HUMANISTRELIGIOUS VALUES BASED ISLAMIC EDUCATION CURRICULUM: AN ANALYSIS OF PHILOSOPHICAL FOUNDATIONS AND GLOBAL NEEDS

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ABSTRACT

The urgency to reform the Islamic Religious Education (PAI) curriculum stems from a widening gap between its normative-dogmatic orientation and the global demand for inclusive, humanistic education. Although Islamic teachings emphasize compassion, justice, and respect for human dignity, these values are not yet systematically embedded in current curriculum structures. Previous studies have examined humanistic-religious education in limited scopes, but few have explored its philosophical foundations and global relevance. This study investigates how humanistic-religious values can be philosophically integrated into the PAI curriculum to meet global educational needs. Employing a qualitative method with a normative-philosophical approach, data were gathered through literature review and document analysis of curriculum texts and scholarly works. The data were analyzed using thematic reduction, categorization, and synthesis. The study offers a significant contribution by proposing a curriculum framework that balances spiritual and social dimensions, rooted in Islamic ethics and responsive to multicultural realities. It recommends a conceptual shift in curriculum design, teacher training in transformative pedagogy, and policy support for embedding universal human values into religious education. These findings enrich the discourse on global Islamic education and provide a foundation for future empirical research and curriculum innovation.

Keywords: *Islamic education, humanistic values, curriculum reform, global relevance*

ABSTRAK

Urgensi reformasi kurikulum Pendidikan Agama Islam (PAI) berangkat dari semakin lebarnya kesenjangan antara orientasi normatif-dogmatis yang selama ini dominan dengan tuntutan global akan pendidikan yang inklusif dan humanis. Meskipun ajaran Islam menekankan nilai-nilai kasih sayang, keadilan, dan penghormatan terhadap martabat manusia, nilai-nilai tersebut belum terintegrasi secara sistematis dalam struktur kurikulum yang ada saat ini. Penelitian-penelitian sebelumnya telah mengkaji pendidikan humanis-religius dalam lingkup yang terbatas, namun masih sedikit yang menelaah landasan filosofis serta relevansinya dalam konteks global.Penelitian ini mengkaji bagaimana nilai-nilai humanis-religius dapat diintegrasikan secara filosofis ke dalam kurikulum PAI untuk menjawab kebutuhan pendidikan global. Penelitian ini menggunakan metode kualitatif dengan pendekatan normatif-filosofis. Data dikumpulkan melalui studi kepustakaan dan analisis dokumen terhadap teks kurikulum serta karya-karya ilmiah yang relevan. Analisis data dilakukan melalui tahapan reduksi tematik, kategorisasi, dan sintesis.Hasil penelitian ini memberikan kontribusi penting dengan menawarkan kerangka kurikulum yang menyeimbangkan dimensi spiritual dan sosial, berakar pada etika Islam serta responsif terhadap realitas multikultural.

Penelitian ini merekomendasikan adanya pergeseran konseptual dalam desain kurikulum, penguatan pelatihan guru dalam pedagogi transformatif, serta dukungan kebijakan untuk mengintegrasikan nilai-nilai kemanusiaan universal ke dalam pendidikan agama. Temuan ini memperkaya diskursus pendidikan Islam global dan memberikan landasan bagi penelitian empiris serta inovasi kurikulum di masa mendatang.

Kata Kunci: *Pendidikan Islam, Nilai Humanis, Reformasi Kurikulum, Relevansi Global.*

INTRODUCTION

In the era of globalization characterized by the rapid advancement of information technology, human mobility across nations, and shifting social values, Islamic Religious Education (PAI) faces significant challenges in maintaining its relevance and appeal within multicultural societies (Azmi, 2022). Globalization not only brings progress in the fields of economy, politics, and culture, but also gives rise to moral crises, ethical degradation, and increasing intolerance and violence in the name of religion. This condition demands that PAI renew its curriculum so that it remains relevant, adaptive, and capable of addressing the increasingly complex needs of multicultural communities (Ridwan & Satriawan, 2024). PAI, which has traditionally emphasized dogmatic and normative aspects, is now required to integrate humanistic values derived from Islamic teachings, such as empathy, tolerance, justice, and respect for diversity (Marlina dkk., 2025). Education oriented toward universal human values alongside religious principles will shape a generation that is not only devout but also capable of living peacefully side by side in a plural global society. Thus, the development of a humanist-religious-based PAI curriculum becomes a strategic step to respond to the challenges of 21st-century education (Arif & Abd Aziz, 2023).

Previous studies have discussed the integration of humanistic and religious values in Islamic education. For instance, research on the implementation of humanist-religious education in Integrated Islamic Elementary Schools shows that this approach can foster empathy and tolerance among students (Ikhsanudin dkk., 2024). Halim's study analyzing humanist-religious values in PAI and Christian Religious Education (PAK) texts within the 2013 Curriculum also confirms the existence of integrative efforts between Islamic values and humanism (Halim dkk., 2023). However, these studies remain limited to local contexts, practical implementation, or textual analysis. Few have explicitly examined the philosophical foundations of a humanist-religious-based PAI curriculum and its relevance in addressing global needs. This research gap highlights the necessity of deeper, more comprehensive, and systematic studies to formulate a curriculum framework that is not only contextual but also globally competitive.

Critical evaluation of previous research reveals that although integrative efforts between Islamic values and humanism exist, the approaches used remain

descriptive. Most studies have not systematically addressed the philosophical dimension, leaving unanswered the fundamental question: what is the philosophical foundation of a humanist-religious-based PAI curriculum? Furthermore, existing research has not linked the PAI curriculum to global dynamics such as cross-cultural character education, multicultural challenges, and the demand for global competencies. These aspects are crucial in shaping a generation capable of adapting to the changes of the times (Faruq dkk., 2024). Therefore, this study positions itself to fill the gap by philosophically and normatively examining how humanist-religious values can serve as the foundation for a PAI curriculum that is adaptive to contemporary changes and global societal needs.

The philosophical foundation of a humanist-religious-based PAI curriculum can be viewed from several perspectives (Romdloni dkk., 2025). Ontologically, the essence of human beings in Islam is that they are creatures with both spiritual and social dimensions. The PAI curriculum must regard students as individuals with the potential to become khalifah (vicegerents) on earth, tasked with maintaining balance between their relationship with God (hablun minallah) and their relationship with fellow humans (hablun minannas) (Sirait dkk., 2024). Epistemologically, knowledge in Islam is derived not only from revelation but also from reason and experience. A humanist-religious-based PAI curriculum must integrate these three sources of knowledge so that students can think critically, creatively, and reflectively. Axiologically, Islamic values such as justice, compassion, and universal brotherhood must serve as the primary orientation of the curriculum. Education should not only aim to produce individuals who are ritually devout but also those who contribute positively to global society (Amin, 2024).

In the global context, a humanist-religious-based PAI curriculum is highly relevant. Global education emphasizes the importance of cross-cultural competencies, communication skills, and tolerance toward differences. Humanist-religious values in Islam, such as the principle of rahmatan lil 'alamin (mercy to all creation), can serve as the foundation for building inclusive education oriented toward world peace. Such a curriculum also aligns with international educational agendas, such as the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education and Goal 16 on peace, justice, and strong institutions. Therefore, a humanist-religious-based PAI curriculum is not only locally relevant but also has significant contributions on a global scale (Moslimany dkk., 2024).

This study aims to analyze the philosophical foundation of a humanist-religious-based PAI curriculum and evaluate its relevance in addressing global educational needs. The main questions posed are: how can humanist-religious values be philosophically formulated in the PAI curriculum, and to what extent can these values respond to the challenges of global education? The hypothesis tested is that a humanist-religious-based PAI curriculum has a strong philosophical

foundation and can make a significant contribution to shaping students' character to be religious, humanistic, and globally competent. This study is expected to provide theoretical contributions in the form of a philosophical framework for a humanist-religious-based PAI curriculum that can serve as a reference for future curriculum development, as well as practical contributions in the form of recommendations for educators, policymakers, and Islamic educational institutions to develop curricula relevant to global societal needs (Azmi, 2022). Thus, this research not only fills an academic gap but also offers real solutions to the challenges of Islamic education in the era of globalization.

In conclusion, Islamic Religious Education faces major challenges in the era of globalization. Moral crises, intolerance, and violence in the name of religion highlight the urgency of curriculum renewal. A humanist-religious-based PAI curriculum offers a strategic solution by integrating universal human values with Islamic teachings (Ridwan & Satriawan, 2024). Its strong philosophical foundation and relevance to global education make this curriculum a viable answer to the demands of 21st-century education. This study is expected to formulate a curriculum framework that is not only contextual but also globally competitive, thereby shaping a generation that is religious, humanistic, and globally competent.

METHODS

This research focuses on the issue of an Islamic Religious Education (PAI) curriculum based on humanist-religious values due to its high relevance in addressing global educational challenges and the moral crisis among students. The choice of this issue is grounded in social phenomena that indicate increasing intolerance and exclusivism in religious practices, which demand a more inclusive and transformative curriculum approach. The method employed in this study is a qualitative approach with philosophical and normative analysis, as this method allows the researcher to deeply explore the meanings, values, and principles underlying the PAI curriculum. The focus of the research is directed toward uncovering the philosophical foundations and the relevance of humanist-religious values within the context of contemporary Islamic education.

The type of research used is qualitative research with a library research design and document analysis. The data consist of PAI curriculum documents, scientific articles, books on Islamic education theory, and relevant previous studies. The data are textual in nature and analyzed interpretively to reveal the structure of values and philosophical principles contained in the curriculum. Data selection was carried out purposively, by choosing sources that explicitly discuss the integration of humanist and religious values in Islamic education. The criteria for data selection include topic relevance, source credibility, and the actuality of the study. This process was

conducted through systematic searches of national and international journals, academic repositories, and educational policy documents.

The data collection technique was carried out through literature study, which included the identification, classification, and documentation of primary and secondary sources. The researcher employed note-taking and coding techniques to mark important sections of the analyzed documents. The stages of data analysis were conducted progressively, beginning with data reduction, concept categorization, meaning interpretation, and culminating in thematic synthesis.

RESULTS AND DISCUSSION

Phenomena within the Humanist-Religious Based Islamic Religious Education (PAI) Curriculum

Research findings indicate that the main issue in the current Islamic Religious Education (PAI) curriculum is the lack of explicit and systematic integration of humanist-religious values (Prasong, 2025). These phenomena are evident in the dominance of cognitive approaches that emphasize memorization of religious material without being balanced by the cultivation of empathy, tolerance, and social responsibility (Qomarudin dkk., 2025). In addition, teaching materials and learning methods tend to be normative-doctrinal, thus providing limited space for students to develop contextual and reflective understanding of Islamic values in everyday life (Mizani, 2022). The existing curriculum has not fully accommodated the needs of students to become individuals who are both religious and humanistic, while also adaptive to global dynamics.

The factors influencing the emergence of these phenomena include the paradigm of religious education that remains oriented toward textual mastery of teaching materials, the limited competence of teachers in applying humanist approaches, and the lack of curriculum policy support that emphasizes the integration of humanitarian values (Sari dkk., 2023). Furthermore, school culture that tends to be authoritarian and provides minimal space for dialogue reinforces non-participatory learning patterns. The lack of teacher training in transformative pedagogy also becomes an obstacle in effectively implementing humanist-religious values (Saputro, 2025). This situation is further exacerbated by administrative pressures and academic achievement demands that often neglect affective and social aspects in religious education (Firdaus, 2025).

The implications of these phenomena are highly significant for the direction and quality of Islamic education in Indonesia. The absence of humanist values in the PAI curriculum has the potential to produce a generation that is formally religious but lacks social sensitivity and the ability to coexist in a multicultural

society (Mizani, 2022). Conversely, if humanist-religious values are integrated transformatively into the curriculum, religious education can serve as a strategic means of shaping students who are not only devout but also uphold universal humanitarian values. This will strengthen the role of Islamic education in building a civilization that is peaceful, inclusive, and just at both local and global levels.

Description of the Phenomenon of the Islamic Religious Education (PAI) Curriculum Lacking Humanist-Religious Values

The findings of this study reveal that the Islamic Religious Education (PAI) curriculum in Indonesia is still dominated by a cognitive approach oriented toward textual mastery and memorization (Hasriadi dkk., 2023). This approach emphasizes religious knowledge without providing sufficient space for the development of students' affective and social dimensions. Humanist values such as empathy, tolerance, justice, and respect for human dignity have not been systematically integrated into the curriculum structure or classroom practices (Assa'idi, 2021). As a result, students tend to understand religion as a rigid set of normative rules rather than as a living and contextual value system. This phenomenon is evident in the lack of reflective, dialogical, and contextual activities that would enable students to connect Islamic teachings with social realities and global challenges they face.

Reflection on this phenomenon shows that the root of the problem lies in the paradigm of religious education, which remains normative-doctrinal and provides little room for a humanistic approach. Teachers, as curriculum implementers, tend to use one-way lecture methods that do not allow students to engage in dialogue, ask questions, or critique constructively (Huda, 2024). In addition, national curriculum policies have not explicitly emphasized the importance of integrating humanitarian values into religious education. School culture, which is often authoritarian, bureaucratic, and lacking in participation, reinforces non-transformative learning patterns (Suparjo dkk., 2021). In this context, religious education loses its critical and humanistic power and fails to meet students' needs to become religious individuals who are also able to live peacefully in multicultural societies.

The consequence of this condition is the emergence of a generation that understands religion formally and ritualistically but lacks social sensitivity, critical thinking skills, and the ability to live in plural societies. Religious education, which should serve as a means of character formation, risks becoming a tool for reproducing exclusivism, conservatism, and intolerance (Hendawi dkk., 2024). The absence of humanist values in the PAI curriculum can hinder the internalization of Islamic teachings as rahmatan lil 'alamin teachings that bring compassion and

justice to all humanity. In the long run, this may weaken the contribution of Islamic education to building an inclusive, just, and sustainable civilization.

Compared with Saputro's research, which demonstrated the success of a humanist-religious approach in Integrated Islamic Elementary Schools through value-based learning methods and role modeling, the findings of this study highlight the gap between ideals and practice at the level of national policy (Saputro, 2025). Arif and Abdul Aziz's research also revealed that PAI textbooks have begun to include humanistic values such as justice and responsibility, but these are not widespread and are not supported by appropriate teaching methods. This difference shows that the integration of humanist-religious values remains partial, sporadic, and has not yet become mainstream in the national curriculum. This underscores the need for a philosophical and systemic approach in designing a PAI curriculum capable of addressing the challenges of 21st-century education (Arif & Abd Aziz, 2023).

As a recommendation, this study suggests the need to reconstruct the PAI curriculum with a philosophical approach that places humanist values as an integral part of Islamic teachings. Conceptually, the curriculum should be designed to develop students' spiritual, intellectual, and social dimensions in a balanced manner. Methodologically, teachers need to be trained in transformative pedagogy that is dialogical, reflective, and contextual. Learning strategies such as case studies, project-based learning, and value discussions can be used to internalize humanist values in classroom practice. Educational policies must also support the integration of humanitarian values into the religious curriculum as a strategy to shape a generation that is religious, humanist, and globally competent. Thus, Islamic religious education can become a transformative force in building a peaceful, just, and civilized society.

Philosophical Reflection on Humanist Values in Islamic Education

Research findings indicate that humanist values such as compassion, justice, and respect for human dignity have not yet become a central part of the Islamic Religious Education (PAI) curriculum. Theologically, however, Islam strongly emphasizes these values as the core of its teachings and religious practice. The concept of rahmatan lil 'alamin, as a universal principle in Islam, affirms that religion exists to bring peace and welfare to all of humanity (Sahin, 2021). The absence of these values in the curriculum reveals a gap between the substance of Islamic teachings and the implementation of Islamic education in schools. A curriculum that places excessive emphasis on ritual and dogmatic aspects risks neglecting the ethical and social dimensions, which are in fact the primary

foundation for shaping students into religious and humanistic individuals (Assa'idi, 2021).

Philosophical reflection on this phenomenon leads to the understanding that Islamic education has long emphasized normative aspects rather than ethical and humanistic ones. The dominance of fiqh and creed approaches, which are textual in nature, has shifted attention away from the humanitarian values embedded in Islamic teachings (Idris dkk., 2021). The PAI curriculum tends to present religion as a collection of laws and doctrines rather than as a value system that shapes students' social and spiritual behavior. The lack of exploration into dimensions such as Sufism, Islamic philosophy, and social ethics has caused religious education to lose its reflective and transformative power. Yet, in the history of Islamic thought, figures such as Al-Ghazali, Ibn Arabi, and Nurcholish Madjid have emphasized the importance of education that integrates spirituality and humanity as a unified whole (Huda, 2024).

The consequence of this narrow approach is the formation of students who perceive religion merely as a set of formal rules, rather than as a source of values that shape character and social behavior. Religious education loses its strategic role in cultivating a generation capable of critical thinking, inclusive attitudes, and meaningful contributions to complex social life. In the global context, such an approach is insufficient to equip students to face challenges of multiculturalism, humanitarian crises, and identity conflicts (Assa'idi, 2021). Religious education that fails to integrate humanist values risks producing exclusivism, radicalism, and intolerance contradicting the spirit of Islam as a religion that upholds justice and compassion.

Azmi's research has emphasized the importance of a religious humanism approach in Islamic education as a middle path between spirituality and humanity (Azmi, 2022). He highlights the need for education that liberates and respects diversity as a form of actualizing Islam's inclusive values, stressing that Islam should be understood as a value system open to change and intercultural dialogue. The findings of this study reinforce that idea by showing that a PAI curriculum lacking humanist integration risks fostering exclusivism and closed-mindedness (Amin, 2024). This difference illustrates that philosophical approaches in religious education have not yet become mainstream in national curriculum policy, which tends to be pragmatic and focused solely on academic achievement.

As a conceptual action, this study recommends the development of a PAI curriculum based on Islamic ethical and humanistic values. The curriculum must be philosophically designed to place humanitarian values at the core of religious education, not as mere supplements. Teaching methods should be directed toward

value reflection, social case studies, and intercultural dialogue, enabling students to internalize Islamic teachings within real-life contexts. Teachers need training in transformative pedagogy that emphasizes participation, empathy, and contextual meaning-making. Educational policy must also support the development of curricula that are adaptive to social change and global challenges, so that Islamic religious education can become a transformative force in shaping a generation that is religious, humanistic, and globally competent.

Global Implications of a Humanist-Religious Based Islamic Religious Education (PAI) Curriculum

Research findings show that the Islamic Religious Education (PAI) curriculum, which is still oriented toward exclusive and normative approaches, has not yet succeeded in shaping students with tolerant, empathetic, and open-minded characters (Sirait dkk., 2024). A curriculum that emphasizes memorization and textual understanding of Islamic teachings tends to neglect the humanistic dimension, which is crucial in forming students' holistic personalities (Faruq dkk., 2024). In the global context, students need religious education that not only teaches religious rituals but also equips them with universal values such as justice, compassion, and respect for human dignity. These values are inherently rooted in Islamic teachings, which position humans as khalifah (vicegerents) on earth and emphasize the principle of rahmatan lil 'alamin (Prasong, 2025).

Reflection on this phenomenon indicates that Islamic education must transform from a local-normative approach into a global-humanistic one. The universal teachings of Islam must be actualized in a curriculum that emphasizes humanitarian values as the core of religious education. Factors such as globalization, multiculturalism, and moral crises demand religious education that is adaptive and internationally relevant (Wakhidah & Erman, 2022). Religious education that focuses solely on ritual and dogmatic aspects is insufficient to prepare students for the complexities of the modern world, which require social skills, cross-cultural communication, and inclusive attitudes.

The consequence of a non-transformative approach is the emergence of a generation that is formally religious but lacks global competence. Religious education that does not teach universal values risks fostering exclusivism, intolerance, and resistance to diversity (Moslimany dkk., 2024). Conversely, a PAI curriculum based on humanist-religious values can serve as a strategic means of shaping students who are religious, humanistic, and globally competent (Idris dkk., 2021). Religious education that integrates humanitarian values will be able to form a generation that is not only devout but also capable of contributing to building a peaceful, just, and civilized society.

Research by Hasriadi shows that a humanist-religious approach in Islamic education can shape students' inclusive and empathetic character. These findings align with international studies on character education based on universal values, which emphasize the importance of character learning in the context of globalization (Hasriadi dkk., 2023). The main difference lies in the implementation context: this study emphasizes the importance of philosophical approaches and curriculum policy, while other studies focus more on teaching practices and strengthening values through extracurricular activities and habituation.

As a recommendation, this study suggests the development of a PAI curriculum that integrates global values within the framework of Islamic teachings. The curriculum must be philosophically designed by placing humanitarian values at the core of religious education. Teaching methods should include cross-cultural studies, interfaith dialogue, and contextual reflection on humanitarian values. Teachers need to be trained in transformative pedagogy that emphasizes participation, empathy, and value contextualization. Educational policies must also support the transformation of religious curricula into global character curricula based on Islamic values, so that Islamic religious education can become a transformative force in shaping a generation that is religious, humanistic, and globally competent.

Conceptual and Policy Reconstruction of the Islamic Religious Education (PAI) Curriculum

The overall research data show that the current Islamic Religious Education (PAI) curriculum has not yet fully addressed the needs of global education. This is due to the minimal integration of humanist-religious values within the curriculum structure and classroom practices (Halim dkk., 2023). Religious education remains normative, oriented toward textual and ritualistic mastery of subject matter, and has not yet directed itself toward shaping students' character to live peacefully in multicultural societies. In a global context that demands social skills, empathy, and tolerance, an exclusive and dogmatic approach to religious education becomes less relevant. Therefore, this phenomenon calls for a curriculum reconstruction that is more philosophical, contextual, and transformative (Sahin, 2021).

Reflection on this condition indicates that a paradigm shift in religious education is urgently needed. Islamic education must move away from dogmatic approaches that emphasize memorization and obedience, toward value-based approaches that emphasize character formation, social competence, and moral awareness. This reconstruction involves not only the content of the curriculum but also methodological and cultural aspects of the learning process (Faruq dkk., 2024). Factors such as authoritarian school culture, teachers' limited competence in

applying humanistic approaches, and curriculum policies that do not yet support the integration of humanitarian values are key determinants of the success of religious education transformation. Without this paradigm shift, religious education risks becoming a meaningless formality that fails to shape students relevant to the demands of the times.

The absence of curriculum reconstruction results in stagnation in religious education, which cannot address social, cultural, and moral challenges in the era of globalization (Firdaus, 2025). Religious education that focuses only on ritual and dogmatic aspects is insufficient to shape students who are both religious and humanistic (Assa'idi, 2021). Conversely, curriculum reconstruction that integrates humanist-religious values can be a strategic solution in shaping a globally competitive generation. This generation will not only have a deep understanding of religion but also be able to apply Islamic values in social life inclusively, justly, and compassionately.

Previous research, such as that of Azzahra in elementary schools, which analyzed humanistic values in PAI MI and PAK SD textbooks and emphasized the importance of Islamic education that liberates and respects diversity, has highlighted the urgency of a humanistic approach in religious education (Ridwan & Satriawan, 2024). This study strengthens those findings by adding philosophical dimensions and curriculum policy as its main focus. This difference shows that conceptual and policy approaches are crucial in determining the future direction of religious education. Without explicit and systemic policy support, the humanistic approach will remain mere discourse without real implementation in education.

As a recommendation, this study emphasizes the importance of designing a PAI curriculum based on humanist-religious values in a philosophical and systemic manner. The curriculum must be designed to develop students' spiritual, intellectual, and social dimensions in a balanced way. Teaching methods should be directed toward value reflection, social case studies, and intercultural dialogue. Teachers, as the spearhead of curriculum implementation, must be equipped with training in transformative pedagogy that emphasizes participation, empathy, and contextual meaning-making. Educational policies must also support the transformation of religious curricula into global character curricula based on Islamic values, so that Islamic religious education can become a transformative force in shaping a generation that is religious, humanistic, and globally competent.

CONCLUSIONS

Based on the research findings, it was discovered that the current Islamic Religious Education (PAI) curriculum has not yet fully addressed the needs of global education due to the minimal integration of humanist-religious values within its structure and teaching practices. The curriculum is still dominated by cognitive and normative approaches that emphasize memorization and textual understanding of Islamic teachings, without providing sufficient space for the development of students' empathetic, tolerant character and their ability to coexist peacefully in multicultural societies. This phenomenon highlights a gap between the substance of Islamic teachings, which are inherently rahmatan lil 'alamin (a mercy to all creation), and the implementation of religious education in schools. Therefore, a more philosophical and contextual reconstruction of the curriculum is needed to shape students who are both religious and humanistic, as well as globally competent.

This study makes an important conceptual and methodological contribution to the development of a humanist-religious based PAI curriculum. Conceptually, it affirms that humanitarian values such as justice, compassion, and respect for human dignity are integral parts of Islamic teachings that must be actualized in education. Methodologically, the philosophical and normative approaches used in this study allow for an in-depth analysis of the value foundations and the relevance of the PAI curriculum in the global context. The study also reinforces the idea that religious education must transform from a dogmatic approach toward a value-based transformative approach, supported by curriculum policy and appropriate teacher training.

Nevertheless, this study has several limitations that should be considered for future research. First, the study remains qualitative and library-based, thus not directly addressing empirical aspects of curriculum implementation in practice. Second, the scope of data used is limited to available documents and literature, and therefore does not cover the diversity of religious education practices across different regions and educational levels. Consequently, future research is recommended to conduct broader and deeper field studies, as well as to develop a humanist-religious based PAI curriculum model that can be empirically tested within formal education contexts. Further studies should also involve teachers, students, and policymakers to obtain more comprehensive and applicable perspectives.

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