



**THE IMPLEMENTATION OF A HUMANISTIC ISLAMIC EDUCATION
CURRICULUM IN DEVELOPING STUDENTS' SOCIAL INTELLIGENCE**

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Abstract

This study aims to analyze the implementation of a humanistic-based Islamic Religious Education (IRE) curriculum in developing students' social intelligence through a literature review approach. Social intelligence has become an essential competency in the twenty-first century due to increasingly complex social interactions influenced by globalization, technological advancement, and cultural diversity. However, IRE learning practices often remain focused on cognitive achievement and religious content mastery, while the development of social competencies receives less attention. This study employed a library research method by reviewing relevant journal articles, books, conference proceedings, and other scholarly publications. Data were analyzed using content analysis, including literature identification, thematic classification, evaluation, and synthesis. The findings reveal five major themes. First, a humanistic-based IRE curriculum shifts learning orientation from knowledge transmission toward the development of social competencies. Second, the internalization of Islamic humanistic values, such as compassion, tolerance, brotherhood, mutual assistance, and social justice, provides a foundation for social intelligence. Third, participatory learning strategies enhance empathy, communication skills, and collaboration. Fourth, authentic social experiences through service-learning and community-based activities strengthen students' ability to apply Islamic values in real-life contexts. Fifth, the transformation of teachers' roles from information providers to facilitators, mentors, and role models supports students' social development. This study contributes conceptually by highlighting the relevance of humanistic educational principles in Islamic Religious Education and their role in fostering social intelligence. The findings suggest that a humanistic-based IRE curriculum can serve as a strategic framework for developing socially responsible, tolerant, empathetic, and religiously committed learners.

Keywords: *Islamic Religious Education, Humanistic Curriculum, Social Intelligence, Humanistic Education, Character Development*

INTRODUCTION

Islamic Religious Education (IRE) holds a highly strategic position within the educational system because it serves as a means of shaping students' character, morality, and personality. IRE is not only intended to transmit religious knowledge but also to develop individuals who are capable of implementing Islamic values in their social lives. According to Umam (2019), humanistic-oriented Islamic education views learners as individuals with the potential to develop optimally through learning processes that respect their freedom, experiences, and educational needs. In the context of twenty-first-century education, IRE is expected not only to produce students who cognitively understand religious teachings but also to cultivate strong social competencies that enable them to coexist harmoniously within pluralistic and dynamic societies. Therefore, the development of social intelligence has become one of the essential objectives that should be integrated into the implementation of the IRE curriculum across educational levels.

Social changes driven by digital technology, globalization, and the rapid flow of information have significantly affected students' patterns of interaction. Easy access to technology often reduces direct social engagement, increases individualistic attitudes, diminishes empathy, and contributes to various forms of social conflict within educational environments. Syamsuriah et al. (2024) explain that modern education faces serious challenges in developing learners who are not only academically competent but also capable of building healthy and productive social relationships. In this context, social intelligence becomes a crucial competency because it encompasses the ability to understand others' feelings, communicate effectively, collaborate with others, resolve conflicts, and adapt to diverse social situations. Social intelligence also serves as a foundation for developing students who are tolerant, inclusive, and socially responsible members of society.

Nevertheless, numerous studies indicate that IRE practices continue to focus predominantly on cognitive achievement and mastery of religious content. Learning activities often emphasize memorization of concepts, understanding of religious texts, and academic performance rather than the development of students' social skills. Taabudillah, Nurrohmah, and Oktavia (2025) argue that the dominance of teacher-centered learning approaches in IRE limits opportunities for students to engage in learning experiences that foster social and emotional competencies. Consequently, a gap frequently emerges between students' understanding of religious teachings and their actual social behavior in everyday life. This condition highlights the need for curriculum reform in IRE that emphasizes not only knowledge transmission but also the holistic development of character and social intelligence.

One approach that can address these challenges is the humanistic approach to education. Rooted in the humanistic psychological theories developed by Abraham Maslow and Carl Rogers, this approach emphasizes respect for human dignity, self-actualization, freedom of learning, and the holistic development of individual potential. According to Nur'aeni, Herawati, and Ferianto (2024), a humanistic educational approach provides students with opportunities to develop their

thinking, interaction, and self-expression abilities within a democratic learning environment. Through this approach, learning is no longer teacher-centered but instead focuses on students' needs and experiences, enabling them to engage actively and meaningfully in the learning process. Furthermore, the humanistic approach encourages more positive relationships between teachers and students, thereby contributing to students' social development.

From an Islamic perspective, the humanistic approach is strongly supported because it aligns with Islamic principles that uphold humanity, brotherhood, compassion, justice, and respect for human dignity. Sahnun and Purwasih (2022) explain that humanistic Islamic education aims to develop individuals who are not only personally pious but also socially responsible through the reinforcement of moral values and concern for others. Therefore, implementing a humanistic-based IRE curriculum is highly relevant to efforts aimed at developing students' social intelligence. A curriculum grounded in Islamic humanistic values enables students to understand religious teachings contextually and apply them in social life through attitudes of tolerance, empathy, cooperation, and social responsibility.

The development of social intelligence through a humanistic-based IRE curriculum can be achieved through various instructional strategies that emphasize active student participation. Puspita Sari et al. (2025) state that discussion methods, collaborative learning, case studies, role-playing activities, and reflective practices can significantly improve students' ability to understand others' perspectives and establish positive social relationships. These instructional strategies provide opportunities for students to learn communication skills, teamwork, respect for diversity, and collaborative problem-solving. Consequently, IRE functions not only as a medium for transmitting religious values but also as a platform for developing the social competencies required in contemporary society.

In addition to instructional strategies, the successful implementation of a humanistic-based IRE curriculum is strongly influenced by the role of teachers. According to Fahira, Hamami, and Saripudin (2025) teachers within a humanistic framework function as facilitators, motivators, and mentors who assist students in developing their full potential. Teachers are expected to create learning environments that are open, democratic, and respectful of diversity, allowing students to feel secure in expressing their opinions and interacting with others. Teachers' role modeling of empathy, tolerance, and social concern is also a critical factor in fostering students' social intelligence. Through positive teacher–student interactions, the internalization of humanistic values within IRE learning can be carried out more effectively.

Based on theoretical perspectives and findings from previous studies, the implementation of a humanistic-based IRE curriculum has considerable potential to foster students' social intelligence. Pahrudin et al. (2025) emphasize that integrating humanistic values into the IRE curriculum can help students develop interpersonal communication skills, empathy, tolerance, cooperation, and social responsibility, all of which are essential competencies in today's global era. However, despite the growing body of literature on Islamic Religious Education and

humanistic learning approaches, studies that specifically synthesize how a humanistic-based IRE curriculum contributes to the development of students' social intelligence remain limited. Most previous studies focus on either curriculum implementation or character education separately, with less attention given to the relationship between humanistic curriculum practices and social intelligence development. This gap highlights the need for a comprehensive review that integrates existing theoretical and empirical evidence.

Therefore, this literature review seeks to comprehensively analyze the implementation of a humanistic-based IRE curriculum in developing students' social intelligence by examining relevant theories and empirical studies. Specifically, this review aims to identify the principles, instructional strategies, teacher roles, and curriculum components that support the development of social intelligence within a humanistic Islamic educational framework. The findings are expected to provide a conceptual contribution to the development of an IRE curriculum that is more humanistic, contextual, and responsive to the needs of students in the modern era. In addition, this study offers a synthesis of current knowledge that may serve as a reference for curriculum developers, educators, and researchers in designing Islamic Religious Education that balances religious understanding with the development of social competencies required in contemporary society.

METHODS

This study employed a library research method to obtain an in-depth understanding of the implementation of a humanistic-based Islamic Religious Education (IRE) curriculum in developing students' social intelligence. Library research is a research method that utilizes various scientific literature sources as primary data to be analyzed systematically and critically. According to Snyder (2019), a literature review enables researchers to identify the development of concepts and theories, discover research gaps, and construct a comprehensive synthesis of knowledge related to a particular topic. Through this method, researchers can integrate findings from previous studies to generate a more profound and holistic understanding of the subject under investigation. Therefore, the library research method was considered appropriate for analyzing the concept of a humanistic-based IRE curriculum and its contribution to the development of students' social intelligence.

The data sources consisted of various relevant scholarly publications, including reputable national and international journal articles, academic books, conference proceedings, and other scientific documents related to humanistic education, Islamic Religious Education curricula, and students' social intelligence. The literature search was conducted through several academic databases, including Google Scholar, Scopus, Crossref, SpringerLink, and Garuda. During the source selection process, priority was given to literature that demonstrated high relevance to the research topic, strong academic credibility, and relatively recent publication dates.

The literature selection process followed several inclusion criteria: (1) publications discussing humanistic education, humanistic curriculum implementation, Islamic Religious

Education, or students' social intelligence; (2) peer-reviewed journal articles, academic books, conference proceedings, and scholarly reports; (3) publications available in full-text form; and (4) studies published primarily within the last ten years, except for seminal works that were considered important for strengthening the theoretical framework. Meanwhile, publications that were not directly related to the focus of the study, lacked academic credibility, contained incomplete information, or were duplicated across databases were excluded from the review process.

Booth, Sutton, and Papaioannou (2021) explain that the success of a literature review study largely depends on a systematic literature search and selection process to ensure the validity and reliability of the collected data. Furthermore, Xiao and Watson (2020) emphasize that the identification and selection of literature must be conducted transparently and systematically to ensure the scientific rigor and credibility of research findings.

The literature search was conducted using keywords such as "humanistic education," "humanistic curriculum," "Islamic Religious Education," "humanistic-based Islamic education," "social intelligence," "student social competence," and related combinations of these terms. The search results obtained from the databases were screened through several stages, including title screening, abstract screening, and full-text review. Only literature that met the inclusion criteria and demonstrated strong relevance to the objectives of the study was included in the final analysis. This systematic procedure was intended to ensure that the findings were derived from credible and relevant sources.

The data were analyzed using content analysis. Content analysis is a method employed to identify, organize, and interpret meanings contained within various documents in a systematic manner. Krippendorff (2021) argues that content analysis enables researchers to understand patterns, themes, and conceptual relationships embedded within the literature under examination.

The analytical procedures in this study included identifying relevant literature, classifying major themes, evaluating findings from previous studies, and interpreting the data based on the focus of the review. Through these procedures, the researcher was able to explore various concepts related to the implementation of a humanistic-based IRE curriculum, the instructional strategies employed, and their implications for the development of students' social intelligence.

More specifically, the content analysis process was conducted through four stages. First, the selected literature was carefully read and examined to identify key concepts, arguments, and findings relevant to the research objectives. Second, the literature was coded and categorized into several major themes, including the principles of humanistic education, the characteristics of a humanistic-based IRE curriculum, instructional strategies, teacher roles, and the dimensions of students' social intelligence. Third, similarities, differences, and recurring patterns among studies were analyzed to identify conceptual relationships and trends within the existing literature. Fourth, the findings were interpreted critically to construct a comprehensive understanding of how a

humanistic-based IRE curriculum contributes to the development of students' social intelligence in contemporary educational settings.

The final stage of the study involved synthesizing and drawing conclusions from all findings obtained from the reviewed literature. The synthesis process integrated theories, concepts, and findings from previous studies to provide a comprehensive understanding of the implementation of a humanistic-based IRE curriculum within the context of contemporary education. According to Creswell and Creswell (2023), literature synthesis is a crucial step in library research because it enables researchers to develop a broader conceptual framework based on existing perspectives and findings. This view is supported by Zawacki et al. (2020), who argue that synthesizing findings from previous studies can generate a more comprehensive understanding of educational phenomena and provide a solid foundation for the development of educational theories and practices in the future.

In this study, synthesis was carried out by comparing, integrating, and interpreting findings from different literature sources to identify common themes, supporting evidence, and conceptual connections. The synthesis process enabled the researcher to formulate a broader understanding of the relationship between humanistic educational principles, curriculum implementation, and the development of students' social intelligence. Through this approach, the study not only summarizes previous findings but also develops a coherent conceptual perspective regarding the contribution of a humanistic-based IRE curriculum to contemporary educational needs. Furthermore, the synthesis provides a conceptual framework that may serve as a reference for educators, curriculum developers, and researchers seeking to strengthen students' social competencies through Islamic Religious Education.

Therefore, this study is expected to contribute conceptually to understanding the importance of implementing a humanistic-based IRE curriculum in fostering students' social intelligence.

RESULTS AND DISCUSSION

1. The Shift in the Orientation of the Islamic Religious Education Curriculum from Knowledge Transfer to the Development of Social Competencies

The findings of the literature review indicate that the implementation of a humanistic-based Islamic Religious Education (IRE) curriculum has encouraged a significant shift in learning orientation, moving beyond the mere transfer of knowledge toward the development of students' social competencies. Traditionally, IRE instruction has been primarily directed toward achieving cognitive outcomes, such as mastering Islamic concepts, memorizing Qur'anic verses and Hadith, and understanding Islamic laws and principles. However, the dynamics of modern society require students not only to possess intellectual intelligence but also to develop the ability to interact, communicate, collaborate, and appreciate diversity. Consequently, the humanistic-based IRE curriculum emerges as an educational approach that positions students as active participants in constructing their own social and spiritual experiences. Through this approach, learning objectives

are no longer limited to academic achievement but also encompass the development of social character aligned with Islamic values.

Consistent with these findings, Hidayat (2025) explains that the development of the Islamic Religious Education curriculum in the era of the Merdeka Belajar policy requires a transformation in educational orientation from the mere mastery of content toward the development of competencies relevant to students' real-life needs. The IRE curriculum no longer functions solely as a medium for transmitting religious knowledge but also serves as an instrument for character building, social skill development, and critical thinking enhancement. Furthermore, Nurhasanah, Kholillah, and Gusmaneli (2025) argue that the design of humanistic Islamic learning places students at the center of the educational process by emphasizing a balanced development of intellectual, emotional, social, and spiritual potentials. Such an approach enables students to internalize humanitarian values while simultaneously applying them in their everyday social interactions. Through student-centered learning, a humanistic-based IRE curriculum creates more meaningful educational experiences, enabling students not only to understand Islamic teachings conceptually but also to apply them in positive and constructive social relationships.

Based on the synthesis of previous studies, it can be understood that the shift in the orientation of the IRE curriculum toward the development of social competencies has become an urgent necessity in addressing the challenges of twenty-first-century education. The social competencies fostered through a humanistic-based IRE curriculum include empathy, tolerance, interpersonal communication, collaboration, conflict resolution, and social responsibility. These competencies represent an essential dimension of Islamic teachings, which regulate not only the relationship between human beings and God (*hablum minallah*) but also relationships among human beings (*hablum minannas*). Therefore, the success of Islamic Religious Education should no longer be measured solely by students' academic achievement but also by their ability to apply Islamic values in building harmonious, inclusive, and civilized social relationships within increasingly diverse and pluralistic societies.

This finding demonstrates that the implementation of a humanistic-based IRE curriculum reflects a paradigm shift from content-oriented learning toward competency-oriented learning. Such a transformation is highly relevant to contemporary educational demands that emphasize the balanced development of cognitive, affective, and social dimensions. By integrating social competencies into curriculum objectives, Islamic Religious Education can contribute more effectively to preparing students to navigate complex social realities while maintaining Islamic ethical values.

2. Internalization of Islamic Humanistic Values as the Foundation of Social Intelligence

The findings of the literature review indicate that students' social intelligence develops optimally when Islamic humanistic values are systematically internalized within the curriculum and learning process. Values such as "rahmah" (compassion), "ukhuwah" (brotherhood), "tasamuh" (tolerance), "ta'awun" (mutual assistance), and social justice serve as fundamental pillars in

shaping students' ability to interact positively with their social environment. A humanistic-based Islamic Religious Education (IRE) curriculum emphasizes not only the understanding of religious concepts but also the cultivation of social values through contextual and reflective learning experiences. Through this process, students learn to appreciate diversity, build harmonious relationships, and develop empathy and concern for others. Consequently, the internalization of Islamic humanistic values becomes an essential component in fostering sustainable social intelligence.

Widodo, Hadi, and Nidhom (2024) explain that the internalization of social values within Islamic Religious Education is a crucial strategy for developing students' humanistic character in the era of Society 5.0. They emphasize that integrating humanitarian values into IRE instruction can strengthen students' social awareness, empathy, and sense of social responsibility. Furthermore, Pahrudin et al. (2025) reveal that the integration of social and humanitarian education into the IRE curriculum plays a significant role in nurturing students' empathy amid the growing trend of individualism. Humanitarian values conveyed through IRE learning enable students to recognize the importance of respecting others, helping those in need, and establishing healthy social relationships. These findings demonstrate that the internalization of humanistic values functions not only as a means of character development but also as an effective approach to cultivating the social competencies required in contemporary society.

Based on the synthesis of previous studies, it can be understood that social intelligence is not developed solely through the theoretical transmission of religious knowledge. Rather, it requires a continuous process of value internalization that occurs through classroom learning, school culture, teacher role modeling, and everyday social interactions. When Islamic humanistic values become an integral part of students' lived experiences, they are more likely to develop tolerant, open-minded, cooperative, and socially responsible attitudes. Therefore, the implementation of a humanistic-based IRE curriculum should prioritize the reinforcement of humanitarian values as the primary foundation for developing students' social intelligence. Such an approach can contribute significantly to achieving the ultimate goal of Islamic education: nurturing individuals who are both religiously committed and morally upright while actively contributing to society.

The findings further indicate that Islamic humanistic values function as the conceptual bridge between religious understanding and social behavior. The internalization of values such as compassion, tolerance, and mutual assistance enables students to transform religious knowledge into practical social actions. Consequently, social intelligence emerges not only as a social competence but also as an expression of students' successful moral and spiritual development within the framework of Islamic education.

3. Participatory Learning as an Instrument for Developing Empathy and Social Communication

The findings of the literature review indicate that participatory learning is one of the most effective approaches for fostering students' social intelligence through the implementation of a humanistic-based Islamic Religious Education (IRE) curriculum. Participatory learning positions students as active agents who are directly engaged in the learning process through various collaborative and reflective activities. Unlike conventional teacher-centered instruction, the participatory approach provides ample opportunities for students to exchange ideas, express opinions, engage in discussions, and solve problems collectively. Such active involvement enables students to develop interpersonal communication skills, teamwork, respect for differing viewpoints, and the ability to establish healthy social relationships. Within the context of Islamic Religious Education, participatory learning serves as an important medium for actualizing the values of *ukhuwah* (brotherhood), *musyawarah* (consultation), tolerance, and social responsibility through authentic learning experiences. Consequently, learning is directed not only toward mastery of academic content but also toward the development of students' social competencies.

Research conducted by Sari et al. (2025) demonstrates that a humanistic approach to Islamic Religious Education can enhance students' empathy and emotional intelligence through dialogical, reflective, and collaborative learning activities. Students are provided with opportunities to understand the experiences, feelings, and perspectives of others through group discussions, simulations, and problem-solving activities related to real-life social issues. These findings are supported by Siregar, Sulastri, and Gusmaneli (2025), who explain that collaborative learning models in Islamic education can improve students' communication skills, teamwork, and social responsibility because learners are actively involved in the educational process. Furthermore, Pertiwi, Sumarno, and Munawar (2024) found that the implementation of problem-based collaborative learning contributes significantly to the development of students' social and emotional competencies. Through intensive interactions within groups, students learn to listen to others' opinions, appreciate diverse perspectives, and develop the ability to resolve conflicts in constructive and democratic ways.

Based on the synthesis of these studies, it can be understood that participatory learning plays a strategic role in fostering students' empathy and social communication skills. Learning experiences that involve direct social interaction enable students not only to acquire academic knowledge but also to develop the capacity to understand others' feelings, regulate their emotions, and establish positive interpersonal relationships. This condition aligns closely with the principles of humanistic education, which emphasize meaningful learning experiences and the holistic development of human potential. Therefore, the implementation of a humanistic-based IRE curriculum should be supported by participatory learning strategies that provide students with extensive opportunities to collaborate, engage in dialogue, and interact actively with one another. As a result, Islamic Religious Education can produce learners who not only understand Islamic teachings conceptually but are also capable of applying those values in social life through empathy, effective communication, and genuine concern for others.

These findings reinforce the argument that participatory learning serves as a practical mechanism for developing social intelligence. Through collaborative interactions, students learn to negotiate meaning, appreciate diverse viewpoints, and solve problems collectively. Such experiences contribute significantly to the formation of interpersonal competencies that are increasingly important in multicultural and interconnected societies.

4. Real-Life Social Experiences as an Effective Medium for Developing Social Intelligence

The findings of the literature review indicate that real-life social experiences play a crucial role in the development of students' social intelligence. The cultivation of social intelligence cannot be achieved optimally through theoretical classroom instruction alone; rather, it requires students' direct involvement in various social activities that enable them to interact authentically with their surroundings. Within the implementation of a humanistic-based Islamic Religious Education (IRE) curriculum, students are encouraged to participate in activities that connect learning with the realities of community life, such as social service programs, Islamic philanthropic activities, service-learning initiatives, environmental care projects, and community-based religious activities. Through these experiences, students not only learn concepts related to mutual assistance, compassion, and social responsibility but also practice them directly in their daily lives. Such authentic experiences serve as an effective means of fostering deeper social awareness compared to learning approaches that focus solely on the transmission of knowledge.

Az Zahra et al. (2025) explain that the implementation of service learning in Islamic Religious Education effectively connects instructional content with the real needs of society, allowing students to gain firsthand experience in developing empathy, social concern, and responsibility toward their communities. These findings are supported by Oktaviana, Syafei, and Anggoro (2025), who found that experiential learning strategies in IRE are effective in fostering students' religious character and tolerance because the learning process is grounded in authentic experiences and social reflection. Furthermore, Subekhan et al. (2023) demonstrated that religious social programs such as Jum'at Berbagi ("Friday Sharing") can cultivate empathy, generosity, and social awareness among students through their direct participation in community-based activities.

Based on the synthesis of these studies, it can be understood that real-life social experiences constitute a highly effective medium for developing students' social intelligence. Social activities involving direct interaction with the community provide opportunities for students to cultivate empathy, leadership, collaboration, and communication skills in authentic contexts. This process is consistent with the principles of humanistic education, which emphasize the importance of experience as a primary source of learning. Therefore, the implementation of a humanistic-based IRE curriculum should integrate various social activities that enable students to engage in contextual and experiential learning. In this way, the Islamic values learned in the classroom do not remain at the level of theoretical knowledge but are translated into social behaviors that reflect compassion, responsibility, and positive contributions to society.

The reviewed studies consistently suggest that experiential learning strengthens the connection between religious values and social practice. Direct participation in community activities allows students to internalize humanitarian values more deeply than through classroom instruction alone. This finding confirms that authentic social experiences are essential for transforming religious understanding into socially responsible behavior.

5. The Transformation of Islamic Religious Education Teachers' Roles as Agents of Educational Humanization

The findings of the literature review indicate that the successful implementation of a humanistic-based Islamic Religious Education (IRE) curriculum is largely determined by the transformation of teachers' roles within the learning process. In the humanistic educational paradigm, teachers are no longer positioned as the sole source of information who dominate all learning activities. Instead, they function as facilitators, mentors, motivators, and learning partners for students. This shift in role is essential because the development of social intelligence requires a learning environment that provides opportunities for students to interact, engage in dialogue, collaborate, and develop the ability to understand others. IRE teachers are therefore expected to create learning environments that are democratic, inclusive, and respectful of diversity, enabling students to develop their social potential optimally. Consequently, the implementation of a humanistic-based IRE curriculum focuses not only on the mastery of religious knowledge but also on the development of social character through humanistic interactions between teachers and students.

Zazali and Samiha (2023) explain that Islamic Religious Education teachers play a strategic role in fostering students' religious character and social responsibility through role modeling, habituation, and continuous educational interactions. These findings are supported by Zahro, Mansur, and Afifullah (2023) who argue that teachers' exemplary behavior is a primary factor in character development because the values taught are more readily internalized when demonstrated through everyday actions. Furthermore, Rifki et al. (2022) emphasize that the successful development of students' religious and social character is strongly influenced by teachers' ability to establish positive interpersonal relationships, provide motivation, and create learning environments that support the growth of students' affective and social dimensions. These findings highlight the critical role of IRE teachers as agents of educational humanization who bridge the process of value transmission and the development of social intelligence.

Based on the synthesis of previous studies, it can be understood that the transformation of teachers' roles is one of the key factors in the successful implementation of a humanistic-based IRE curriculum. Teachers who serve as role models, mentors, and learning facilitators are more effective in helping students develop empathy, social awareness, communication skills, and tolerance toward diversity. Therefore, strengthening teachers' pedagogical, social, and personal competencies is essential for supporting the implementation of a humanistic curriculum. Through these roles, teachers not only teach Islamic values conceptually but also bring humanitarian

values to life within educational practice, enabling students to grow into individuals who are religiously committed, morally grounded, and socially intelligent.

From a humanistic educational perspective, teachers function as catalysts for students' personal and social growth. Their ability to establish supportive relationships, encourage dialogue, and demonstrate ethical behavior directly influences students' social development. Therefore, teacher professionalism in humanistic-based Islamic education should encompass not only instructional competence but also the capacity to nurture students' social intelligence through meaningful educational interactions.

Overall, the findings of this literature review demonstrate that the implementation of a humanistic-based Islamic Religious Education curriculum contributes significantly to the development of students' social intelligence through five interconnected dimensions: curriculum orientation, value internalization, participatory learning, experiential learning, and teacher transformation. These dimensions collectively create a learning ecosystem that promotes empathy, tolerance, communication skills, collaboration, and social responsibility. The study also highlights the relevance of humanistic educational theory in contemporary Islamic education by emphasizing the holistic development of learners as intellectual, spiritual, emotional, and social beings. Therefore, a humanistic-based IRE curriculum offers a conceptual framework for strengthening students' social intelligence while maintaining the core values of Islamic education in responding to the challenges of an increasingly diverse and dynamic society.

CONCLUSION

The findings of this literature review demonstrate that the implementation of a humanistic-based Islamic Religious Education curriculum plays a significant role in developing students' social intelligence. A humanistic approach shifts the orientation of Islamic Religious Education from merely transmitting religious knowledge toward fostering social competencies that are essential for contemporary life. Through the internalization of Islamic humanistic values, participatory learning strategies, and authentic social experiences, students are provided with meaningful opportunities to develop empathy, communication skills, cooperation, tolerance, and social responsibility. These competencies are not only aligned with the objectives of Islamic education but also respond to the challenges of modern society, which requires individuals who are capable of building harmonious relationships within diverse social environments.

Furthermore, the success of implementing a humanistic-based Islamic Religious Education curriculum is strongly influenced by the role of teachers as facilitators, mentors, motivators, and agents of educational humanization. Teachers are expected to create democratic, inclusive, and student-centered learning environments that support the holistic development of learners. Therefore, strengthening teachers' pedagogical, social, and personal competencies is essential for ensuring the effectiveness of humanistic educational practices.

This study contributes theoretically by reinforcing the relevance of humanistic educational theory within the context of Islamic Religious Education. The findings highlight that the integration

of humanistic principles into curriculum design provides a conceptual framework for balancing cognitive, spiritual, emotional, and social development. In this regard, social intelligence emerges as an important educational outcome that complements students' religious understanding and character formation.

From a practical perspective, the findings suggest that curriculum developers, school leaders, and Islamic Religious Education teachers should incorporate participatory learning, collaborative activities, and community-based experiences into instructional practices to strengthen students' social competencies. The implementation of a humanistic-based curriculum can serve as a strategic approach for preparing students to become socially responsible, tolerant, and empathetic individuals in increasingly diverse societies.

Future studies are encouraged to examine the implementation of humanistic-based Islamic Religious Education curricula in different educational contexts through empirical research involving teachers and students. Such studies may provide deeper insights into the effectiveness of specific instructional models and contribute to the continuous improvement of Islamic education practices.

Overall, this study concludes that a humanistic-based Islamic Religious Education curriculum provides a relevant and strategic framework for nurturing students who are not only spiritually committed and morally grounded but also possess strong social intelligence needed to contribute positively to society in the twenty-first century.

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