

THE CURRICULUM OF LOVE IN PESANTREN: A STUDY OF THE HUMANIST-RELIGIOUS CURRICULUM MODEL FOR THE MILLENNIAL GENERATION

Hamam Burhanuddin

Universitas Nahdlatul Ulama Sunan Giri

hamam@unugiri.ac.id

Aida Hamidah

Universitas Nahdlatul Ulama Sunan Giri

aidahamidaah@gmail.com

Abstract: *This article explores the implementation of a "curriculum of love" (kurikulum cinta) in Islamic boarding schools (pondok pesantren) as a transformative model of humanist-religious education for the millennial generation. The study highlights how pesantren, as traditional yet dynamic Islamic educational institutions, integrate values of love, compassion, tolerance, and humanity into their curricula. Using a qualitative descriptive approach, this study analyzes educational practices such as religious rituals, character formation, and social engagement programs that embed the values of rahmah (compassion) and mahabbah (love). The findings indicate that pesantren have successfully contextualized local wisdom and Islamic teachings to nurture inclusivity, empathy, and peace-building among students. This curriculum model not only strengthens students' religious identity but also equips them with global humanist values necessary for navigating contemporary challenges. In conclusion, the "curriculum of love" in pesantren reflects an innovative synergy between tradition and modernity, offering a sustainable model of education for shaping tolerant, ethical, and globally aware Muslim youth.*

Keywords: curriculum of love, pesantren, humanist-religious education, tolerance, millennial generation

INTRODUCTION

Islamic education in Indonesia cannot be separated from the existence of *pondok pesantren* (Islamic boarding schools), which are the oldest educational institutions and serve as centers for the development of knowledge, religion, and morality within society. Historically, pesantren have existed since the 18th century and have become distinctive educational institutions in the Indonesian archipelago. Pesantren are not merely places for studying religion but also serve as institutions for shaping character, morality, and social values that emphasize love, peace, and respect for others.¹ Indeed, according to Dhofier, pesantren play a crucial role

¹ Haidar Putra Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana, n.d.).



in preserving the classical intellectual traditions of Islam while simultaneously instilling life values that shape students into moderate, tolerant, and peace-loving individuals.²

The concept of a *curriculum of love* emerged as a response to the challenges of globalization and modernization, which often bring negative impacts on younger generations. Globalization not only offers opportunities but also creates threats such as moral decadence, consumerist behavior, and the growing wave of intolerance.³ Phenomena such as radicalism, individualism, and a spiritual crisis among youth and millennials further highlight the urgency of establishing an education system grounded in the values of love and compassion. Within the pesantren context, the curriculum of love is regarded as an alternative educational model that emphasizes the balance between intellectual, emotional, and spiritual dimensions

Millennials living in the digital era face challenges that differ greatly from those of previous generations. They are familiar with technology, open to global information, yet vulnerable to negative influences such as social media misuse, hate speech, and hedonistic culture.⁴ Therefore, they require not only intellectual intelligence but also the nurturing of emotional and spiritual intelligence. Pesantren, with their long-standing tradition of religious-based education, hold great potential for developing a curriculum of love that integrates both humanistic and religious dimensions

This curriculum of love can be understood as an educational strategy that combines Islamic teachings of compassion (*rahmah*), love (*mahabbah*), and peace (*salam*) with a humanistic educational approach. Its goal is to nurture students who are not only ritually devout but also socially sensitive, capable of coexisting harmoniously in multicultural societies, and committed to contributing to global peace.⁵ Thus, the curriculum of love developed in pesantren serves as a bridge between local wisdom, Islamic values, and the needs of the millennial generation in addressing the challenges of modern civilization.

THE CONCEPT OF CURRICULUM

I) Definition of Curriculum

Conceptually, the term “curriculum” originates from the Latin word *curriculum*, which means “path” or “course.” The term initially referred to a sequence of subjects designed to achieve specific educational objectives, viewed as the final goal that learners must reach. Although this understanding is valid, it tends to be reductive because it focuses solely on the content of learning, thereby neglecting the aspects of learning experiences and the holistic development of learners. As a result, the curriculum’s focus becomes limited to teaching “methods” within the classroom, without considering the broader dimensions of the educational process.

Saylor and Alexander (1966) describe the curriculum as “the total effort of the school to achieve the desired outcomes both inside and outside the classroom.” Similarly, Smith et al. (1957) define the curriculum as “a series of potential experiences organized by the school to discipline children and youth in group ways

² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, n.d.).

³ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, n.d.).

⁴ Mansur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, n.d.).

⁵ Ngainun Naim, *Character Building: Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa* (Yogyakarta: Ar-Ruzz Media, n.d.).



of thinking and acting.” These definitions illustrate the broad scope of curriculum but risk becoming non-functional due to their excessive generality. Conversely, definitions that confine curriculum merely to objectives and content without including learning experiences are too narrow to meet the demands of modern education.⁶

Meanwhile, Robert S. Zais (1976) in Curriculum: Principles and Foundations defines curriculum through three main perspectives: (1) course content, referring to systematically organized subject matter as the core of educational substance; (2) planned learning experiences, encompassing learning activities intentionally designed to engage students actively in relevant and meaningful learning; and (3) experiences had under the auspices of the school, referring to formal and informal experiences students undergo within the school environment, including social interactions and extracurricular activities.

These three perspectives indicate that the curriculum is not merely a document or plan but a comprehensive learning design that encompasses knowledge, experience, and character development. By considering the learning process, individual growth, and societal needs, a modern curriculum should be flexible, integrated, and developmentally appropriate to ensure the holistic effectiveness of education. Based on these theories, the concept of curriculum can be understood within four dimensions: curriculum as an idea (curriculum as intent/ideal curriculum), curriculum as a written plan (curriculum as plan), curriculum as implementation (real curriculum), and curriculum as outcome, which can be illustrated as follows.



Picture 1 : concept of curriculum

2) Philosophical Foundation of the Curriculum of Love

The curriculum of love is grounded in Islamic teachings that emphasize the values of compassion (*rahmah*), love (*mahabbah*), and peace (*salam*). The word of Allah in Surah Al-Anbiya [21]: 107,

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالَمِينَ

⁶ Direktorat KSKK Madrasah Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia and 2025, *Panduan Implementasi Kurikulum Berbasis Cinta Di Madrasah*, n.d.



“And We have not sent you (O Muhammad) except as a mercy to all the worlds,” serves as a theological foundation that Islamic education must be directed toward the cultivation of universal compassion.⁷

This verse does not only describe the Prophet Muhammad’s personal character but also establishes a theological foundation for the orientation of Islamic education. It implies that every educational endeavor within the Islamic framework must aim to cultivate *rahmah*—a deep sense of mercy, empathy, and benevolence—toward all of God’s creation. From this perspective, education is not merely a means to transfer knowledge (*ta’līm*), but an act of nurturing (*tarbiyah*) that shapes the human heart and conscience.

The Prophet Muhammad’s mission as a mercy to all worlds underscores that learning and teaching in Islam must lead to the development of compassionate individuals who contribute to societal harmony and global peace. Thus, the “curriculum of love” aligns with this divine vision, seeking to internalize *rahmah* and *mahabbah* (love) in the attitudes, behaviors, and worldview of students. In the context of Islamic boarding schools (*pesantren*), this principle is reflected through educational practices that emphasize kindness, mutual respect, and service to others. The goal is to create learners who are not only intellectually capable but also emotionally mature and spiritually sensitive. Islamic education inspired by this Qur’anic value encourages inclusivity, empathy across differences, and the realization that genuine piety manifests through acts of compassion and care for humanity and the environment.

Ultimately, this verse serves as a pedagogical paradigm, reminding educators that the essence of Islamic education lies in spreading mercy—whether through teaching, social engagement, or moral guidance—so that the educational process becomes a living embodiment of divine compassion in human interaction.

HUMANIST-RELIGIOUS EDUCATION IN PESANTREN

Humanist-religious education is an educational paradigm that integrates human values (*humanism*) with divine values (*religiosity*). This paradigm views human beings as creations of God who possess intellectual, emotional, and spiritual potential that must be developed in a balanced and harmonious manner.⁸ Education is not solely directed toward the achievement of cognitive abilities and technical skills but also toward the formation of individuals who are faithful, pious, possess noble character, and demonstrate care and concern for others and the environment.⁹

The concept of humanism in education emphasizes respect for human dignity, freedom of thought, and individual autonomy. However, in the context of Islam, humanism is not secular as in the Western tradition; rather, it is derived from divine

⁷ M. Quraish Shihab, *Membumikan Alquran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1994).

⁸ Haidar Bagir, “Diskusi Pengalaman Religius,” *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism* 1, no. 1 (2011): 129–36, <http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/9>.

⁹ Darmaningtyas, *Pendidikan Yang Memiskinkan* (Yogyakarta: Galang Press, n.d.).



values.¹⁰ Islam views human beings as *khalīfah fī al-ard* (God's vicegerents on earth), who bear moral and spiritual responsibilities to prosper the earth and uphold justice.¹¹ Therefore, humanist-religious education in Islam not only imparts knowledge but also instills an awareness of ethical and social responsibility as an integral part of servitude to Allah SWT.

According to M. Amin Abdullah, an ideal Islamic education must place human beings at the center (*human-centered education*) without abandoning its theocentric orientation. Education should serve as a medium for developing human potentialities while simultaneously connecting them with transcendental values.¹² Within this framework, humanism and religiosity are not positioned dichotomously but rather complement one another. Humanism provides a human-oriented perspective in educational practice, while religiosity offers moral and spiritual direction so that the development of human potential does not lose its ethical meaning.

Humanist-religious education also stems from the view that every individual possesses *fitrah*, or an innate pure potential. This *fitrah* encompasses the ability to think, to feel, and to have faith.¹³ The task of education is to nurture and develop this potential so that learners are able to recognize themselves both as servants of Allah and as social beings who bear responsibility for communal life. Such education rejects indoctrinates or authoritarian approaches, as these restrict students' freedom of thought and close the space for dialogue. Conversely, humanist-religious education emphasizes a dialogical, participatory, and empathetic approach, in which teachers and students engage in a relationship based on mutual respect.¹⁴

In the context of *pondok pesantren* (Islamic boarding schools), humanist-religious values are clearly reflected in the daily lives of the *santri* (students). The relationship between the *kiai* (religious teacher) and the *santri* is not merely hierarchical but is also founded on compassion and moral exemplarity. The *kiai* serves as a central figure who not only imparts religious knowledge but also instills human values such as honesty, simplicity, discipline, and social awareness.¹⁵ The *pesantren* serves as a laboratory of humanist-religious values, as within it the *santri* live in a community that emphasizes togetherness, solidarity, and social responsibility.

The concept of humanist-religious education also emphasizes the importance of love (*mahabbah*) and compassion (*rahmah*) as the main foundations of the educational process. Education is not merely the transfer of knowledge but also a process of cultivating love and empathy toward others. This aligns with the prophetic mission of Prophet Muhammad (peace be upon him), as stated in the Qur'an: "And We have not sent

¹⁰ M.Amin Abdullah, *Islam Dan Humanisme: Aktualisasi Humanisme Islam Di Tengah Krisis Humanisme Universal* (Yogyakarta: Pustaka Pelajar, n.d.).

¹¹ Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, n.d.).

¹² M.Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Pelajar, n.d.).

¹³ Abdurrahman Mas'ud, *Paradigma Pendidikan Islam: Humanisme, Teosentrism, Dan Integratif* (Yogyakarta: Gama Media, n.d.).

¹⁴ Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, n.d.).

¹⁵ Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*.



you (O Muhammad) except as a mercy to all the worlds.”¹⁶ This verse serves as a theological foundation that education in Islam must be directed toward fostering a sense of universal compassion, rather than hatred and hostility.

Furthermore, humanist-religious education emphasizes the dimension of *learning to be*—learning to become a whole human being. UNESCO outlines four pillars of education: *learning to know, learning to do, learning to live together, and learning to be*.¹⁷ Humanist-religious Islamic education seeks to actualize these four pillars in an integrated manner, where learning is not merely aimed at mastering knowledge but also at becoming a person of faith, responsibility, and benefit to others.

In the global context, humanist-religious education is relevant in addressing the moral and spiritual crises affecting the millennial generation. Amid the wave of digitalization, many young people experience value disorientation, individualism, and a loss of life’s meaning.¹⁸ *Pesantren*, with their humanist-religious values, can serve as a moral oasis that brings serenity and provides spiritual direction for this generation. By developing a *curriculum of love*—a curriculum grounded in the values of compassion, empathy, and humanity—*pesantren* are able to offer an education that is not only religious but also deeply touches the human dimension of the learners.¹⁹

Therefore, humanist-religious education can be regarded as an essential foundation for the emergence of a *curriculum of love* in Islamic boarding schools (*pondok pesantren*). Both share a common orientation—to nurture a generation of individuals with noble character, empathy, and tolerance, as well as a profound sense of spiritual awareness. The synergy between humanistic and religious values makes Islamic education more contextual and adaptive to the times while remaining firmly rooted in the principles of humanity and divinity.

The humanist-religious educational model offered by *pesantren* through the *curriculum of love* creates a balance between the development of intellect, heart, and behavior. Students (*santri*) are guided to become individuals of noble character, social awareness, and the ability to face contemporary challenges with a moderate attitude.

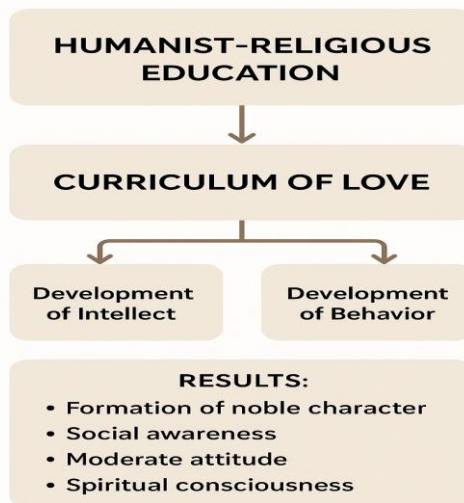
¹⁶ Departemen Agama RI, “Al-Qur'an Dan Terjemahannya” (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, n.d.).

¹⁷ U.N.E.S.C.O., *Learning: The Treasure Within* (Paris: UNESCO Publishing, n.d.).

¹⁸ Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*.

¹⁹ Naim, *Character Building: Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa*.





Tabel I: The Concep of curriculum of love and Humanis Religious Education in pesantren

IMPLEMENTATION IN EDUCATION LEARNING

I) The Practice of the Curriculum of Love in Pesantren

The practice of the *curriculum of love* in Islamic boarding schools (*pesantren*) is a concrete manifestation of the implementation of humanist-religious values in the daily lives of the students (*santri*). This curriculum is not only expressed through formal learning materials but also through life experiences, habituation, and social interactions within the pesantren environment. Education in pesantren is oriented toward shaping students who are faithful, virtuous in character, and possess a high sense of social awareness. As emphasized by Nurcholish Madjid, pesantren are not merely religious institutions but also social institutions that shape the nation's character and identity through a learning process that integrates spiritual and humanistic values.²⁰

2) Religious Practice and Habituation

Religious habituation in pesantren serves as a primary instrument in the process of internalizing religious values. Activities such as congregational prayers (*shalat berjamaah*), remembrance of God (*dzikir*), reciting praises upon the Prophet (*sholawat*), and the study of classical Islamic texts (*pengajian kitab kuning*) are carried out regularly and with discipline. Through these practices, *santri* (students) do not merely learn religious teachings theoretically but also embody them in their daily spiritual lives. The tradition of studying the *kitab kuning*, for example, not only enriches students' religious understanding but also cultivates moral awareness, patience, and respect for knowledge and for teachers (*ta'dzim lil 'ilm wal 'ulama*).²¹

According to Quraish Shihab, collective worship practices foster a sense of togetherness, simplicity, and sincerity—values that form the essence of *rahmah*

²⁰ Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, n.d.).

²¹ Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*.



(compassion) in Islam.²² Thus, religious habituation in *pesantren* is not merely ritualistic but also serves as a medium for spiritual and social education for the *santri* (students).

3) Character Building

Character building is an essential aspect of the *curriculum of love* in *pesantren*. Values such as discipline, honesty, responsibility, and social awareness are the main focus of the educational process.²³ Discipline is developed through the structured daily routines of the *pesantren*, while honesty and responsibility are instilled through the exemplary conduct of the *kiai* (religious leader) and *ustaz* (teacher) in their daily behavior.

Pesantren are also known as institutions that strongly emphasize character formation, as all of their activities are designed to cultivate simplicity and independence.²⁴ As stated by M. Arifin, religious character in *pesantren* does not emerge instantly but is the result of a long process involving spiritual training (*riyāḍah*) and moral habituation (*ta’dīb*).²⁵ Through such an educational system, *pesantren* have succeeded in producing generations of students who are not only intellectually capable but also possess strong moral integrity and ethical awareness.

4) Social Activities

The social dimension of the *curriculum of love* is reflected in various activities such as communal work (*kerja bakti*), social service (*bakti sosial*), community engagement, and solidarity among *santri*. These activities foster the awareness that the practice of religious values does not end with ritual worship but must also be realized through acts of service toward others.²⁶

Pesantren encourage students to actively contribute to community life through social initiatives and religious outreach (*dakwah*). For instance, community service programs conducted by *santri* in nearby villages serve as a means to cultivate social empathy, strengthen *ukhuwah Islamiyah* (Islamic brotherhood), and nurture the spirit of mutual cooperation (*gotong royong*).²⁷ In this context, the *curriculum of love* becomes a medium for actualizing the values of *rahmah* (compassion) and *ukhuwah* (brotherhood) in practical, real-life experiences.

5) Multicultural Dialogue

As traditional Islamic educational institutions, *pesantren* also play a crucial role in fostering tolerance and social harmony. Through a multicultural dialogue approach, *pesantren* open spaces for cross-cultural and interfaith communication.²⁸ This demonstrates that *pesantren* are not exclusive institutions but rather inclusive and adaptive to social change.

²² M. Quraish Shihab, *Membumikan Alquran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*,.

²³ Bagir, “Diskusi Pengalaman Religius.”

²⁴ A. Malik Fadjar, *Reorientasi Pendidikan Islam* (Jakarta: Fajar Dunia, n.d.).

²⁵ Kapita Selekta Pendidikan Islam (Yogyakarta: Pustaka Pelajar, 1996).

²⁶ Wahid and Hidayat, “Moderasi Beragama Dalam Perspektif Islam Dan Implikasinya Terhadap Kehidupan Sosial,” 2020.

²⁷ Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*.

²⁸ Mas’ud, *Paradigma Pendidikan Islam: Humanisme, Teosentrism, Dan Integratif*.



Interfaith dialogues conducted in several *pesantren* across Indonesia serve as real examples of how the values of love and compassion can be implemented in a pluralistic social context.²⁹ *Pesantren* such as Tebuireng and Al-Munawwir, for instance, frequently hold interfaith forums aimed at strengthening the spirit of human brotherhood.¹² These activities affirm that the values of *mahabbah* (love) and *rahmah* (compassion) taught in Islam are not limited to fellow Muslims but extend to all of humanity.

Overall, the practice of the *curriculum of love* in *pesantren* reflects an education model oriented toward a balance between intellectual, spiritual, and social dimensions. Through the habituation of worship, character building, social engagement, and multicultural dialogue, *pesantren* actively contribute to instilling values of compassion, empathy, and tolerance—foundations essential for the creation of a peaceful and civilized society.

6) Relevance for the Millennial Generation

The *curriculum of love* in *pesantren* holds profound relevance for addressing the complex challenges faced by the millennial generation in the contemporary era. Millennials live in a time characterized by rapid technological advancement, the rise of digital connectivity, and the increasing influence of global culture. While these developments have opened new opportunities for learning and collaboration, they have also brought challenges such as individualism, digital radicalism, moral degradation, and the erosion of social empathy.

The millennial generation is often described as tech-savvy and globally minded, yet they are also vulnerable to the negative effects of digital culture. Excessive dependence on technology and social media has led to declining interpersonal communication, increased social isolation, and a weakening of collective values such as cooperation and solidarity.³⁰ As a result, many young people today experience spiritual emptiness and a loss of direction in life.³¹ In this context, the *curriculum of love* offers a transformative educational model that reconnects millennials with moral, spiritual, and cultural roots.

In *pesantren*, the *curriculum of love* seeks to balance technological progress with the cultivation of spiritual and emotional intelligence. The system of education encourages *santri* to live meaningfully, to interact respectfully, and to contribute positively to society.³² By instilling values of *rahmah* (compassion), *mahabbah* (love), and *tasamuh* (tolerance), *pesantren* help young people navigate the digital world with ethical awareness and emotional maturity. The emphasis on humility, community service, and self-reflection equips millennials with the moral compass needed to resist the lure of egoism and superficial success promoted by social media culture.

²⁹ Abdullah, *Islam Dan Humanisme: Aktualisasi Humanisme Islam Di Tengah Krisis Humanisme Universal*.

³⁰ Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, n.d.).

³¹ Norman K. Denzin and Yvonna S. Lincoln, “The Sage Handbook of Qualitative Research, 2nd Ed. Edited by Norman K. Denzin, and Yvonna S. Lincoln,” *Library* 28, no. August (2006): 467–68, <https://doi.org/10.1016/j.lisr.2006.05.004>.

³² Bagir, “Diskusi Pengalaman Religius.”



Furthermore, the *curriculum of love* reinforces the importance of cultural rootedness (*local wisdom*) in forming global-minded individuals. As part of Indonesia's educational tradition, *pesantren* teach students to value local ethics, traditions, and spirituality while engaging with global ideas in a constructive and peaceful way.³³ In doing so, it strengthens their sense of identity as Muslims and as Indonesians who uphold tolerance and harmony amidst diversity.

From a broader perspective, the *curriculum of love* prepares the millennial generation to become agents of peace and cultural bridge-builders in an increasingly fragmented world. Through the integration of humanist-religious values, *pesantren* education cultivates empathy, inclusivity, and respect for difference—qualities urgently needed in the digital age marked by polarization and intolerance.³⁴ By harmonizing intellectual, spiritual, and social dimensions, *pesantren* education offers millennials not just knowledge, but *wisdom*—the ability to live ethically, think critically, and act compassionately.

Thus, the *curriculum of love* in *pesantren* is not a nostalgic return to traditional values, but a forward-looking educational model that redefines how Islamic education can respond to modernity. It reconnects the young generation with their cultural and spiritual foundations while empowering them to participate actively in building global harmony.³⁵

CONCLUSION

The *curriculum of love* in Islamic boarding schools (*pesantren*) represents an innovative approach to Islamic education that emphasizes the values of compassion, tolerance, and humanity. Through the practice of religious learning, character formation, and social engagement, *pesantren* have successfully developed a humanist-religious educational model that remains relevant for the millennial generation.

This curriculum serves as a bridge between local wisdom and global values, fostering a balance between spirituality, intellect, and social responsibility. Moreover, it stands as an exemplary model for other educational institutions seeking to cultivate a generation characterized by peace, empathy, and tolerance.

REFERENCE

_____. *Studi Agama: Normativitas Atau Historisitas?* Yogyakarta: Pustaka Pelajar, n.d.

Abdullah, M.Amin. *Islam Dan Humanisme: Aktualisasi Humanisme Islam Di Tengah Krisis Humanisme Universal*. Yogyakarta: Pustaka Pelajar, n.d.

Azra, Azyumardi. *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos, n.d.

Bagir, Haidar. “Diskusi Pengalaman Religius.” *Kanz Philosophy : A Journal for Islamic*

³³ Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*.

³⁴ Abdullah, *Islam Dan Humanisme: Aktualisasi Humanisme Islam Di Tengah Krisis Humanisme Universal*.

³⁵ Naim, *Character Building: Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa*.



Philosophy and Mysticism 1, no. 1 (2011): 129–36.
<http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/9>.

Darmaningtyas. *Pendidikan Yang Memiskinkan*. Yogyakarta: Galang Press, n.d.

Daulay, Haidar Putra. *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia*. Jakarta: Kencana, n.d.

Denzin, Norman K., and Yvonna S. Lincoln. “The Sage Handbook of Qualitative Research, 2nd Ed. Edited by Norman K. Denzin, and Yvonna S. Lincoln.” *Library* 28, no. August (2006): 467–68. <https://doi.org/10.1016/j.lisr.2006.05.004>.

Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*. Jakarta: LP3ES, n.d.

Fadjar, A. Malik. *Reorientasi Pendidikan Islam*. Jakarta: Fajar Dunia, n.d.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: Continuum, n.d.

Indonesia, Direktorat KSKK Madrasah Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik, and 2025. *Panduan Implementasi Kurikulum Berbasis Cinta Di Madrasah*, n.d.

Kapita Selekta Pendidikan Islam. Yogyakarta: Pustaka Pelajar, 1996.

M. Quraish Shihab. *Membumikan Alquran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*,. Bandung: Mizan, 1994.

Madjid, Nurcholish. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina, n.d.

Mas'ud, Abdurrahman. *Paradigma Pendidikan Islam: Humanisme, Teosentrism, Dan Integratif*. Yogyakarta: Gama Media, n.d.

Muslich, Mansur. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara, n.d.

Naim, Ngainun. *Character Building: Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa*. Yogyakarta: Ar-Ruzz Media, n.d.

RI, Departemen Agama. “Al-Qur'an Dan Terjemahannya.” Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, n.d.

Shihab, Quraish. *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*. Bandung: Mizan, n.d.

Turkle, Sherry. *Alone Together: Why We Expect More from Technology and Less from Each Other*. New York: Basic Books, n.d.

U.N.E.S.C.O. *Learning: The Treasure Within*. Paris: UNESCO Publishing, n.d.

Wahid, and Hidayat. “Moderasi Beragama Dalam Perspektif Islam Dan Implikasinya Terhadap Kehidupan Sosial,” 2020.

