



# REORIENTATION OF ISLAMIC EDUCATION CURRICULUM IN THE POST-TRUTH ERA: GROUNDING THE VALUE OF MERCY AS A CORE VALUE OF MULTICULTURAL ISLAMIC EDUCATION

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## ABSTRACT

*This study aims to analyze the reorientation of the Islamic Religious Education (PAI) curriculum in the post-truth era by grounding the value of rahmah as a core value of multicultural Islamic education. The study is motivated by the increasing spread of religious disinformation, social polarization, and the low level of students' critical literacy, which indicate that the current PAI curriculum has not optimally responded to contemporary challenges. This research employed a qualitative approach with a case study design conducted in multicultural Islamic educational institutions. Data were collected through in-depth interviews, participatory observation, and documentation, and analyzed using interactive techniques consisting of data condensation, data display, and verification. The findings reveal that the internalization of rahmah values in the PAI curriculum shifts the learning orientation from normative-doctrinal approaches toward contextual-transformative learning. The implementation of rahmah is reflected in the integration of contemporary issues into teaching materials, dialogical learning methods, and the cultivation of empathy and inclusivity among students. The study concludes that rahmah based curriculum reorientation contributes significantly to strengthening students' critical awareness and religious digital literacy in responding to post-truth challenges*

**Keywords:** Post-Truth Era, Rahmah Value, Islamic Religious Education Curriculum

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## INTRODUCTION

The post-truth era has changed the global social landscape, including in the context of the religious diversity of Muslim communities ([Mocan, 2024](#)). In this phase, objective truth is often overshadowed by subjective opinions that are massively produced through digital media. This has become a serious issue because religious education, particularly Islamic Religious Education (PAI), plays a strategic role in shaping the way students think, behave, and act. Argumentatively, the importance of this research lies in the urgent need to reconstruct the paradigm of Islamic education to be able to respond to that epistemological disruption. Empirically, various studies show an increase in intolerance, social polarization, and the spread of religious hoaxes in the digital public space. This condition emphasizes that the normative approach to PAI learning so far has not been effective enough in building critical awareness and social empathy ([Bharti & Singh, 2026](#)). Therefore, a reorientation of the PAI curriculum is needed, not only focused on the transfer of knowledge but also on the internalization of universal Islamic values that can address the challenges of the times in a contextual and transformative manner ([Mukhlis et al., 2026](#)).

The main problem faced by society today is the weakening of critical religious literacy in the midst of the overwhelming flow of unverified digital information. This phenomenon is exacerbated by the tendency of some members of society to receive religious information instantly without adequate epistemological clarification. In the context of education, the PAI curriculum has not yet been fully designed to equip students with critical, reflective, and dialogical thinking skills ([Adibah & Chasanah, 2025](#)). As a result, students are vulnerable to exclusive, textual, and even radical religious narratives. Moreover, the learning approach that still centers on memorization and dogmatism causes Islamic values not to be substantively internalized in social life. Thus, the fundamental problem underlying this research is the gap between the ideal goals of humanistic Islamic education and the reality of PAI learning practices, which remain normative and less responsive to contemporary social dynamics ([Nahuda, 2024](#)).

Field phenomena indicate a significant increase in religiously based intolerance practices, particularly among the younger generation active on social media ([Shamim, 2024](#)). Various cases of hate speech, identity polarization, and the spread of narrow religious interpretations indicate that religious education has not fully succeeded in shaping an inclusive character. In the school and madrasa environment, PAI learning tends to be solely oriented toward cognitive achievement, without being balanced by the strengthening of affective and social aspects. Moreover, the lack of integration of contemporary issues such as religious hoaxes, identity conflicts, and cultural pluralism in the teaching materials indicates a stagnation in the curriculum. This condition further reinforces the need to reformulate the PAI curriculum to be more adaptive to the complex social realities ([Darain & Hadi, 2026](#)). Thus, this empirical phenomenon serves as an important basis for the need for an in-depth study on the reorientation of the PAI curriculum based on values that are relevant to the challenges of the post-truth era ([Azhari, 2025](#)).

Several previous studies have examined the development of the PAI curriculum from various perspectives, such as integrative, contextual, and character-based approaches. These studies emphasize the importance of curriculum transformation to align with the times and the needs of students. In addition, research on multicultural Islamic education also shows that values of tolerance, inclusivity, and appreciation of differences need to be systematically internalized in the learning process ([Supriyatno & Ubabuddin, 2020](#); [Siddik et al., 2025](#); [Kholida et al., 2025](#)). However, most of these studies still focus on methodological and implementational aspects, without delving deeply into the epistemological dimensions that are the root of the problem in the post-truth era. On the other hand, studies on the post-truth phenomenon have mostly developed in the fields of communication and political science, and have not yet been widely integrated into Islamic education studies ([Azhari, 2025](#)). This indicates a limitation in the literature connecting the epistemological crisis of the post-truth era with the design of Islamic Education curriculum.

Several studies have highlighted the concept of rahmah as a fundamental value in Islam that is relevant to character education and peace. This concept is understood as a manifestation of universal compassion that encompasses theological, social, and humanitarian dimensions ([Brielle et al., 2024](#)). Nevertheless, studies on rahmah still tend to be normative and have not yet been systematically operationalized within the framework of the education curriculum. Moreover, there has not been much research that explicitly places rahmah as a core value in the development of the PAI curriculum, especially in responding to the challenges of the post-truth era. Thus, there is a significant research gap, namely the absence of a conceptual model that integrates the value of rahmah, the paradigm of multicultural Islamic education, and the post-truth context into a comprehensive curriculum framework ([Zaini, 2025](#)). This gap is important to fill in order to produce a more relevant, adaptive, and transformative curriculum formulation.

Based on that analysis, this research offers novelty in the form of reorienting the PAI curriculum by making the value of rahmah the core value within the framework of multicultural Islamic education in the post-truth era. This approach not only emphasizes the normative aspects of Islamic teachings but also the contextual dimensions that can address contemporary social challenges. The novelty of this research lies in the integration of three main elements: the epistemological crisis of the post-truth era, the value of rahmah as the basis of Islamic ethics, and a multicultural approach in education. Thus, this research not only enriches the body of knowledge in Islamic education but also provides practical contributions to the development of a more responsive, inclusive curriculum oriented toward the formation of a humanistic character in students. Therefore, this research is important to conduct as an effort to reconstruct the paradigm of Islamic education that is relevant to global dynamics ([Khoir, 2024](#)).

Recent reports indicate that the post-truth phenomenon has significantly affected the educational sector, particularly in shaping students' religious understanding and social attitudes. The rapid circulation of misinformation, hate speech, and ideological polarization through digital media has increasingly influenced young people's

perspectives on religion and social diversity. Research by Jamal Arifansyah explains that the post-truth era has intensified challenges for multicultural education because students are frequently exposed to emotional and identity-based narratives rather than objective knowledge ([Arifansyah et al., 2023](#)). In the context of Islamic education, this condition indicates that Islamic Religious Education (PAI) can no longer rely solely on normative and doctrinal learning approaches. Instead, it must develop contextual, dialogical, and transformative learning models capable of strengthening critical literacy and inclusive religious awareness.

Several contemporary studies also emphasize the urgency of reconstructing Islamic education in multicultural societies. Research published in *Pendas: Jurnal Ilmiah Pendidikan Dasar* argues that multicultural Islamic education should be reconstructed through values of justice, compassion, tolerance, and dialogue in order to respond to identity polarization and religious exclusivism ([Isroi et al., 2025](#)). Likewise, a study in *Jurnal Inovasi Pendidikan Agama Islam (JIPAI)* confirms that multicultural education is closely aligned with Islamic principles such as equality, tolerance, and *rahmatan lil-'ālamīn*, which are essential for building inclusive educational environments ([Irfan et al., 2025](#)). However, previous studies have generally discussed multiculturalism, religious moderation, or digital literacy separately without positioning the value of *rahmah* as the epistemological and axiological core of curriculum transformation in the post-truth era. Therefore, this study fills an important research gap by offering a conceptual model of PAI curriculum reorientation based on *rahmah* values as a strategic framework for strengthening critical awareness, empathy, inclusivity, and religious digital literacy among students.

The urgency of this study is further reinforced by recent findings on critical religious literacy in Islamic education. A study published in *Jurnal Pendidikan Islam* explains that the post-truth era is characterized by the weakening of knowledge authority, the dominance of emotional narratives, and the spread of religious misinformation through digital platforms, all of which significantly affect students' religious perspectives ([Hikmah & Hadi, 2026](#)). The study emphasizes that Islamic Religious Education must integrate rationality, ethics, and faith through critical religious literacy to build cognitive and spiritual resilience among Muslim learners. In line with this argument, the present research proposes that the value of *rahmah* should become the core value of curriculum transformation because it integrates compassion, inclusivity, empathy, and critical consciousness within the learning process. Thus, this research contributes theoretically to the discourse of multicultural Islamic education and practically to the development of adaptive and humanistic PAI learning models in responding to the challenges of the post-truth era.

## METHODS

This research uses a qualitative approach with a case study design ([Khan, 2019](#)). Theoretically, qualitative research aims to understand social phenomena in depth, holistically, and contextually, especially those related to meaning, values, and social practices ([Mantula et al., 2024](#)). Case studies were chosen because they allow researchers to intensively explore the dynamics of PAI curriculum implementation in real contexts, particularly in facing the challenges of the post-truth era. This design is

relevant because the focus of the research is not only on what but also on how and why the reorientation of the curriculum occurs.

Operationally in the field, the case study design is realized by selecting one or several Islamic educational institutions (Madrasah/pesantren/Islam-based schools) as the main case. The researcher conducts an in-depth data excavation related to the practice of the PAI curriculum, the integration of rahmah values, and responses to the post-truth phenomenon ([Hendrawati, 2025](#)). This approach allows researchers to capture the empirical reality in its entirety, including the interactions between actors (Teachers, students, and institution managers) in the PAI learning process.

Theoretically, the selection of locations in qualitative research is purposive, meaning it is based on considerations of relevance to the research focus ([Campbell et al., 2020](#)). The research location is chosen at Islamic educational institutions that have the following characteristics: (1) actively implementing the PAI curriculum, (2) having a diverse background of students (multicultural), and (3) demonstrating dynamics in responding to contemporary issues such as intolerance and religious disinformation.

Practically, the research location can be directed toward madrasahs or pesantrens that have a vision of religious moderation, such as modern pesantren-based Islamic educational institutions or madrasahs that have integrated multicultural values into their curriculum. The selection of the location also considers data accessibility, informant openness, and the presence of empirical phenomena relevant to the research theme ([Goldkuhl, 2019](#)). Thus, the research location not only serves as a data collection site but also as a context that represents the issues and real practices of the reorientation of the PAI curriculum in the post-truth era.

Theoretically, data collection techniques in qualitative research include in-depth interviews, participatory observation, and documentation. Interviews are used to explore the perspectives, experiences, and interpretations of informants regarding the PAI curriculum and the value of rahmah ([Chand, 2025](#)). Observation aims to capture the actual practices of classroom learning and social interactions within the school environment. Documentation is used to analyze curriculum documents, syllabi, lesson plans, and institutional policies. In field implementation, researchers conduct semi-structured interviews with PAI teachers, school/madrasah principals, and students. Observation is conducted on the PAI learning process to see how the value of rahmah is internalized. Meanwhile, documentation was carried out by collecting official curriculum documents and the teaching materials used. The triangulation of this technique allows the obtained data to be more comprehensive and in-depth.

Theoretically, the data analysis in this study uses the interactive model developed by Miles, Huberman, and Saldaña, which includes: data condensation, data display, and verification/conclusion drawing ([Kalpokaite & Radivojevic, 2019](#)). Data condensation is the process of selection, simplification, and transformation of raw data into meaningful information. Data display is done by presenting data in the form of narratives, matrices, or tables to facilitate understanding. Data verification is the process of drawing temporary conclusions that are continuously tested throughout the research.

In practice, the researcher transcribes the interview results, then categorizes the data based on themes such as post-truth challenges, the implementation of rahmah values, and curriculum models. The reduced data is then presented in the form of analytical narratives and thematic tables. Next, the researcher conducts an in-depth interpretation to find patterns, relationships, and meanings relevant to the research focus. This process is carried out cyclically until valid and credible conclusions are obtained.

The validity of data in qualitative research is tested thru the criteria of credibility, transferability, dependability, and confirmability (Kakar et al., 2023). Credibility can be achieved thru triangulation, member checks, and prolonged researcher presence in the field. Transferability relates to the extent to which research results can be applied in other contexts (Drisko, 2025). Dependability refers to the consistency of the research process, while confirmability relates to the objectivity of the data.

In field practice, researchers conduct source triangulation (Teachers, students, principals), technique triangulation (Interviews, observations, documentation), and time triangulation. Member check is conducted by asking informants to verify the interview results. Additionally, the researcher compiles an audit trail in the form of systematic research process notes. With these steps, the data produced is expected to have a high level of validity and reliability and to be scientifically accountable.

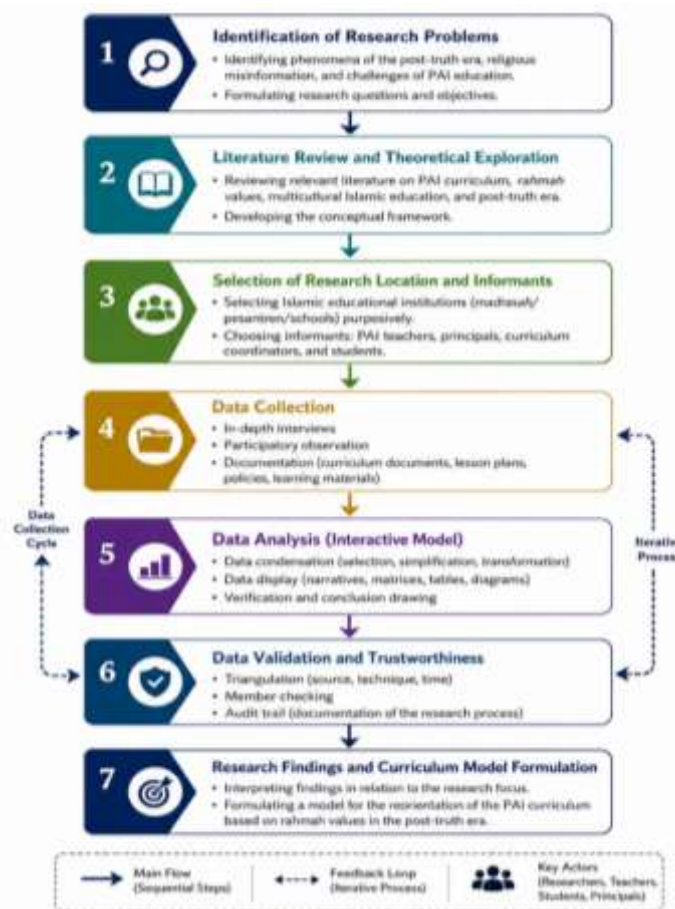


Figure 1. Research Procedure Flowchart

## RESULT AND DISCUSSION

### Internalization of Rahmah Values as Core Value in the Reorientation of PAI Curriculum in the Post-Truth Era

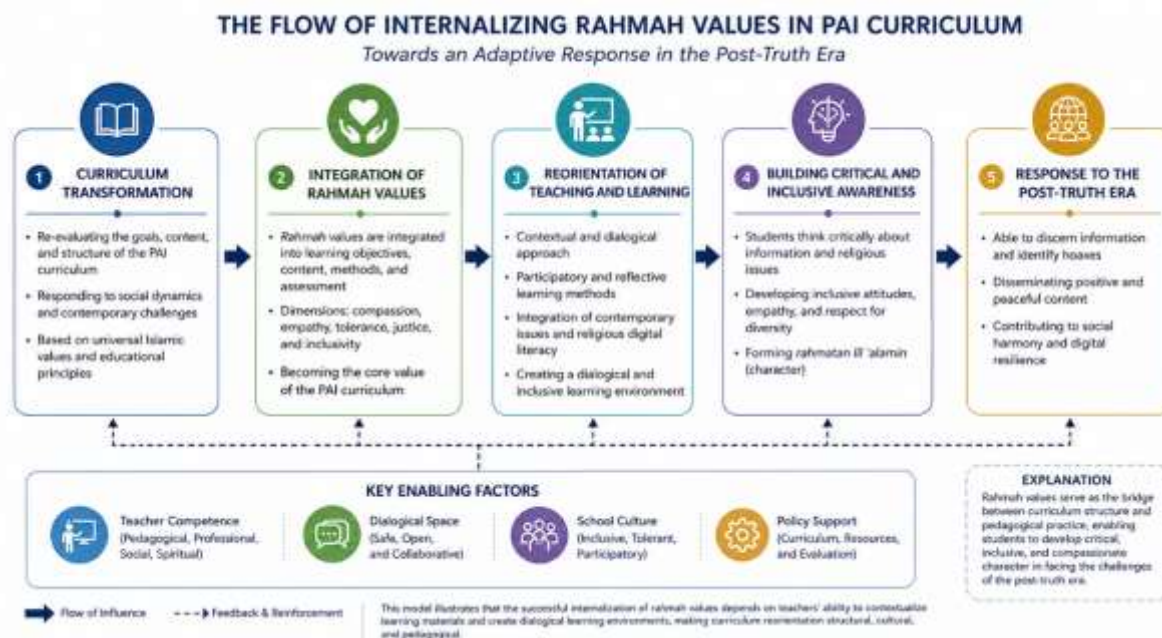
Operationally, the internalization of the value of rahmah in the PAI curriculum is understood as a systematic process of integrating the values of compassion, empathy, inclusivity, and appreciation of differences into all components of the curriculum, including learning objectives, teaching materials, pedagogical methods, and evaluation systems. In the context of the post-truth era, the value of rahmah is not only understood as a normative theological concept but also as a practical paradigm that shapes critical thinking, moderate attitudes, and social behavior of students in facing religious disinformation ([Addzaky et al., 2024](#)). In the field, this internalization is marked by the efforts of PAI teachers to connect teaching materials with digital social realities, such as religious hoaxes and identity conflicts. Thus, the value of rahmah functions as a core value that structures the orientation of the curriculum from mere knowledge transfer to the transformation of students' character into a humanistic and multicultural one.

The results of the interview with the PAI teacher show that religious education is no longer sufficient to only emphasize the cognitive aspect, but must also be able to touch on the affective and social dimensions of the students. A teacher stated, "We are starting to link moral education with the phenomenon of social media, such as how students should behave politely in commenting and not easily spreading information whose truth is not yet clear." This statement shows a pedagogical awareness that the value of rahmah needs to be operationalized in the current context. The researcher interprets that this practice is an initial form of reorienting the PAI curriculum to be responsive to the post-truth era. Teachers are no longer just transmitters of material, but also facilitators of critical awareness and digital ethics based on Islamic values. This indicates that the internalization of rahmah is beginning to move from the normative level to pedagogical practice.

Interviews with students show that a learning approach that emphasizes the value of rahmah has a significant impact on how they understand differences. A student stated, "We are taught that differences are not to be debated, but to be understood, especially since there are many religious debates on social media." This statement reflects a shift in the paradigm of thinking from exclusivity to inclusivity. The researcher interprets that the internalization of the value of rahmah has formed a stronger multicultural awareness among students ([Rahmadi & Hamdan, 2023](#)). This also shows that the PAI curriculum, which integrates the value of rahmah, can serve as a strategic instrument in reducing the potential for religion-based conflicts in the digital space. Thus, students not only understand Islamic teachings textually but are also able to actualize them in a pluralistic social life.

Based on these findings, the internalization process of the value of rahmah in the PAI curriculum can be described as follows: Curriculum Transformation → Integration of the Value of Rahmah → Reorientation of Learning → Formation of Critical and Inclusive Awareness → Response to the Post-Truth Era. This flowchart shows that the value of rahmah serves as a link between the curriculum structure and learning

practices. The researcher interprets that the success of internalizing this value highly depends on the teacher's ability to contextualize the teaching material and create a dialogic space in the learning process (Barak, 2024). Thus, the reorientation of the curriculum is not only structural but also cultural and pedagogical.



**Figure 2.** Flowchart of the internalization of rahmah values in the PAI curriculum

Observation results show that in the learning process, PAI teachers have started to implement dialogic and reflective methods, such as group discussions about religious hoaxes on social media. Students are asked to analyze information, identify sources, and provide responses that reflect the value of rahmah. In addition, the teacher also emphasizes the importance of empathy and a non-judgmental attitude in addressing differences. The researcher interprets that this practice is a concrete form of critical pedagogy in Islamic education, where students are trained to think critically while also being ethical. This observation reinforces the interview findings that the internalization of the value of rahmah does not only occur at the conceptual level but also in everyday learning practices.

Overall, the research data shows that the internalization of rahmah values in the PAI curriculum has begun to be implemented thru the integration of contextual materials, the use of dialogic methods, and an emphasis on fostering attitudes of empathy and inclusivity. Teachers act as agents of transformation who connect Islamic values with the digital social reality, while students show positive responses in the form of increased critical awareness and tolerance. Thus, the value of rahmah is no longer just a normative concept, but has functioned as a practical foundation in PAI learning (Jannah et al., 2025). The pattern that emerges from the data shows that the higher the level of integration of the value of rahmah in learning, the stronger the students' ability to face the challenges of the post-truth era (Nisa & Armela, 2025). This pattern is evident from the relationship between a dialogical pedagogical approach and the

increase in students' critical awareness and inclusive attitudes. Additionally, there is a tendency for educational institutions that consciously integrate multicultural values into their curricula to have a higher level of resistance to religious misinformation ([Rahmawati et al., 2024](#)). Thus, this data pattern indicates that the reorientation of the curriculum based on the values of rahmah has a significant impact on shaping students' characters to be adaptive, critical, and humanistic.

**Table 1.** The Influence of Idealizing Rahmah Values in the PAI Curriculum

Informant Position	Interview Excerpt	Indicator
Islamic Education Teacher	"We connect the material with social media phenomena so that students are not easily influenced by hoaxes".	Religious digital literacy
Head of the Madrasah	"We encourage learning that emphasizes attitudes of tolerance and empathy."	Rahmah-based curriculum policy
Students	"We learn to understand differences, not to debate them.."	Inclusive attitude
Islamic Education Teacher	"Class discussions are used to address current religious issues".	Dialogic method
Students	"We are taught not to easily judge others.."	Social empathy

The table above shows that the internalization of rahmah values has a multidimensional influence on PAI learning practices. From the teachers' perspective, there is a pedagogical transformation leading to the integration of digital literacy and contextual approaches in learning. The head of the madrasa acts as a structural actor who supports the rahmah-based curriculum policy, thereby creating a conducive educational ecosystem. Meanwhile, students have shown significant changes in attitude, particularly in terms of inclusivity and social empathy. This indicates that the value of rahmah not only impacts the cognitive aspect but also the affective and social dimensions. The table also shows a correlation between pedagogical approaches and learning outcomes. The dialogic method applied by the teacher has proven effective in enhancing students' critical awareness of contemporary religious issues. In addition, the integration of rahmah values into the curriculum also contributes to the formation of students' character, making them more adaptive to pluralism. Thus, this data strengthens the argument that the reorientation of the PAI curriculum based on the value of rahmah is a relevant and effective strategy in facing the challenges of the post-truth era.

Overall, the data patterns show a linear relationship between curriculum policies, learning practices, and the outcomes of student character development. The more the values of rahmah are integrated into the curriculum, the stronger the impact on the formation of inclusive attitudes, social empathy, and religious digital literacy ([Syahrani & Jannah, 2025](#)). This pattern emphasizes that the reorientation of the PAI curriculum cannot be done partially, but must involve all components of education systematically and sustainably.

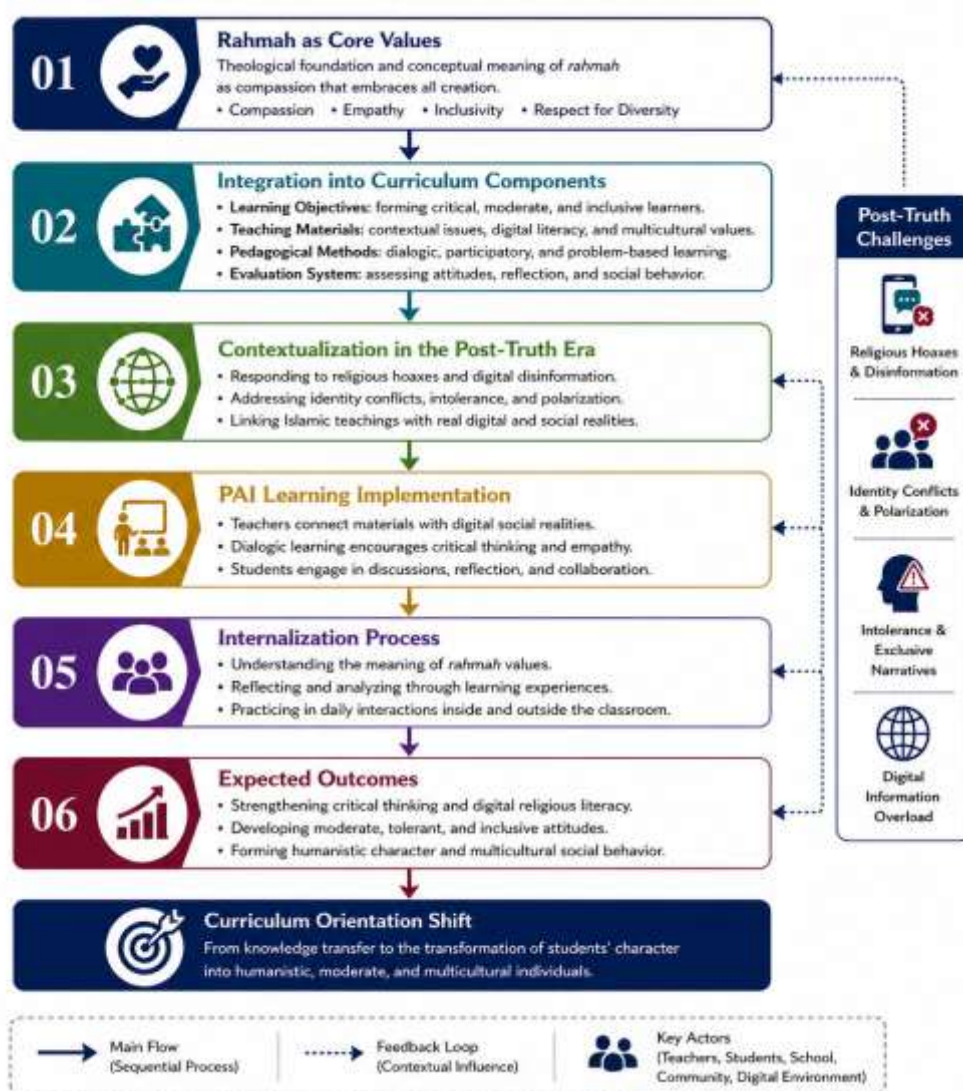
The results of this study indicate that the internalization of rahmah values in the PAI curriculum plays a significant role in shaping critical awareness and inclusive attitudes among students in the post-truth era. These findings are in line with contemporary Islamic education literature, which emphasizes the importance of shifting from a normative approach to a contextual and transformative one ([Rahman, 2025](#)). Several previous studies state that PAI learning, which is solely oriented toward cognitive aspects, tends to fail in fully shaping the social character of students ([Hasibuan, 2025](#)). In this context, the research findings confirm that the integration of rahmah values can bridge that gap by introducing affective and social dimensions into the learning process. However, this study also found that the practice of internalizing the value of rahmah has not yet been fully structured in the formal curriculum, so its implementation still heavily relies on the individual initiative of teachers. This indicates a difference from some literature that assumes Islamic values are automatically internalized thru PAI learning ([Hidayat et al., 2025](#)).

The findings of this research reinforce the results of studies on multicultural Islamic education that emphasize the importance of values such as tolerance, empathy, and appreciation of differences in the learning process ([Muhajir et al., 2025](#)). In this study, students demonstrated an improvement in their ability to understand and respond to differences constructively, indicating the successful internalization of the value of rahmah. This is consistent with multicultural education theory, which states that value-based inclusive learning can reduce the potential for social conflict ([Ridwan et al., 2026](#)). However, unlike previous research that focused more on policy aspects or curriculum design, this study shows that the success of implementing multicultural values is highly determined by pedagogical practices in the classroom, particularly thru dialogic and reflective methods. Thus, this research provides a new contribution by emphasizing the importance of the teacher's role as the main agent in transforming curriculum values into real practice.

In the perspective of the post-truth era, the findings of this research also have strong relevance to the literature discussing the epistemological crisis in the digital society. Previous studies have shown that the proliferation of misinformation and religious hoaxes is caused by the low critical literacy of society. The findings of this study confirm that the PAI curriculum, which integrates the value of rahmah and a critical approach, is capable of enhancing students' ability to sift thru information and respond to it ethically ([Sholakhudin et al., 2026](#)). However, this study also found that religious digital literacy has not yet become an explicit part of the PAI curriculum, resulting in a gap between needs and implementation. This indicates a difference from several studies that have proposed the integration of digital literacy in religious education, but it has not yet been systematically implemented in the field.

The theoretical implications of this research lie in the strengthening of the concept of rahmah as a core value in Islamic education, which is not only normative but also operational and contextual. This research expands the study of the value of rahmah by integrating it into the curriculum framework and pedagogical practices, thereby providing a new perspective in the development of multicultural Islamic education theory ([Zul et al., 2026](#)). In addition, this research also contributes to the development

of curriculum theory by emphasizing the importance of value integration in all components of learning. Practically, the findings of this research have implications for the development of a more adaptive PAI curriculum in the post-truth era, particularly thru the integration of digital literacy, dialogic learning methods, and character-based assessments. Educational institutions need to develop policies that support the systematic internalization of the value of rahmah, not just relying on individual teacher initiatives (Munif, 2026).



**Figure 3.** Flowchart of rahmah values internalization in the PAI curriculum in the post-truth Era

Overall, this discussion shows that the reorientation of the PAI curriculum based on the values of rahmah is a relevant and strategic approach in facing the challenges of the post-truth era. The findings of this research not only confirm most of the existing literature but also reveal a gap between concept and practice that needs to be addressed immediately (Arteaga et al., 2024). Thus, this research makes an important contribution to the development of more contextual, inclusive, and transformative Islamic education. In the future, collaborative efforts between policymakers, education

practitioners, and researchers are needed to develop a more comprehensive and implementable curriculum model, so that the value of rahmah can truly become the main foundation in building a peaceful, tolerant, and civilized society amidst the complexities of the digital era.

## **CONCLUSION**

The conclusion of this research emphasizes that the reorientation of the PAI curriculum in the post-truth era thru the internalization of the value of rahmah as a core value is a strategic step in addressing the epistemological and social crises faced by contemporary society. The most important finding shows that the value of rahmah not only functions as a normative teaching but can also be operationalized in contextual, dialogical, and reflective learning practices. The main wisdom from this research is that religious education oriented toward compassion, empathy, and inclusivity has proven effective in shaping students' critical awareness, enhancing religious digital literacy, and strengthening tolerant attitudes in facing pluralism and disinformation. Thus, the value of rahmah can serve as an ethical and pedagogical foundation in building an adaptive and humanistic Muslim character amidst the challenges of the digital era.

From the perspective of scientific contribution, this research has strength in the conceptual integration between the post-truth paradigm, the value of rahmah, and multicultural Islamic education within the framework of the reorientation of the PAI curriculum. This research not only enriches the treasury of Islamic education theory by presenting rahmah as a core curriculum value but also offers a conceptual model that is applicable in learning practices. Additionally, this research contributes to the development of curriculum studies by emphasizing the importance of a transformative approach that holistically integrates cognitive, affective, and social aspects. Thus, this writing has strategic value both theoretically and practically in the effort to reform Islamic education to be more relevant to global dynamics.

However, this research has several limitations that need to be noted. First, this research uses a case study approach in a limited context, so the generalization of the findings remains contextual. Second, the research focus emphasizes the conceptual aspects and learning practices, thus not deeply examining the macro policy aspects in the development of the PAI curriculum. Third, the limited involvement of informants also affects the depth of the data. Therefore, subsequent research is recommended to expand the scope of the study with a comparative approach between institutions, integrate educational policy analysis, and develop a more systematic and measurable implementation model of the rahmah-based curriculum. Thus, further research is expected to strengthen the validity of the findings while also expanding the scholarly contribution in the field of Islamic education.

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