

REINTERPRETING THE VALUE OF “RAHMATAN LIL ALAMIN” IN ISLAMIC RELIGIOUS EDUCATION AMID A GLOBAL GEOPOLITICAL CRISIS

^{*1}Dewi Novianti, ²Zulfia Rizky, ³Saude, ⁴Mohammad Djamil M Nur

^{*1,3,4}UIN Datokarama Palu, ²Universitas Tadulako

Email: ¹dewinovianti1981@gmail.com, ²zulfiamardjudo@gmail.com,
³saude@uindatokarama.ac.id, ⁴djamilnur@uindatokarama.ac.id

Abstract

The global geopolitical crisis, marked by armed conflict, ideological polarization, and increasing global intolerance, poses serious challenges for education in instilling humanitarian and peace values. In the Indonesian national context, the phenomena of radicalism, religious exclusivism, and the weak internalization of moderate religious values indicate that Islamic Religious Education needs to be reactualized to present Islamic teachings as a blessing for all nature. Therefore, a study of the reactualization of the Rahmatan Lil Alamin value in Islamic Religious Education is crucial as an effort to strengthen an inclusive, humanistic, and civilized educational orientation. This study aims to analyze the concept, strategy, and relevance of the reactualization of the Rahmatan Lil Alamin value in Islamic Religious Education amidst the dynamics of the global geopolitical crisis. This study uses a qualitative approach with a literature review. Data sources come from the Quran, Hadith, scientific books, journal articles, and relevant academic documents. Data were collected through documentation techniques, analyzed using content analysis and thematic analysis, and validated through source triangulation and diligent literature review. The results of this study indicate that the reactualization of the Rahmatan Lil Alamin value in Islamic Religious Education can be achieved through strengthening the paradigm of religious moderation, integrating universal humanitarian values into the curriculum, and developing dialogic and contextual learning practices. The implications of this research confirm its theoretical contribution to the development of an Islamic Religious Education paradigm oriented toward global peace, as well as its practical contribution to strengthening students' inclusive character in facing global geopolitical dynamics.

Keywords: Rahmatan Lil Alamin, global geopolitical crisis, Islamic Religious Education

Abstrak

Krisis geopolitik dunia yang ditandai oleh konflik bersenjata, polarisasi ideologi, serta meningkatnya intoleransi global menimbulkan tantangan serius bagi pendidikan dalam menanamkan nilai kemanusiaan dan perdamaian. Dalam konteks nasional Indonesia, fenomena radikalisme, eksklusivisme keagamaan, dan lemahnya internalisasi nilai keberagamaan moderat menunjukkan bahwa Pendidikan Agama Islam perlu direaktualisasikan agar mampu menghadirkan ajaran Islam sebagai rahmat bagi seluruh alam. Oleh karena itu, kajian mengenai reaktualisasi nilai Rahmatan Lil Alamin dalam Pendidikan Agama Islam menjadi penting sebagai upaya memperkuat orientasi pendidikan yang inklusif, humanis, dan berkeadaban. Penelitian ini bertujuan

menganalisis konsep, strategi, serta relevansi reaktualisasi nilai Rahmatan Lil Alamin dalam Pendidikan Agama Islam di tengah dinamika krisis geopolitik global. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi literatur. Sumber data berasal dari Al Quran, hadis, buku ilmiah, artikel jurnal, serta dokumen akademik yang relevan. Data dikumpulkan melalui teknik dokumentasi, dianalisis menggunakan analisis isi dan analisis tematik, serta diuji keabsahannya melalui triangulasi sumber dan ketekunan pengamatan literatur. Hasil penelitian menunjukkan bahwa reaktualisasi nilai Rahmatan Lil Alamin dalam Pendidikan Agama Islam dapat dilakukan melalui penguatan paradigma moderasi beragama, integrasi nilai kemanusiaan universal dalam kurikulum, serta pengembangan praktik pembelajaran dialogis dan kontekstual. Implikasi penelitian ini menegaskan kontribusi teoretis bagi pengembangan paradigma Pendidikan Agama Islam yang berorientasi pada perdamaian global serta kontribusi praktis bagi penguatan karakter inklusif peserta didik dalam menghadapi dinamika geopolitik dunia.

Kata Kunci: *Rahmatan Lil Alamin, Krisis Geopolitik Dunia, Pendidikan Agama Islam*

INTRODUCTION

The global geopolitical crisis in the contemporary era is marked by an increase in armed conflict, ideological polarization, and the rise of intolerance that transcends national and cultural boundaries. These conditions not only affect global political stability and security but also impact the social, cultural, and educational lives of the global community. In such a situation, education plays a strategic role as a space for fostering a sense of humanity that upholds the values of peace, tolerance, and respect for diversity. Without reinforcing these values, education risks losing its transformational function in shaping a generation capable of living harmoniously in a diverse society (Suratin et al. 2024). Therefore, the education system is required to integrate universal humanistic values that can address global challenges constructively and sustainably.

In the context of Indonesia—a country with vast religious, cultural, and ethnic diversity—these challenges become increasingly complex. Phenomena such as religious radicalism, exclusivism in religious understanding, and the emergence of identity-based hate narratives indicate that moderate religious values have not yet been fully and optimally internalized in society (Bary et al. 2024). This situation indicates that religious education must strengthen its role as a means of fostering an inclusive religious character oriented toward the common good. Islamic Religious Education, as a vital component of the national education system, bears a moral and intellectual responsibility to instill Islamic values that emphasize a balance between spirituality, humanity, and a harmonious social life.

Conceptually, Islamic teachings embody the value of “Rahmatan Lil Alamin,” which affirms that Islam is intended as a blessing for the entire universe. This value encompasses universal principles that emphasize compassion, justice, peace, and respect for human dignity without distinction based on religious background, culture, or other social identities (Alfadhli et al. 2025). From an educational perspective, the value of “Rahmatan Lil Alamin” can serve as a normative foundation for developing learning processes that foster empathy, tolerance, and social responsibility among students. Through the

internalization of this value, Islamic Religious Education is expected to function not only as a means of transmitting religious knowledge but also as a medium for character development that reflects universal human values.

However, in practice, the Islamic Religious Education learning process often still focuses on cognitive aspects that emphasize the textual mastery of religious teachings. An approach that places too much emphasis on the normative dimension without balancing it with contextual interpretation has the potential to diminish the transformative power of Islamic values in students' social lives. As a result, the universal values contained in Islamic teachings are not always tangibly realized in inclusive and moderate social behavior (Indahsari et al. 2024). Therefore, efforts are needed to reactualize the value of "Rahmatan Lil Alamin" in Islamic Religious Education through an integrative, reflective, and contextual pedagogical approach so that this value can be comprehensively understood and implemented in daily life.

The re-actualization of the value of "Rahmatan Lil Alamin" in Islamic Religious Education can be achieved through curriculum strengthening, dialogic learning strategies, and the development of an educational environment that fosters a culture of tolerance and peace. Teachers play a crucial role as learning facilitators who not only convey religious teachings but also instill humanistic values through exemplary behavior, reflective discussions, and social experience-based learning (Suratin et al. 2023). Through this approach, students are expected to gain a more comprehensive understanding of Islamic teachings and develop a moderate, open-minded religious attitude that respects the diversity present in society.

Given this background, a study on the reactualization of the "Rahmatan Lil Alamin" value in Islamic Religious Education is highly relevant for academic examination. This study aims to conduct an in-depth analysis of the concept of the "Rahmatan Lil Alamin" value, its implementation strategies in the educational process, and its relevance in addressing the increasingly complex dynamics of the global geopolitical crisis. It is hoped that this study will provide a more comprehensive understanding of the role of Islamic Religious Education in shaping a generation that possesses a sense of humanity, upholds the value of peace, and is capable of contributing to the creation of a harmonious, inclusive, and civilized society amidst ever-evolving global challenges.

METHOD

This study employs a qualitative approach using a literature review to examine the educational concepts and values contained in the Quran and their relevance to the development of the Islamic Religious Education curriculum. Data collection was conducted through documentation of various written works related to the research theme (Sugiyono 2017). The data collected included Quranic verses related to educational values, hadiths explaining educational practices in Islam, as well as scholarly books, journal articles, and academic documents discussing the strengthening of Islamic values in education. The collection process involved searching academic databases, library

catalogs, and online scholarly publications. Each document found was then selected based on its relevance to the theme, the depth of its discussion, and its contribution to the conceptual framework of the research under study (Lexy J. Moleong 2018).

The collected data was analyzed through several systematic stages. The first stage involved an in-depth reading of all documents to identify the main ideas related to educational values in the Quran. The next stage involved coding the key concepts that emerged in the texts, such as the values of faith, moral character, and social responsibility in Islamic education (Miles et al. 2014). The results of this coding were then grouped into conceptual themes through thematic analysis to identify patterns of interconnection among the ideas. Subsequently, a content analysis was conducted to interpret the meanings contained in the text and their relationship to the strengthening of the Islamic Religious Education curriculum. Data validity was ensured by comparing various literature discussing similar topics and conducting critical re-readings to ensure consistency in interpretation and depth of analysis (Anto et al. 2024).

RESULTS AND DISCUSSION

Strengthening the Paradigm of Religious Moderation in Islamic Religious Education

The re-actualization of the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education is a strategic effort to reaffirm the function of religious education as a means of fostering an inclusive and humanistic religious character. The concept of “Rahmatan Lil ‘Alamin,” rooted in Islamic teachings, affirms that Islam exists as a blessing for the entire universe, as stated in the Qur’an (Suratin and Munawarsyah 2025). In the context of education, this value is not merely understood as a normative theological concept but must be translated into pedagogical practices capable of fostering a moderate religious attitude. Islamic Religious Education plays a crucial role in transforming Islam’s universal values so that they can be internalized by students through reflective and contextual learning processes. Therefore, strengthening the paradigm of religious moderation is a strategic step toward actualizing the value of Rahmatan Lil ‘Alamin. This paradigm positions education as a space for dialectic interaction between religious teachings, social realities, and the needs of a society that is increasingly pluralistic and dynamic.

The paradigm of religious moderation in Islamic Religious Education emphasizes the importance of a fair (tawassuth), balanced (tawazun), and proportional approach to understanding religious teachings. This concept of moderation is relevant to the theory of wasathiyyah in Islamic thought, which positions Muslims as ummatan wasathan—a community that occupies a middle ground and upholds justice and balance (Suratin and Munawarsyah 2025). From an educational perspective, religious moderation is not only related to a doctrinal understanding of religious teachings but also concerns the process of fostering students’ critical awareness in addressing differences. Islamic Religious Education grounded in religious moderation is designed to encourage students to avoid extremist attitudes, whether in the form of religious exclusivism or ideological radicalism.

Thus, the paradigm of religious moderation serves as a conceptual framework that enables students to understand religion comprehensively and contextually.

In practice, the reinforcement of religious moderation in Islamic Religious Education is realized through the internalization of values such as tolerance, respect for differences, commitment to the nation, and the rejection of all forms of violence committed in the name of religion (Suratin and Munawarsyah 2025). This internalization process can be analyzed through the theory of value education, which emphasizes that the formation of students' attitudes and character is achieved not only through the transfer of knowledge but also through reflective and dialogic learning experiences. Within this framework, Islamic Religious Education serves as a medium for fostering students' ethical awareness so that they can interpret religious teachings as a guide to life that brings public welfare.

By integrating the values of religious moderation into the learning process, students are expected to develop an open attitude toward religion and to appreciate diversity as a social reality that is inseparable from community life.

Furthermore, strengthening the paradigm of religious moderation is also closely related to shaping students' perspectives on a pluralistic and multicultural social reality. From the perspective of multicultural education theory, as articulated by education experts, education should play a role in raising students' awareness of the importance of living harmoniously side by side in a diverse society (Sabrina et al. 2025). Islamic Religious Education bears the responsibility of instilling values of inclusivity and intercultural dialogue as part of constructive religious practice. Through this approach, students not only understand religious teachings textually but are also able to relate them to a broader social context. Thus, religious education serves as a means of social transformation that fosters the creation of a tolerant, just, and diversity-respecting society.

The re-actualization of the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education also requires a shift in pedagogical approaches—from a dogmatic learning model toward a dialogic and participatory approach. The constructivist perspective in educational theory emphasizes that knowledge is constructed through the interaction between students and their social environment, as well as the learning experiences they undergo (Romadlon et al. 2025). Therefore, Islamic Religious Education must be designed in such a way as to encourage students to think critically, reflectively, and remain open to various perspectives. Through this approach, the value of “Rahmatan Lil ‘Alamin” is not merely understood as an abstract concept but becomes a practical value that guides students in building harmonious social relationships. This demonstrates that religious education plays a crucial role in shaping a generation capable of integrating religious values with the realities of a diverse society.

Based on the above discussion, it can be concluded that the re-actualization of the “Rahmatan Lil ‘Alamin” value in Islamic Religious Education constitutes a strategic step toward strengthening the paradigm of religious moderation as both a conceptual foundation and a practical framework for education. Through the integration of values of

moderation—such as justice, balance, tolerance, and a commitment to peace—Islamic Religious Education can serve as an instrument for shaping an inclusive and humanistic religious character. A pedagogical approach that is dialogical, contextual, and values-based is key to helping students internalize the principle of “Rahmatan Lil ‘Alamin.” Thus, Islamic Religious Education serves not only as a means of transmitting religious knowledge but also as a process of social transformation that fosters awareness of the importance of living peacefully side by side in a pluralistic society. The implementation of this paradigm is expected to shape a generation that embodies a moderate religious outlook and contributes to creating a harmonious and civilized social life.

Integration of Universal Human Values into the Islamic Religious Education Curriculum

Reactualizing the value of “Rahmatan Lil ‘Alamin” in the context of education requires systematic efforts to integrate universal human values into the Islamic Religious Education curriculum. The concept of “Rahmatan Lil ‘Alamin,” derived from the teachings of the Qur’an, affirms that Islam exists as a mercy for all of creation; thus, the orientation of religious education should not focus solely on theological and ritualistic dimensions but also on strengthening universal human values (Munawarsyah and Suratin 2026).

From the perspective of Islamic educational philosophy, education aims not only to shape spiritually devout individuals but also to foster an ethical consciousness that promotes the creation of a just and harmonious social life. Therefore, the Islamic Religious Education curriculum must be designed in an integrative manner by incorporating values such as justice, respect for human dignity, social solidarity, and responsibility toward the shared environment as essential components of the learning process.

The integration of universal humanistic values into the Islamic Religious Education curriculum has a strong theoretical foundation in the humanistic approach to education. Humanistic educational theories developed by figures such as Abraham Maslow and Carl Rogers emphasize that education must be oriented toward the holistic development of human potential, encompassing cognitive, affective, and moral dimensions (Mujiburrohman et al. 2026). In the context of Islamic education, this approach aligns with the concept of **insan kamil**, which views human beings as creatures bearing both spiritual and social responsibilities. Therefore, the learning process in Islamic Religious Education must be designed to foster students’ awareness of inclusive humanistic values, such as empathy, tolerance, and care for others. The integration of these values enables students to understand that Islamic teachings not only govern the relationship between humans and God but also regulate social relations that uphold humanistic values. The reorientation of the Islamic Religious Education curriculum must also take into account the social-ethical dimensions relevant to the dynamics of modern society (Moh. Saddam et al. 2025). From a sociological perspective on education, the curriculum functions not only as a means of knowledge transfer but also as an instrument for the socialization of

values that shape students' moral orientation. Therefore, Islamic Religious Education content must be developed contextually by linking the teachings of the Qur'an and hadith to various contemporary humanitarian issues. Issues such as peace, cultural diversity, social justice, and the protection of vulnerable groups can be incorporated into reflective and dialogic learning.

This approach aligns with critical education theory, which emphasizes the importance of reflective awareness in understanding social reality. Thus, students not only learn religious teachings normatively but are also able to internalize these values within a pluralistic social context. Within the framework of multicultural education, the integration of the "Rahmatan Lil 'Alamin" value also plays a strategic role in fostering inclusive and tolerant attitudes within a diverse society (Kurniasih et al. 2024). Islamic Religious Education oriented toward universal human values can serve as a means to foster students' awareness of the importance of respecting differences in religion, culture, and social background. The theory of multicultural education proposed by James A. Banks asserts that education must be able to develop social competencies that enable students to live harmoniously in a pluralistic society. In this context, the Islamic Religious Education curriculum needs to develop a dialogic and reflective learning approach so that students can understand that Islamic teachings promote the creation of a peaceful and mutually respectful social life. Thus, the value of Rahmatan Lil 'Alamin is understood not only as a theological concept but also as an ethical principle that guides social behavior.

The implementation of integrating universal human values into the Islamic Religious Education curriculum is also closely linked to the character development of students. From a character education perspective, values such as justice, social concern, responsibility, and respect for human dignity are essential foundations for shaping a personality of integrity (Firmansyah et al. 2026). Islamic Religious Education can serve as a medium for value transformation that strengthens both religious and humanistic character. Through participatory, contextual, and reflective learning strategies, students are encouraged to internalize these values in their daily lives. This approach is also in line with the transformative education paradigm, which emphasizes that the educational process must be able to shape students' moral and social awareness so that they not only understand religious values conceptually but are also able to implement them through concrete actions within their communities.

Based on this discussion, it can be concluded that the reactivation of the Rahmatan Lil 'Alamin value in the Islamic Religious Education curriculum is a strategic step to strengthen the relevance of religious education in addressing the complex challenges of modern life. The integration of universal human values such as justice, tolerance, social solidarity, and respect for human dignity enables Islamic Religious Education to function not only as a means of strengthening religiosity but also as an instrument for fostering an inclusive and humanistic social consciousness. Through an integrative, contextual, and values-based curriculum approach, religious education can shape students who not only

possess a deep religious understanding but also have a moral commitment to realizing a peaceful, just, and civilized society. Thus, the value of “Rahmatan Lil ‘Alamin” can be tangibly actualized in educational practice as an ethical foundation for shaping a generation that is religious, moderate, and oriented toward the common good.

Developing Dialogic and Contextual Learning Practices in Islamic Religious Education

Reactualizing the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education requires a transformation of the pedagogical paradigm—one that is not merely oriented toward the transfer of knowledge but also toward fostering students’ ethical and social awareness (Rohman et al. 2025). The value of “Rahmatan Lil ‘Alamin” essentially embodies universal meanings of compassion, justice, and the common good for all creatures. Therefore, its implementation in an educational context must be realized through learning strategies capable of integrating the cognitive, affective, and psychomotor dimensions in a balanced manner. From an Islamic educational perspective, as articulated by thinkers such as Al-Attas and Al-Ghazali, the primary goal of education is not merely to cultivate intellectual capacity but also to shape a character marked by noble moral values and social sensitivity.

Thus, the re-actualization of the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education serves as a strategic effort to instill an inclusive religious consciousness and to build the character of students capable of contributing to the creation of a peaceful, tolerant, and civilized social life.

One form of implementing this re-actualization of values is reflected in the development of dialogic learning practices. The dialogic approach in learning positions students as active participants who are critically engaged in the process of knowledge construction (Firmansyah et al. 2025). This concept aligns with the theory of critical pedagogy proposed by Paulo Freire, which emphasizes the importance of dialogue as a means of intellectual liberation and the development of students’ critical awareness. Through dialogue, the learning process is no longer one-sided but becomes a space for interaction that allows for the open, rational, and mutually respectful exchange of ideas. In the context of Islamic Religious Education, dialogic learning enables students to understand Islamic teachings more comprehensively—not merely as normative doctrines but also as values that are alive within social reality. Thus, this approach encourages students to develop an open attitude toward differences and to build reflective thinking skills in understanding the diversity of religious perspectives.

In addition to the dialogic approach, the reinforcement of the value of “Rahmatan Lil ‘Alamin” is also realized through the application of a contextual approach in Islamic Religious Education. The contextual approach, or contextual teaching and learning, emphasizes the importance of linking learning materials to students’ life experiences and realities (Fakhrurridha et al. 2025). According to Johnson, contextual learning enables students to develop a more meaningful understanding because the knowledge gained is

directly related to real-life situations (Ardani et al. 2025). In the context of Islamic Religious Education, this approach allows the values of Islamic teachings to be understood as practical guidelines for navigating various social dynamics, such as cultural pluralism, religious diversity, and the challenges of modern life. Thus, Islamic teachings are not understood merely in a textual sense but are interpreted contextually so that they can provide solutions to various issues in society. This process simultaneously strengthens the internalization of moral and spiritual values, which serve as the foundation for the formation of harmonious social behavior.

The dialogical and contextual approach also has strong relevance to constructivist theory in education. Constructivist theory, developed by figures such as Jean Piaget (Jean Piaget 1972) and Lev Vygotsky (Vygotsky 1986), emphasizes that knowledge is actively constructed by learners through interaction with their social environment and meaningful learning experiences. Within this framework, Islamic Religious Education serves not only as a means of conveying religious doctrine but also as a space for the construction of meaning that enables students to deeply internalize Islamic values. Through dialogue and contextual reflection, students are guided to understand how Islamic teachings can be implemented in a pluralistic social context. This process of meaning-making fosters the development of a religious consciousness that is not exclusive but rather inclusive and adaptable to diverse social realities. Thus, Islamic Religious Education serves as a strategic tool in shaping a generation with a moderate religious understanding oriented toward the common good.

The integration of dialogic and contextual approaches in Islamic Religious Education contributes to strengthening the values of religious moderation. Religious moderation emphasizes the importance of balance between commitment to religious teachings and respect for social diversity (Bary et al. 2024). In an educational context, the dialogical approach enables students to learn to respect differing viewpoints, while the contextual approach helps them understand the relevance of religious teachings in a diverse social life. Both approaches play a crucial role in fostering an awareness that the value of “Rahmatan Lil ‘Alamin” pertains not only to the relationship between humans and God but also to interpersonal relationships and the relationship between humans and their social environment. Therefore, the Islamic Religious Education learning process that integrates these two approaches is capable of shaping students’ character so that they are not only religiously devout as individuals but also possess a sense of social responsibility in creating a peaceful, tolerant, and civilized society.

Based on this discussion, it can be concluded that the re-actualization of the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education requires the development of learning strategies that are dialogical and contextual in nature. The dialogical approach enables the creation of a space for critical and reflective interaction, allowing students to understand Islamic teachings openly and to appreciate the diversity of religious perspectives. Meanwhile, a contextual approach helps students connect the values of Islamic teachings with the realities of daily life, so that these teachings can be practically

implemented in social life. The integration of these two approaches not only improves the quality of learning but also strengthens the internalization of the values of religious moderation grounded in the principle of “Rahmatan Lil ‘Alamin.” Thus, Islamic Religious Education can function optimally as a means of shaping a religious character that is inclusive, humanistic, and oriented toward the creation of a harmonious and civilized social life.

CONCLUSION

The reactivation of the value of “Rahmatan Lil ‘Alamin” in Islamic Religious Education can be achieved through strengthening the paradigm of religious moderation, integrating universal humanistic values into the curriculum, and developing learning practices that are dialogic, reflective, and contextual to the social realities of students. This approach fosters an educational process that not only emphasizes cognitive aspects of religion but also cultivates attitudes of tolerance, inclusivity, and a commitment to peace. These findings offer theoretical implications for the development of an Islamic Religious Education paradigm grounded in the values of rahmat, justice, and universal humanity, as well as practical implications for shaping students’ character to be moderate and responsive to global geopolitical dynamics. Therefore, it is recommended that curriculum development and learning strategies place greater emphasis on the systematic internalization of the value of rahmatan lil ‘alamin. Further research is recommended to examine the implementation of these values through an empirical approach in various educational institutional contexts.

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