonesia is still far behind some developed countries. To



improve the quality of human resources, it can be done by getting an education. One of the efforts of the Indonesian Minister of Education and Culture to improve the quality of human resources and the quality of education is to make an innovative policy program known as "Independent learning independent curriculum". (Indriyani & Desyandri, 2022)

The Merdeka Curriculum is presented as an effort to *learn loss recovery* due to the Covid-19 pandemic and to catch up with Indonesian education from other countries. The implementation of the independent curriculum emphasizes the use of technology and learning collaboration in order to share practices, both among teachers, students, and academics, and in the early stages of its implementation was only intended for schools that are ready. (Nurdin & Irfan Jaya, 2023)

The Merdeka Curriculum is a manifestation of the transformation of education in Indonesia which aims to form a superior, adaptive, and characterful generation. The integration of Islamic values and humanism is a strategic approach to create harmony between the spiritual and humanistic dimensions in education, however, in practice, there are many incomplete understandings of the concept of the Merdeka curriculum so that the Islamic and humanist values in it are shifted. The Merdeka Curriculum, which should contain the values of intellectual, emotional, and spiritual intelligence, is narrowed to only intellectual aspects. This is marked by the rampant moral degradation in students which is increasing every day. There are many violations such as *bullying*, brawls between students, the use of illegal drugs, promiscuity, and even students who dare to fight their teachers. In addition, the readiness of educational institutions in balancing technological developments with moral cultivation is still very lacking. So what happens is a change in the behavior pattern of students in a negative direction. (Abidah, 2023)

Although studies on the Independent Curriculum have been conducted by various researchers, the main focus is generally still limited to the technical implementation aspects and evaluation of student learning outcomes. Previous research has often overlooked the dimension of philosophical values, particularly the integration of Islamic values and humanism, which is an important cornerstone for forming a holistic educational framework. In addition, there has not been much in-depth study on how these two paradigms can be practically integrated in learning and their implications for the formation of students' character and social development. This creates a significant gap in the literature related to the philosophy of education and the implementation of the Independent Curriculum.

Based on the research context, the researcher is interested in conducting a research study that focuses on the integration aspects of Islamic values and humanism in the Independent Curriculum to provide new insights into the philosophical foundation of the Independent Curriculum that accommodates Islamic and humanistic values. This research also aims to explore how Islamic and humanist values can be integrated into the Merdeka curriculum and its implications in shaping the character of students, as well as provide strategic recommendations for education policymakers and educators to implement the integration effectively.

METHOD

This study employs a library research approach, specifically utilizing the Systematic Literature Review (SLR) method, which in this context is referred to as the LSR (Literature Systematic Review) model following Suhartono (2017). The SLR method is a rigorous and transparent framework used to identify, evaluate, and synthesize all relevant scientific literature pertaining to a particular research topic. Unlike traditional narrative reviews, the systematic approach minimizes bias by following a structured protocol, thereby enabling the researcher to draw more reliable and comprehensive conclusions.

The data collection process strictly adhered to the LSR/SLR protocol. The primary sources consisted of peer-reviewed scientific works, academic books, and scholarly journal articles that are directly relevant to the research theme. The literature search was conducted across recognized





academic databases and repositories, employing specific keywords and inclusion-exclusion criteria to ensure the relevance and quality of the collected materials. Only sources that met the predefined eligibility standards were retained for further analysis.

For data analysis, this research adopted the interactive model proposed by Huberman and Miles (2002). This model comprises four sequential yet iterative stages: (1) data collection, where all identified literature was gathered based on the SLR criteria; (2) data reduction, which involved selecting, focusing, simplifying, abstracting, and transforming the raw data from the collected sources—irrelevant or low-quality data were systematically discarded; (3) data presentation (or display), where the reduced data was organized into concise, accessible formats such as matrices, charts, or thematic summaries to facilitate interpretation and pattern identification; and (4) conclusion drawing and verification, where the researcher interpreted the displayed data, identified key findings, verified their validity through cross-checking with the original sources, and formulated final theoretical or empirical conclusions. This systematic progression from collection to verification ensures that the resulting synthesis is both transparent and replicable, thereby enhancing the overall trustworthiness of the research outcomes.

RESULTS AND DISCUSSION

The Process of Integrating Islamic Values and Humanism

The independent curriculum is a curriculum with intracurricular learning that is more optimized for varied learning content, giving students enough time to explore the concept of knowledge and strengthen their competencies. (Ministry of Education and Culture, 2022) The concept of an independent curriculum allows students to become a learning center that has the opportunity to explore the surrounding environment with the guidance of an educator. Project-based learning is one of the learning models that can support the concept of "independent learning" in students. Pancasila student profiles are also innovations in the independent curriculum, covering 6 dimensions. The assessment and learning outcomes in the independent curriculum refer to the reference standards of the National Education Standards which are then referred to as learning outcomes, including religious values and character, self-identity or identity, as well as the basics of literacy and STEAM (science, technology, engineering, art and mathematics). (Shalehah, 2023).

The aspects of the Merdeka curriculum, which are very complex, including intellectual, emotional, and spiritual, are expected to form a superior, adaptive, and characterful generation. Therefore, in order for all these aspects to be achieved, there needs to be an integration between Islamic values that emphasize morality, spirituality, and social responsibility with humanism that prioritizes human dignity, freedom of thought, and justice.

Value is something abstract, which has the value of characterizing and being attributable to something whose characteristics can be seen from a person's behavior. (Imelda, 2018) The elaboration of Islamic values in education refers to principles rooted in the teachings of the Qur'an and Hadith, which aim to form individuals who fear Allah, have noble character, and contribute positively to society. Islamic values in education contained in the Qur'an include: (Hidayah, 2019)

1. The educational value of Aqidah

Aqidah is a principle of belief or belief in the oneness and power of Allah SWT. This is manifested in the value of faith in Allah SWT. Which is the most basic and fundamental faith that every Muslim must believe and believe wholeheartedly. The value of this faith is found in Surah Al-Baqarah verse 132. Then the value of the power of Allah SWT. which is explained in Surah Yusuf verse 6 there is the value of Allah's power given to the Prophet Yusuf (as).



2. The educational value of Worship

Worship is carrying out Allah's commandments well, The educational value of worship is the value of bernadzar, the value of prayer and zakat, and the value of prayer.

3. The Value of Moral Education

Morality is very important in Islam, because the perfection of Islam also depends on the glory and goodness of its morals. The value of moral education that exists is the value of commendable and reprehensible moral education, and the morality of devotion to parents.

Meanwhile, Humanism in the context of education is an understanding that is oriented towards human development, by emphasizing cultural and human values. Its characteristic focuses on respect for human dignity, freedom of thought, and the development of individual potential. Because Islam views education as a medium to raise human beings back to their nature, namely as noble and dignified beings, having the potential for nature that tends to truth and goodness, free, independent and aware of its existence. Education has a strategic role as a means of *human resources* and *human investment*. This means that education, in addition to aiming to develop a better life, has also colored and become the moral and ethical foundation in the process of empowering the nation's identity.(Purnomo, M, 2020)

Humanization for Malik Fadjar has implications for the educational process with an orientation to the development of human human human aspects, namely physical-biological and spiritual psychological aspects. This spiritual-psychological aspect is what we try to mature and cultivate through education as an element with positive pretensions in the development of a civilized life. From this thought, education is a conscious action with the aim of maintaining and developing the nature and potential (resources) of human beings towards the formation of a whole human being (insan kamil).(Purnomo, M, 2020)

The process of integrating Islamic values in the Independent Curriculum is carried out through a holistic approach, where religious values are not only taught as a separate subject, but also integrated into various aspects of learning. Islamic values such as honesty, discipline, responsibility, and simplicity are integrated in general subjects, project-based learning activities, as well as in the daily learning environment.(Hadi, 2024)

The integration of Islamic values and humanism within the framework of the Independent Curriculum is a strategic step to provide a balanced education between spiritual and humanistic dimensions. Theoretically, this integration relies on finding a common ground between Islamic teachings that emphasize morality, spirituality, and social responsibility and humanism that prioritizes human dignity, freedom of thought, and justice. In the context of the Independent Curriculum, this integration not only offers a comprehensive philosophical foundation but also provides practical direction for the design of an inclusive, relevant, and contextual curriculum. This theoretical investigation is essential to ensure that education in Indonesia is able to produce a generation that excels in knowledge as well as strong in moral and social character.

Implications of the Integration of Islamic Values and Humanism in the Formation of Students' Character in the Independent Curriculum

Good education is education that is able to form a complete human being with integrity in faith as well as empathy for others. The integration of Islamic values and humanism in the

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Independent Curriculum offers opportunities to develop the character of students who are religious as well as humanist. The integration of Islamic values in the Merdeka curriculum has various implications, including being able to increase students' understanding of Islamic teachings comprehensively, form students' character in accordance with Islamic values, such as honesty, discipline, responsibility, and social concern, improve the spiritual and moral qualities of students, and prepare students to become individuals who contribute positively to society and have Noble Morals.(Dahirin & Rusmin, 2024).

The implication of Humanistic in character formation in the Independent Curriculum is that it can develop human potential and character that is oriented towards human values, freedom, and human dignity. The Independent Learning Curriculum also seeks to develop students into independent, creative, and believing human beings. In the Independent Learning Curriculum, humanist education is applied through an approach that places students as educational subjects who play an active role in the learning process. The teacher functions as a facilitator and companion, not as a controlling supervisor. Humanist education also views students as creatures who have the potential for nature to develop according to their nature. The Independent Learning Curriculum seeks to develop students optimally, both physically, spiritually, intellectually, and morally.(Wiryanto & Anggraini, 2021)

The Merdeka Curriculum is a space for the development of religious character that includes faith, piety, honesty, and politeness, as well as humanist character which includes empathy, respect for diversity, and social awareness. This character is expected to create individuals who not only have a strong vertical relationship with the Creator, but also a harmonious horizontal relationship with fellow human beings. Through an integrative approach between Islamic values and humanism, it will create a solid foundation to educate students. The Merdeka Curriculum supports the formation of a generation that has a balance between spiritual values, social ethics, and critical thinking. Students will become religious and humanist individuals, who are able to make a positive contribution to a multicultural society.

Strategic Recommendations for the Implementation of the Integration of Islamic and Humanist Values in the Independent Curriculum.

The integration of Islamic values and humanism in the Independent Curriculum is a strategic step to form students with character, knowledge, and noble character. Islamic values, such as justice, honesty, and responsibility, are in line with the principles of humanism that emphasize respect for human dignity and the development of individual potential. The implementation of this integration requires a holistic approach that involves the development of appropriate curriculum, teaching methods, and evaluation. The integration of Islamic values in the implementation of the Independent Curriculum is essential to achieve comprehensive educational goals.(Nasir, 2024)

In addition, humanist Islamic education values can enrich the concept of the Independent Curriculum in shaping the character of superior students.(Nurdin & Irfan Jaya, 2023) Therefore, policymakers and educators need to formulate effective implementation strategies to integrate these values in the Independent Curriculum. Among the effective implementation strategies to integrate Islamic and humanise values in the Independent Curriculum that the researchers found are:

1. Development of a Curriculum That Integrates Islamic Values and Humanism

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Education policymakers need to design a curriculum that explicitly integrates Islamic values and humanism. This can be done by including materials that emphasize values such as justice, honesty, empathy, and respect for human dignity in various subjects. This approach is in line with the concept of holistic Islamic education, which emphasizes the development of spiritual, moral, and intellectual aspects in a balanced manner. (Purnomo, M, 2020)

2. Teacher Training in the Application of Humanistic Learning Theory

Teachers play a key role in the implementation of a curriculum that integrates Islamic values and humanism. Therefore, it is important to provide training to teachers on humanistic learning theory and its application in Islamic Religious Education (PAI) learning. The humanistic approach emphasizes the importance of understanding the individual needs of students and encouraging the optimal development of their potential. (Sumantri & Ahmad, 2019)

3. Implementation of the Pancasila Student Profile Strengthening Project with Islamic Values

The Independent Curriculum provides space for the implementation of the Pancasila student profile strengthening project. The project can be integrated with Islamic values through activities that encourage students to apply Islamic values in daily life, such as social activities that emphasize care and responsibility. This approach can help students internalize these values in a practical way. (Nasir, 2024b)

4. Application of a Holistic Approach in Early Childhood Education

The integration of Islamic values and humanism should begin from early childhood education. A holistic approach that combines cognitive, affective, and psychomotor aspects can be applied to instill these values from an early age. This is important to form the character of children who have noble character and have empathy for others. (Abdurrahman Wahid Pekalongan et al., n.d.)

5. Collaboration between Schools, Families, and Communities in Value Education

The integration of Islamic values and humanism in the curriculum requires cooperation between schools, families, and communities. This collaboration can be carried out through programs that involve the active participation of parents and the community in the educational process, so that the values taught in schools can be strengthened in the family and community environment. (Hadi, 2024)

6. Evaluation and Continuous Research on Curriculum Implementation

Policymakers and educators need to conduct continuous evaluation and research on the implementation of the integration of Islamic values and humanism in the Independent Curriculum. It is important to ensure that educational objectives are achieved and to make necessary improvements based on empirical findings. This approach will ensure that the curriculum remains relevant and effective in shaping the expected character of the students. (Subechina & Ratnawati, 2024)

The Merdeka Curriculum is an innovation in the Indonesian education system that emphasizes the optimization of intracurricular learning through the presentation of more varied and contextual content. This curriculum is designed to provide flexibility for students to explore knowledge concepts in more depth and strengthen their competencies according to individual interests, talents, and needs.



The approach in the Independent Curriculum places students as the center of learning, where they are encouraged to actively participate in the process of exploring the surrounding environment with guidance and facilitation from educators. One of the learning strategies that supports the concept of "Independent Learning" is *Project-Based Learning*, which allows students to develop critical thinking, collaboration, and problem-solving skills in a real context.

In addition, the Independent Curriculum also introduces *the Pancasila Student Profile* as the foundation of student character which includes six main dimensions, namely (1) Faith, fear of God Almighty, and noble character; (2) Global diversity; (3) Mutual cooperation; (4) Independent; (5) Critical reasoning; and (6) Creative. These dimensions aim to form students who not only excel in academic aspects, but also have a strong moral, social, and cultural awareness.

In terms of assessment, learning outcomes in the Independent Curriculum refer to the National Education Standards (SNP), which include aspects of religious values and character, identity or identity, as well as strengthening basic literacy and the STEAM (*Science, Technology, Engineering, Arts, and Mathematics*) approach. With a more flexible approach and oriented towards strengthening competencies, the Merdeka Curriculum is expected to be able to produce graduates who are adaptive, innovative, and ready to face global challenges in the era of disruption.

Humanism in the context of education is an understanding that is oriented towards holistic human development, with an emphasis on cultural, human, and ethical values. This approach focuses on respect for human dignity, freedom of thought, and the optimization of individual potential in achieving self-actualization. Humanistic education not only focuses on the cognitive aspect, but also on the moral, emotional, and social development of students so that they become individuals who are aware of their roles and responsibilities in social life.

From an Islamic perspective, education is essentially a means to raise the status of human beings to return to their nature as noble and dignified beings. Islam views that every individual has the potential of fitrah that is inclined to truth and goodness. Therefore, education is not only a means of knowledge transfer, but also functions as a process of self-awareness so that humans can understand their existence, act responsibly, and carry out their mandate as caliphs on earth. Freedom of thought in Islam does not mean unlimited freedom, but freedom based on moral and spiritual values, which allows individuals to develop in a balance between reason and faith.

Education also has a strategic role in human *resources development* and human investment. In this context, education not only aims to improve the quality of life of individuals and society, but also becomes the foundation in shaping the character and identity of the nation. By instilling humanistic values based on morals and ethics, education contributes to the process of empowering individuals who have integrity, are competitive, and are able to adapt to the challenges of the times without losing their identity. Therefore, the ideal education system is one that is able to balance intellectual development, human values, and spiritual awareness, thus producing individuals who are not only academically intelligent, but also have high social awareness and moral commitment.

Humanization in Malik Fadjar's view has profound implications for the educational process, where education is not only seen as a means of knowledge transfer, but also as a vehicle to develop aspects of human humanity holistically. In this case, there are two main aspects that are of concern, namely the physical-biological aspect and the spiritual-psychological aspect. Education aims not only to develop intellectual prowess and practical skills, but also to form spiritually and psychologically mature personalities.

This spiritual-psychological aspect according to Malik Fadjar needs to get the main attention in education, because education actually does not only produce individuals who are



cognitively intelligent, but also individuals who have moral and spiritual maturity. The educational process must be directed to mature human beings in all their dimensions so that they are able to reach the level of human beings complete human beings who have a balance between knowledge, morals, and spirituality.

From this thought, education can be interpreted as a conscious action that aims to maintain, develop, and actualize the nature and human potential possessed by each individual. Education is not just an academic process, but a long journey in forming a whole human being, who not only has intellectual capacity, but also an awareness of human values, ethics, and morality. Thus, education is the main instrument in building a civilized civilization, where humans not only excel in technological and scientific aspects, but also have social sensitivity, deep spirituality, and commitment to the common good.

The integration of Islamic values in the *Independent Curriculum* is carried out through a holistic approach, which places religious values not only as a separate subject, but also as a principle that permeates all aspects of learning. This approach ensures that Islamic values become part of the learner's learning experience, not just memorization materials or theoretical concepts that are separate from everyday life.

In practice, Islamic values such as honesty, discipline, responsibility, and simplicity are integrated into general subjects, both in the social sciences, science, and mathematics. For example, in science lessons, students are invited to understand God's greatness through natural wonders, while in economics lessons, Islamic values of justice and balance in economic life can be principles applied in learning.

The integration of Islamic values is also manifested in the *project-based learning* model, where students not only gain theoretical understanding, but are also trained to apply Islamic values in real situations. For example, in social projects, students can carry out social care-based activities, such as social services, environmental campaigns, or sharing programs for people in need. Thus, students not only understand moral concepts theoretically, but also experience firsthand how Islamic values can be a guide in acting and interacting with the environment.

More than that, the daily learning environment is also an important vehicle in the process of internalizing Islamic values. Schools should be an ecosystem that reflects Islamic values in their culture and social interactions. Teachers, as the lead role models, play an important role in instilling these values through their attitudes, speech, and actions. Habits in school life, such as building a culture of greeting, mutual cooperation, honesty in doing assignments, and discipline in carrying out responsibilities, are elements that strengthen the integration of Islamic values in the lives of students.

Thus, the holistic approach in the *Independent Curriculum* ensures that religious education is not only taught cognitively, but also lived and practiced in daily life. Through this integration, students not only grow as intellectually intelligent individuals, but also have strong character, deep spirituality, and high social awareness, so that they are ready to become a generation that contributes positively to society and civilization.

Ideal education is education that is able to shape human beings as a whole, both in intellectual, spiritual, and social aspects. A good education not only emphasizes mastery of knowledge and skills, but also builds integrity in faith and fosters empathy for others. In this context, the integration of Islamic values and humanism in the *Independent Curriculum* offers a more holistic approach in shaping the character of students. Education is not only directed at academic achievements, but also at the formation of people who are religious, have noble character, and have high social awareness.

The integration of Islamic values in the *Independent Curriculum* provides various positive implications for the development of students. *First*, this approach can improve students' understanding of Islamic teachings comprehensively. Thus, they understand not only Islam as



a purely ritual aspect, but also as a value system that guides every aspect of life, from personal ethics to social contributions. *Second*, the integration of Islamic values in the curriculum plays a role in shaping the character of students in accordance with Islamic principles. Values such as honesty, discipline, responsibility, and social concern are part of daily learning, both through religious-based subjects and in the context of general learning that instills moral and ethical values. *Third*, education based on Islamic values can also improve the spiritual and moral quality of students. By instilling awareness of the importance of relationships with God (*hablum minallahi*) and relationships with fellow humans (*hablum minannas*), students not only grow into religious individuals, but also have concern for their social environment. *Fourth*, education based on Islamic values and humanism in *the Independent Curriculum* prepares students to become individuals who contribute positively to society. They not only have academic and professional competence, but also have a strong moral vision in every action and decision they take. Thus, education not only produces academically successful individuals, but also individuals with noble character and are ready to become agents of change for the progress of the nation and humanity more broadly.

Through this approach, the *Independent Curriculum* can be an effective means in forming a generation that not only excels in knowledge and skills, but also has high moral integrity and empathy, so as to be able to bring harmony between Islamic values and humanist principles in community life.

The humanistic approach in *the Independent Curriculum* has a significant impact on the formation of students' character. Education based on humanistic values is oriented towards the development of human potential as a whole, by emphasizing aspects of freedom, dignity, and human values. Through this approach, the *Independent Curriculum* not only aims to produce academically competent individuals, but also to form human beings who are independent, creative, and have strong faith.

Education in *the Independent Curriculum* places students as the main subject in the learning process. They are given the freedom to explore, develop critical thinking, and discover their potential independently. This is different from the traditional education model which is more instructive and places the teacher as the center of learning. In the humanistic approach, teachers play the role of facilitators and companions who provide guidance, not just supervisors who control the course of learning. Thus, the learning atmosphere becomes more inclusive, interactive, and encourages students to actively participate.

Furthermore, humanist education in *the Independent Curriculum* views students as individuals who have the potential to develop according to their nature. Every child has uniqueness and potential that needs to be appreciated and developed through an approach that suits their needs and talents. Therefore, learning is designed to provide space for students to express themselves, think creatively, and find their identity.

In its application, *the Independent Curriculum* seeks to develop students optimally in various aspects, including physical, spiritual, intellect, and moral. The physical aspect is developed through physical and health activities that support the fitness and welfare of students. The spiritual aspect is emphasized through character education and learning that builds spiritual, moral, and ethical awareness. Meanwhile, the intellect aspect is developed through a learning approach that fosters critical, analytical, and creative thinking skills. The moral aspect received special attention by instilling moral values, integrity, and social concern in daily life.

Thus, humanism-based education in *the Independent Curriculum* not only equips students with knowledge and skills, but also shapes them into individuals who have humanitarian awareness, freedom of thought, and social responsibility. This approach is expected to produce a generation that is not only intellectually intelligent, but also has strong character, noble character, and is able to contribute positively to social life.





CONCLUSION

Based on the results of the research, the literature review and the discussion conducted by the researchers regarding the integration of Islamic values and Humanism in the Merdeka curriculum can be drawn, as follows.

1. The process of integrating Islamic values and humanism in the Independent Curriculum is a strategic step and a philosophical and practical foothold to build an education system that is not only oriented towards mastering science but also on the formation of the character of students with noble and civilized character. In addition, integration is an effort to align educational goals with Pancasila, especially in realizing the Pancasila Student profile which includes the dimensions of religiosity, independence, and critical thinking skills.
2. The implication of the integration of Islamic values and humanism in the Merdeka Curriculum is the creation of a solid foundation to educate students. The Merdeka Curriculum supports the formation of a generation that has a balance between spiritual values, social ethics, and critical thinking. Students will become religious and humanist individuals, who are able to make a positive contribution to a multicultural society.
1. Recommendations for effective implementation strategies to integrate Islamic and humanise values in the Independent Curriculum are the development of a curriculum that integrates Islamic values and humanism, teacher training in the application of humanistic learning theory, implementation of projects to strengthen the profile of Pancasila students with Islamic values, the application of a holistic approach in early childhood education, collaboration between schools, families, and communities in value education, evaluation and continuous research on curriculum implementation.

In this study, there is a research contribution, which can be a foothold for policy makers and educators to take strategic and sustainable steps in implementing the Merdeka curriculum that is relevant to the conditions of the times and the needs of students. So that later this curriculum will have a positive impact and make the quality of human resources in Indonesia superior both intellectually and spiritually. The researcher realizes that there must be many shortcomings in this study. Therefore, constructive criticism of suggestions from readers is highly expected as evaluation material for the future.

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