Edukasi Islami: Jurnal Pendidikan Islam, VOL: 15/No: 04 **P-ISSN: 2252-8970**
DOI: 10.30868/ei.v15i04.10985 **E-ISSN: 2581-1754**

Date Received	**:**	**September 2026**
Date Revised	**:**	**November 2026**
Date Accepted	**:**	**November 2026**
Date Published	**:**	**November 2026**

TRANSFORMATION OF HUMANISM VALUES IN ISLAMIC HIGHER EDUCATION AND THEIR CONSTRUCTION IN THE ISLAMIC EDUCATION MODEL IN MUSI BANYUASIN

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Keywords:
humanism; Islamic higher education; value transformation; academic culture; multisite study.

ABSTRACTS
This study aims to construct a model of the transformation of humanism values in Islamic higher education based on the empirical experiences of STAI Rahmaniyah Sekayu and STEI Sekayu Palembang in Musi Banyuasin. The study employed a qualitative approach with a multisite case study design. Data were obtained from 22 informants comprising institutional leaders/managers, lecturers, and students through semi-structured interviews, observation, and documentation. The data were analyzed through coding, categorization, thematic analysis, within-case analysis, and cross-case analysis, while data trustworthiness was strengthened through triangulation, member checking, reflexivity, and an audit trail. The findings indicate that the transformation of humanism values takes place through the interconnectedness of policies and curricula, learning practices, academic relationships, and academic culture. STAI Rahmaniyah places greater emphasis on character, moral conduct, and social concern, whereas STEI Sekayu places greater emphasis on justice, maslahah, economic ethics, and socio-professional responsibility. The cross-case synthesis resulted in a model consisting of Humanistic-Islamic Curriculum, Humanistic-Islamic Learning, and Humanistic-Islamic Academic Culture, reinforced through internalization, habituation, role modeling, and institutionalization. This model is contextual in nature and represents an empirical construction rather than an effectiveness model that has been experimentally tested.

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A. INTRODUCTION

Higher education faces demands to develop graduates who possess not only academic competence but also integrity, social responsibility, interpersonal skills, and a value-oriented outlook. In Islamic higher education, these demands intersect with the need to connect mastery of knowledge with Islamic values, character, and social responsibility. Studies on Islamic higher education curricula indicate that the integration of Islamic values is necessary to reduce the dichotomy of knowledge and develop graduates who possess both academic competence and value awareness (Subhan et al., 2024).

The human dimension has become increasingly important because students' experiences in higher education are shaped not only by curricular content but also by pedagogical relationships, academic culture, and the institutional environment. Research by Annur et al. (2026) on Islamic education in madrasahs indicates that a humanistic approach that provides room for potential, creativity, freedom of expression, and dialogical relationships can support students' intellectual, spiritual, and moral development. Research on student well-being in Indonesian Islamic higher education indicates that student well-being is associated with academic and social experiences within institutions (Zuhdi & Syarief, 2023). Studies on lecturer–student relationships highlight the importance of respect, trust, social relationships, and ethics of care in higher education experiences (Okoye, 2023).

In Islamic education, a humanistic approach does not necessarily have to be positioned as an alternative to religious values. Instead, such an approach can integrate respect for human beings with moral and spiritual orientations. Studies on holistic Islamic pedagogy indicate that education can develop moral, spiritual, social, and personal dimensions in an integrated manner (Budiyanti & Parhan, 2024). The development of lecturer competencies also identifies sidq, amanah, and responsibility as important elements of professional practice in Islamic higher education (Orgianus et al., 2024).

The academic problem is that value integration is often more readily identifiable in curriculum documents and normative statements than in actual practice. Studies on the internalization of Islamic values in higher education indicate that this process requires attention to learning and everyday practices (Aditya & Zuhdi, 2023). Research on value-based curricula also reveals a gap between normative vision and implementation when indicators of character, pedagogical capacity, or institutional support remain insufficiently developed (Sadiyah et al., 2025).

In the Indonesian context, Islamic values are also shaped by university policies and socio-cultural contexts. A study on religious moderation among Indonesian Muslim academics found that university policies and socio-cultural contexts play a role in the construction of moderation (Zulkifli et al., 2023). Research on academic culture and the integration of Islamic values in Islamic higher education also positions academic culture as a social practice that shapes students' identities, pedagogical interactions, and moral responsibility (Rojali et al., 2026).

However, previous studies have tended to focus on individual domains: curriculum integration, humanistic learning, character, moderation, or academic culture. Subhan et al. (2024) focus on the integration of Islamic values into the curriculum; Budiyanti and Parhan (2024) examine holistic pedagogy; Orgianus et al. (2024) investigate lecturer competencies; while Rojali et al. (2026) focus on academic culture. There remains a limited number of multisite studies that connect policies, curricula, learning, academic relationships, actors' experiences, and institutional culture to construct a model of humanism transformation in Islamic higher education.

This study aims to analyze how humanism values are transformed through policies and curricula, learning, academic relationships, the experiences of lecturers and students, and institutional culture at STAI Rahmaniyah Sekayu and STEI Sekayu Palembang. The novelty of this study lies in the construction of an empirical model that connects three components—Humanistic-Islamic Curriculum, Humanistic-Islamic Learning, and Humanistic-Islamic Academic Culture—with four transformation mechanisms, namely internalization, habituation, role modeling, and institutionalization.

Educational humanism views learners as whole human beings possessing intellectual, emotional, social, moral, and spiritual potential. In higher education, this perspective calls for learning that provides room for agency, participation, dialogue, and dignified pedagogical relationships. Lecturer–student relationships built on trust, respect, and care constitute an important aspect of the quality of educational experiences (Okoye, 2023).

In Islamic higher education, humanism needs to be understood within the framework of Islamic values. Subhan et al. (2024) demonstrate the importance of integrating Islamic values into the curriculum to prevent education from becoming fragmented between modern knowledge and religious values. Setiawan (2025) positions the principle of rahmatan lil 'alamin—including moderation, tolerance, social justice, and compassion—as an orientation that can be integrated into higher education.

Value transformation differs from knowledge transfer. Values become transformative when students have opportunities to understand, reflect on, experience, practice, and repeatedly enact them in academic life. Aditya and Zuhdi (2023) demonstrate that the internalization of Islamic values in higher education requires attention to learning processes and everyday practices.

At the curricular level, value integration needs to extend beyond specific religious courses. Sadiyah et al. (2025) demonstrate that value-based curricula require the integration of conceptual, pedagogical, and institutional dimensions. Nurjanah et al. (2025) also highlight the importance of integrating Islamic values and local wisdom to ensure that Islamic education curricula remain contextually relevant.

At the pedagogical level, Budiyanti and Parhan (2024) demonstrate that holistic Islamic pedagogy can connect spiritual and moral development with learning practices. The findings of Annur et al. (2026) also indicate that active learning can serve as an

operational form of the humanistic approach by providing learners with opportunities to participate actively in discussions, express opinions, develop their potential, and establish positive and dialogical relationships with teachers. Through the techno-humanistic learning paradigm, Maulidi et al. (2025) emphasize the integration of cognitive, affective, ethical, collaborative, and social responsibility dimensions.

At the actor level, lecturer competence constitutes part of the value ecosystem. Orgianus et al. (2024) identify the importance of sidq, amanah, and responsibility in developing lecturer competencies in Islamic higher education. This strengthens the argument that role modeling by institutional actors is an important mechanism in value transformation.

At the cultural level, Rojali et al. (2026) demonstrate that academic culture and the integration of Islamic values shape pedagogical interactions, Islamic identity, and moral responsibility. Zulkifli et al. (2023) also demonstrate that university policies and socio-cultural contexts play a role in value formation among Muslim academics.

These studies demonstrate a shift from normative approaches toward more institutional and ecosystem-based approaches. Nevertheless, there remains room to connect curricula, learning, academic relationships, and culture within a single transformation model constructed from the empirical experiences of two Islamic higher education institutions.

B. METHOD

This study employed a qualitative approach with a multisite case study design at STAI Rahmaniyah Sekayu and STEI Sekayu Palembang. The research was conducted from September 2024 to September 2026, with the main data collection taking place from May 2025 to February 2026 and member checking conducted on September 13–14, 2026.

The study involved 22 informants: six institutional leaders/managers, six lecturers, and ten students. The informants were selected purposively based on their direct involvement in educational processes. Data were collected through semi-structured interviews, observation, and documentation.

The analysis was conducted through coding, categorization, theme identification, within-case analysis, and cross-case analysis. The analytical process followed the principles of data condensation, data display, and conclusion drawing/verification (Miles et al., 2020).

Data trustworthiness was strengthened through source and method triangulation, field engagement, member checking, reflexivity, and an audit trail. Six informants participated in member checking. The study was not designed to test the effectiveness of the model experimentally or statistically.

C. RESULT AND DISCUSSION

The analysis yielded seven convergent themes and three partially convergent themes. Overall, the transformation of humanism values takes place through the interrelationships among policies and curricula, learning, academic relationships, student experiences, and academic culture.

At STAI Rahmaniyah, humanism is primarily contextualized through character, moral conduct, respect for human dignity, justice, tolerance, and social concern. At STEI Sekayu, humanism is more strongly translated into justice, maslahah, well-being, the ethics of economic activities, and socio-professional responsibility.

Both institutions demonstrate dialogical and participatory learning. Students are given opportunities to ask questions, engage in discussions, express opinions, and connect learning materials with their experiences. However, the data do not support the claim that either institution fully implements a particular humanistic theory; rather, what emerges is the adaptation of humanistic principles within the context of Islamic higher education.

The academic culture at both institutions exhibits elements of respect, openness, cooperation, social concern, spirituality, and role modeling. Nevertheless, implementation has not yet been fully consistent across the institutions. Dependence on individual actors, uneven pedagogical capacity, passive learning habits, and resource limitations constitute significant challenges.

The cross-case analysis indicates that the same values take different forms according to each institution's characteristics. STAI Rahmaniyah places greater emphasis on character and moral conduct, whereas STEI Sekayu places greater emphasis on justice, maslahah, economic ethics, and professional responsibility.

The findings indicate that the transformation of humanism constitutes an ecosystemic process. The curriculum provides legitimacy and value direction, learning provides opportunities for actualization, academic relationships provide social spaces, and academic culture ensures continuity. These findings extend previous studies, which have more often treated curricula, pedagogy, character, or culture as separate domains.

The integration of humanism and Islam is not a substitutive relationship. In both cases, respect for human beings operates alongside moral conduct, spirituality, justice, and responsibility. This pattern is consistent with studies on the Tawhidic curriculum, which position the integration of Islamic values and knowledge as a means of overcoming the fragmentation of competencies (Subhan et al., 2024), and with the rahmatan lil 'alamin approach, which emphasizes moderation, tolerance, social justice, and compassion (Setiawan, 2025).

The findings on dialogical learning reinforce the argument that values need to be experienced through practice. Annur et al. (2026) demonstrate that humanistic active learning provides learners with opportunities to think actively, construct arguments, develop their potential, and establish positive learning relationships. Aditya and Zuhdi (2023) show that the internalization of values in higher education requires attention to learning practices. This study adds that internalization becomes stronger when connected with habituation, role modeling, and institutional support.

The four mechanisms—internalization, habituation, role modeling, and institutionalization—explain why the presence of values in the curriculum does not automatically produce a humanistic academic culture. This finding is consistent with

studies showing that university policies and socio-cultural contexts play a role in shaping academic values (Zulkifli et al., 2023).

Lecturer role modeling occupies an important position because professional competence in Islamic higher education involves not only teaching ability but also amanah, honesty, and responsibility (Orgianus et al., 2024). Accordingly, the development of lecturer capacity needs to be regarded as part of a value transformation strategy.

Academic culture functions as a hidden curriculum that demonstrates to students whether the values being taught are genuinely practiced in institutional life. The findings of Annur et al. (2026) reinforce the position of educators as role models and facilitators who establish positive and dialogical relationships with learners. In the context of higher education, this pattern is relevant to explaining why role modeling and the quality of academic relationships constitute part of the mechanisms of value transformation. This finding is consistent with studies of academic culture in Islamic higher education that connect Islamic values with pedagogical interactions, academic identity, and moral responsibility (Rojali et al., 2026).

The differences between the two cases demonstrate the importance of context. STAI Rahmaniyah connects humanism with character and moral conduct, whereas STEI Sekayu connects it with justice, maslahah, economic ethics, and professional responsibility. These findings support the contextual curriculum approach that integrates Islamic values and local wisdom (Nurjanah et al., 2025).

The principal contribution of this study is the empirically constructed model comprising three components and four mechanisms. Unlike frameworks that merely offer normative principles, this model connects policies, curricula, learning, interactions, culture, and actors' experiences. However, the model cannot yet be considered a model of proven effectiveness because this study did not conduct experimental or longitudinal testing.

In practical terms, Islamic higher education institutions can use this model as an internal audit framework by examining whether values have been incorporated into the curriculum; whether learning provides opportunities to experience those values; whether lecturers and institutional leaders serve as role models; and whether policies and culture sustain value-based practices over time.

D. CONCLUSION

The transformation of humanism values in Islamic higher education in Musi Banyuasin takes place through the interconnectedness of policies and curricula, learning, academic relationships, student experiences, and academic culture. STAI Rahmaniyah places greater emphasis on character, moral conduct, and social concern, whereas STEI Sekayu places greater emphasis on justice, maslahah, economic ethics, and socio-professional responsibility.

This study produced a Humanistic-Islamic Education model consisting of Humanistic-Islamic Curriculum, Humanistic-Islamic Learning, and Humanistic-Islamic Academic Culture, with internalization, habituation, role modeling, and institutionalization as its underlying mechanisms. The study's contribution lies in its empirical construction of a model that connects institutional, curricular, pedagogical, relational, and cultural dimensions.

This model is contextual in nature and does not yet constitute an experimentally validated effectiveness model. Future research should test the model in a more diverse range of Islamic higher education contexts using longitudinal or mixed-methods designs.

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