



INTEGRATING ISLAMIC VALUES AND HUMANISM INTO THE MERDEKA CURRICULUM: IMPLICATIONS AND POLICY 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 Independent Curriculum concept. 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 has developed rapidly in line with the progress of the times. Education has become a top priority for any country, as national advancement depends largely on the quality of its human resources. The quality of human resources in Indonesia still lags behind that of several developed countries. One way to improve the quality of human resources is through education. As an effort to enhance human capital and educational quality, Indonesia's Minister of Education and Culture initiated an innovative policy program known as the “Merdeka Belajar” or *Independent Learning* and the *Merdeka Curriculum* (Indriyani & Desyandri, 2022).

The Merdeka Curriculum was introduced as an effort to recover from the learning loss caused by the COVID-19 pandemic and to help Indonesian education catch up with other countries. Its implementation emphasizes the use of technology and collaborative learning to foster sharing of best practices among teachers, students, and academics. Initially, the curriculum was applied only in schools considered ready for such transformation (Nurdin & Irfan Jaya, 2023).

The Merdeka Curriculum represents a manifestation of Indonesia's educational transformation aimed at developing a generation that is excellent, adaptive, and characterized by strong moral values. The integration of Islamic values and humanism is considered a strategic approach to harmonizing the spiritual and humanistic dimensions of education. However, in practice, there remains a fragmented understanding of the Merdeka Curriculum, which often leads to the marginalization of embedded Islamic and humanistic values. The curriculum, which ideally encompasses intellectual, emotional, and spiritual intelligence, is frequently reduced to only its intellectual aspects. This is evident from the increasing moral degradation among students, marked by incidents such as bullying, student brawls, drug abuse, promiscuity, and even defiance against teachers. Moreover, many educational institutions are ill-prepared to balance technological advancement with moral cultivation, resulting in a negative shift in students' behavior (Abidah, 2023).

Although many studies have examined the Merdeka Curriculum—such as those by Tono Supritna Nugroho (2022) and Rika Afriani (2023)—these often focus on its implementation without addressing the underlying value systems. Prior research frequently overlooks the philosophical dimension, particularly the integration of Islamic and humanistic values, which is crucial for shaping a holistic educational framework. Additionally, few studies explore how these two paradigms can be practically integrated into learning processes or their implications for character development and social cohesion. This has created a significant gap in the literature concerning the educational philosophy and the practical implementation of the Merdeka Curriculum.

Based on this context, the researcher is motivated to conduct a study focusing on the integration of Islamic values and humanism in the Merdeka Curriculum to offer new insights into its philosophical foundation that accommodates both Islamic and humanistic values. This research aims to explore how these values can be incorporated into the curriculum and their implications for student character development. Furthermore, the study seeks to fill the current research gap by proposing an integrative approach grounded in Islamic and



humanistic principles within the context of the Merdeka Curriculum. By emphasizing flexibility and learner-centered education, the goal is to propose an alternative learning design that not only encourages comprehensive character and moral development but also strengthens the essence of *Merdeka Belajar* through independent exploration, creativity, and a holistic understanding of life values. The study also aims to offer strategic recommendations to educational policymakers and educators for effectively implementing this integration.

METHOD

This study employs a library research approach, which relies on the exploration and examination of various written sources. This method allows the researcher to extract information from scholarly works, books, and articles relevant to the research topic. For data collection, the study utilizes the Systematic Literature Review (SLR) method—a structured approach designed to organize, evaluate, and synthesize scientific literature in a comprehensive and critical manner, aiming to generate an in-depth understanding of the subject matter (Suhartono, 2017).

In the data analysis stage, this research adopts the analytical model developed by Miles and Huberman. This model consists of four main steps: (1) data collection, which involves gathering relevant sources; (2) data reduction, a process of filtering and selecting essential information; (3) data display, which refers to the systematic presentation of data in an accessible format; and (4) conclusion drawing, representing the final synthesis of critically and reflectively analyzed data (Huberman & Miles, 2002). Through this approach, the study aims to produce rigorous and academically accountable findings.

The Integration Process of Islamic Values and Humanism in the Merdeka Curriculum

The *Merdeka Curriculum* is a learning framework that emphasizes optimized intradisciplinary instruction with varied content, allowing students adequate time to explore knowledge concepts and strengthen their competencies (Kemdikbud, 2022). It positions students as the central agents in the learning process, encouraging them to engage with their surrounding environment under the guidance of educators. Project-based learning is one instructional model that supports the “freedom to learn” (*merdeka belajar*) philosophy. Another innovative aspect of this curriculum is the *Pancasila Student Profile*, which comprises six key dimensions. The assessment and learning outcomes in the Merdeka Curriculum refer to the standards set by the National Education Standards Agency and are known as *learning achievements*, which encompass religious and character values, personal identity, and foundational literacy and STEAM (Science, Technology, Engineering, Arts, and Mathematics) (Shalehah, 2023).

Given its multifaceted nature, encompassing intellectual, emotional, and spiritual domains, the Merdeka Curriculum aspires to shape a generation that is excellent, adaptive, and morally grounded. To achieve these objectives, it is essential to integrate Islamic values—emphasizing morality, spirituality, and social responsibility—with humanistic principles that uphold human dignity, freedom of thought, and justice. Values, as abstract entities, can be observed through human behavior and actions (Imelda, 2018). Islamic educational values are rooted in the Qur'an and Hadith, aiming to cultivate individuals who are devout to God,



possess noble character, and contribute positively to society. These values include: (1) Aqidah education, focusing on faith in the oneness and omnipotence of Allah, as expressed in Qur'anic verses such as Al-Baqarah 2:132 and Yusuf 12:6; (2) Ibadah education, which involves performing acts of worship like prayer, zakat, and supplication; and (3) Akhlaq education, which promotes virtuous behavior, filial piety, and the avoidance of immoral conduct (Hidayah, 2019).

1. Values of aqidah education, *Aqidah* refers to the foundational belief in the oneness and omnipotence of Allah SWT. This is manifested in the value of faith (*iman*) in Allah, which constitutes the most fundamental and essential tenet that must be fully believed and internalized by every Muslim. The value of *iman* is reflected in the Qur'anic verse Al-Baqarah (2:132), which emphasizes the obligation of faith across generations. Furthermore, the value of divine sovereignty is articulated in Surah Yusuf (12:6), highlighting Allah's granting of authority and favor to Prophet Yusuf (Joseph), illustrating the manifestation of Allah's supreme will and power.
2. Value of worship education, *Ibadah* denotes the proper observance of Allah's commands and rituals. The educational values of *ibadah* include the value of *nadzar* (vow), the performance of *shalat* (prayer) and *zakat* (almsgiving), as well as the value of *du'a* (supplication). These practices are not only ritual acts but also cultivate discipline, spiritual consciousness, and a sense of social responsibility in learners.
3. Value of moral education, *Akhlaq* (morality) holds a central position in Islamic teachings, as the perfection of one's faith is closely tied to the nobility and virtue of one's character. The values encompassed in *akhlaq* education include praiseworthy moral conduct (*akhlaq mahmudah*), the avoidance of blameworthy behavior (*akhlaq madhmumah*), and filial piety—showing respect and devotion to one's parents. These moral values are essential for forming individuals with integrity, empathy, and ethical responsibility, aligning with the broader aims of holistic Islamic education.

In contrast, *humanism* in education refers to an orientation that prioritizes human development by emphasizing cultural and humanistic values. It centers on respect for human dignity, freedom of thought, and the realization of individual potential. Islam similarly perceives education as a medium to restore human beings to their primordial nature (*fitrah*), recognizing their innate dignity, truth-seeking nature, and moral consciousness. Education thus serves not only as human capital development but also as a foundation for ethical and moral empowerment in nation-building (Purnomo, M, 2020).

From the perspective of Malik Fadjar, humanization in education implies a developmental focus on both the physical-biological and spiritual-psychological aspects of human beings. The latter, in particular, is nurtured and refined through education to attain the ideal of the *insan kamil* (the complete human being). Education, in this view, becomes a conscious effort to preserve and develop human potential and *fitrah*, aiming for holistic human formation (Purnomo, M, 2020).

The integration of Islamic values within the Merdeka Curriculum is carried out through a holistic approach, in which religious values are not confined to isolated subjects but are infused across various aspects of the learning experience. Core Islamic values such as honesty, discipline, responsibility, and modesty are embedded not only in general subjects



and project-based learning but also in the broader school environment and daily interactions (Hadi, 2024).

Ultimately, the integration of Islamic values and humanism within the Merdeka Curriculum represents a strategic effort to deliver an education that balances spiritual depth with humanistic integrity. Theoretically, this integration seeks to find common ground between Islamic teachings—which emphasize morality, spirituality, and social accountability—and humanistic ideals that champion human dignity, intellectual freedom, and justice. Within the Merdeka Curriculum framework, such integration provides not only a comprehensive philosophical foundation but also practical guidance for developing a curriculum that is inclusive, relevant, and contextually grounded. This theoretical inquiry is crucial to ensure that Indonesian education produces a generation that excels intellectually while remaining anchored in strong moral and social character.

Implications of Integrating Islamic and Humanistic Values in Character Formation of Students within the Merdeka Curriculum

A sound educational system is one that is capable of nurturing holistic individuals—those with integrity in faith and empathy for others. The integration of Islamic and humanistic values within the *Merdeka Curriculum* offers a significant opportunity to develop students' character in ways that are both religious and human-centered. The incorporation of Islamic values into the *Merdeka Curriculum* yields several implications: it enhances students' comprehensive understanding of Islamic teachings, shapes their character in accordance with Islamic virtues such as honesty, discipline, responsibility, and social care, improves their spiritual and moral quality, and prepares them to become individuals who make meaningful contributions to society while embodying noble character (Dahirin & Rusmin, 2024).

The humanistic dimension of character formation in the *Merdeka Curriculum* fosters human potential oriented toward values of humanity, freedom, and human dignity. *Merdeka Belajar* aims to develop students into independent, creative, and faithful individuals. Within this framework, humanistic education is implemented through a learner-centered approach that positions students as active participants in the learning process. Teachers act as facilitators and companions rather than authoritative controllers. Humanistic education also regards learners as beings endowed with innate potential that can grow in alignment with their natural disposition. The *Merdeka Curriculum* thus seeks to optimize the development of students in all aspects: physical, spiritual, intellectual, and ethical (Wiryanto & Anggraini, 2021).

The *Merdeka Curriculum* creates space for the development of both religious and humanistic character. Religious traits include faith, piety, honesty, and politeness, while humanistic traits encompass empathy, respect for diversity, and social awareness. These character dimensions are expected to produce individuals with a strong vertical relationship with the Creator and harmonious horizontal relationships with fellow human beings. By employing an integrative approach that harmonizes Islamic values and humanism, the curriculum lays a firm foundation for educating students. Ultimately, the *Merdeka Curriculum* supports the formation of a generation that is spiritually grounded, socially ethical, and critically minded—students who are both religious and humanistic, and who are capable of making constructive contributions to a multicultural society.



Strategic Recommendations for the Implementation of the Integration of Islamic Values and Humanism in the Merdeka Curriculum

The integration of Islamic values and humanism into the Merdeka Curriculum is a strategic step to shape students who are characterized, knowledgeable, and possess noble character. Islamic values such as justice, honesty, and responsibility align with the principles of humanism, which emphasize respect for human dignity and the development of individual potential. The implementation of this integration requires a holistic approach involving curriculum development, teaching methods, and appropriate evaluation. The integration of Islamic values in the application of the Merdeka Curriculum is essential to achieve comprehensive educational goals (Nasir, 2024).

Moreover, the values of Islamic humanistic education can enrich the concept of the Merdeka Curriculum in forming excellent student character (Nurdin & Irfan Jaya, 2023). Therefore, policymakers and educators need to formulate effective implementation strategies to integrate these values into the Merdeka Curriculum. Among the effective strategies for integrating Islamic and humanistic values into the Merdeka Curriculum found by the researcher are:

1. Curriculum Development Integrating Islamic and Humanistic Values, Education policymakers need to design a curriculum that explicitly integrates Islamic and humanistic values. This can be done by including content that emphasizes values such as justice, honesty, empathy, and respect for human dignity across various subjects. This approach aligns with the holistic concept of Islamic education, which emphasizes the balanced development of spiritual, moral, and intellectual aspects (Purnomo, M, 2020).
2. Teacher Training in the Application of Humanistic Learning Theories Teachers play a key role in implementing a curriculum that integrates Islamic and humanistic values. Therefore, it is important to provide training for teachers on humanistic learning theories and their application in Islamic Religious Education (PAI). The humanistic approach emphasizes the importance of understanding students' individual needs and encouraging the optimal development of their potential (Sumantri & Ahmad, 2019).
3. Implementation of Pancasila Student Profile Strengthening Projects with Islamic Values, The Merdeka Curriculum allows for the implementation of projects that strengthen the Pancasila Student Profile. These projects can be integrated with Islamic values through activities that encourage students to apply Islamic principles in their daily lives, such as social activities that emphasize care and responsibility. This approach helps students internalize these values practically (Nasir, 2024).
4. Application of a Holistic Approach in Early Childhood Education, The integration of Islamic and humanistic values should begin at the early childhood education level. A holistic approach that combines cognitive, affective, and psychomotor aspects can be used to instill these values from an early age. This is important for shaping children with noble character and empathy for others (Abdurrahman Wahid Pekalongan et al., n.d.).
5. Collaboration Between Schools, Families, and Communities in Value Education, The integration of Islamic and humanistic values into the curriculum requires cooperation between schools, families, and communities. This collaboration can be



realized through programs that involve the active participation of parents and communities in the educational process, thus reinforcing the values taught in schools within the family and community environments (Hadi, 2024).

6. Continuous Evaluation and Research on Curriculum Implementation, Policymakers and educators need to continuously evaluate and research the implementation of Islamic and humanistic value integration in the Merdeka Curriculum. This is essential to ensure that educational goals are met and to make necessary improvements based on empirical findings. This approach will ensure that the curriculum remains relevant and effective in shaping the desired student character (Subechina & Ratnawati, 2024).

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

The Merdeka Curriculum places students at the center of learning, encouraging them to actively participate in exploring their environment with the guidance and facilitation of educators. One of the learning strategies that supports the "Freedom to Learn" concept is Project-Based Learning, which enables students to develop critical thinking, collaboration, and problem-solving skills in real-life contexts.

Additionally, the Merdeka Curriculum introduces the Pancasila Student Profile as the foundation for student character, encompassing six main dimensions: (1) Faith, piety to the Almighty God, and noble character; (2) Global diversity; (3) Mutual cooperation; (4) Independence; (5) Critical reasoning; and (6) Creativity. These dimensions aim to develop students who excel not only academically but also possess strong moral, social, and cultural awareness.

In terms of assessment, learning achievements in the Merdeka Curriculum refer to the National Education Standards (SNP), which include values of religion and character, identity, and the strengthening of basic literacy and the STEAM approach (Science, Technology, Engineering, Arts, and Mathematics). With a more flexible and competency-oriented approach, the Merdeka Curriculum is expected to produce graduates who are adaptive, innovative, and ready to face global challenges in this disruptive era.

Humanism in the educational context is an orientation toward holistic human development, emphasizing cultural, humanitarian, and ethical values. This approach prioritizes respect for human dignity, freedom of thought, and the optimization of individual potential to achieve self-actualization. Humanistic education not only focuses on cognitive aspects but also on the moral, emotional, and social development of students so they become individuals who are aware of their roles and responsibilities in society.

From the Islamic perspective, education is essentially a means to elevate human dignity and return them to their innate nature (fitrah) as noble and dignified beings. Islam holds that every individual possesses an innate potential inclined toward truth and goodness. Therefore, education is not merely a means of transferring knowledge but also a process of self-



awareness so that humans understand their existence, act responsibly, and fulfill their trust as stewards (khalifah) on earth. Freedom of thought in Islam is not absolute freedom without limits, but freedom grounded in moral and spiritual values that enable individuals to develop in balance between intellect and faith.

Education also plays a strategic role in human resource development and human investment. In this context, education is not only aimed at improving the quality of individual and societal life but also serves as the foundation for shaping national character and identity. By instilling humanistic values based on morality and ethics, education contributes to the empowerment of individuals with integrity, competitiveness, and adaptability to the challenges of the times without losing their identity. Therefore, the ideal education system is one that balances intellectual development, humanitarian values, and spiritual awareness, producing individuals who are not only academically intelligent but also socially conscious and morally committed.

The concept of humanization in Malik Fadjar's perspective has deep implications for the educational process, where education is not merely a means of transferring knowledge but also a vehicle for developing human aspects holistically. There are two main aspects of concern: the physical-biological and the spiritual-psychological. Education should not only aim to develop intellectual skills and practical competencies but also to shape spiritually and psychologically mature personalities.

The spiritual-psychological aspect, according to Malik Fadjar, should be given primary attention in education, as education should not only produce cognitively intelligent individuals but also those with moral and spiritual maturity. The educational process must aim to mature the human being in all dimensions so that they can achieve the level of *insan kamil*—a complete human being with a balance of knowledge, character, and spirituality.

From this view, education can be understood as a conscious act aimed at preserving, developing, and actualizing the fitrah and human potential inherent in each individual. Education is not merely an academic process but a long journey of shaping the whole person, who not only possesses intellectual capacity but also awareness of humanitarian values, ethics, and morality. Thus, education becomes a primary instrument in building a civilized civilization, where people excel not only in science and technology but also in social sensitivity, deep spirituality, and a commitment to collective goodness.

The integration of Islamic values in the Merdeka Curriculum is carried out through a holistic approach that positions religious values not only as a separate subject but also as principles permeating all aspects of learning. This ensures that Islamic values become part of the students' learning experience—not just memorized material or theoretical concepts detached from everyday life.

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



Additionally, the integration of Islamic values is realized through project-based learning models, where students not only gain theoretical understanding but are also trained to apply Islamic values in real-life situations. For example, in social projects, students can engage in care-based activities such as community service, environmental campaigns, or charity programs. This way, students not only understand moral concepts theoretically but also directly experience how Islamic values guide their actions and interactions with the environment.

Moreover, the everyday learning environment is also a crucial platform for internalizing Islamic values. Schools must be ecosystems that reflect Islamic values in their culture and social interactions. Teachers, as primary role models, play a vital role in instilling these values through their attitudes, speech, and behavior. School life routines, such as greeting culture, cooperation, honesty in completing tasks, and discipline in fulfilling responsibilities, serve as elements that strengthen the integration of Islamic values in students' lives.

Thus, the holistic approach in the Merdeka Curriculum ensures that religious education is not only taught cognitively but also internalized and practiced in daily life. Through this integration, students grow not only into intellectually bright individuals but also into people with strong character, deep spirituality, and high social awareness—ready to contribute positively to society and civilization.

The ideal education is one that forms the whole human being—intellectually, spiritually, and socially. Good education not only emphasizes the 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 Merdeka Curriculum offers a more holistic approach to character education. Education is not only directed at academic achievement but also at forming religious, noble, and socially conscious individuals.

The integration of Islamic values into the Merdeka Curriculum has several positive implications for student development. First, this approach can enhance students' comprehensive understanding of Islamic teachings—not only as ritual practices but also as a value system guiding all aspects of life, from personal ethics to social contribution. Second, Islamic value integration plays a role in character formation according to Islamic principles. Values such as honesty, discipline, responsibility, and social concern become part of daily learning through both religious and general subjects that instill moral and ethical values. Third, education based on Islamic values can also enhance students' spiritual and moral quality. By fostering awareness of their relationship with God (*hablum minallah*) and with fellow humans (*hablum minannas*), students grow not only as devout individuals but also as socially empathetic citizens. Fourth, education rooted in Islamic and humanistic values in the Merdeka Curriculum prepares students to be individuals who contribute positively to society. They possess not only academic and professional competencies but also strong moral visions in every action and decision they take. Hence, education does not merely produce academically successful individuals but also noble personalities ready to become agents of change for the nation's and humanity's progress.

Through this approach, the Merdeka Curriculum can be an effective means of shaping a generation that excels in knowledge and skills and possesses moral integrity and empathy—thus harmonizing Islamic values and humanistic principles in social life.



CONCLUSION

Based on the findings from literature review and discussions conducted by the researchers on the integration of Islamic values and humanism in the Merdeka Curriculum, several conclusions can be drawn as follows:

1. The process of integrating Islamic and humanistic values into the Merdeka Curriculum is a strategic step and serves as both a philosophical and practical foundation for building an education system that not only focuses on the mastery of knowledge but also emphasizes the formation of students' character grounded in noble morals and civility. Moreover, this integration is an effort to align educational goals with the principles of *Pancasila*, particularly in realizing the Pancasila Student Profile, which includes dimensions of religiosity, independence, and critical thinking.
2. The implication of integrating Islamic and humanistic values into the Merdeka Curriculum is the establishment of a strong foundation for educating students. The Merdeka Curriculum supports the development of a generation that embodies a balance between spiritual values, social ethics, and critical thinking. Students will grow into individuals who are both religious and humanistic, capable of making positive contributions to a multicultural society.
3. Recommended effective strategies for implementing the integration of Islamic and humanistic values in the Merdeka Curriculum include:

This study offers a contribution by serving as a reference point for policymakers and educators to take strategic and sustainable steps in implementing the Merdeka Curriculum in ways that are relevant to current societal conditions and students' needs. Ultimately, this curriculum is expected to bring about a positive impact and enhance the quality of human resources in Indonesia, both intellectually and spiritually.

The researchers acknowledge that this study may still have various limitations. Therefore, constructive criticism and suggestions from readers are highly welcomed as valuable input for future improvements.

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