

THE ACTUALIZATION OF HUMANISTIC VALUES IN STUDENT-CENTERED ISLAMIC RELIGIOUS EDUCATION LEARNING MODELS

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Abstract

Islamic Religious Education is not only oriented toward the cognitive mastery of religious knowledge, but also plays an important role in shaping students' character, spirituality, and personality. This article aims to examine the actualization of humanistic values in a student-centered Islamic Religious Education learning model. This study employs a library research method by reviewing various relevant scholarly references on humanistic approaches, active learning strategies, and student-centered learning. The findings indicate that the humanistic approach views students as active subjects who possess their own potential, experiences, needs, and uniqueness. The actualization of humanistic values in Islamic Religious Education learning can be realized through dialogue, critical reflection, active participation, respect for students' dignity, and the internalization of Islamic values in everyday life.

Keywords: Humanism; Islamic Religious Education; Learning Strategy; Student-Centered Learning

INTRODUCTION

Islamic Religious Education has a strategic role in shaping students who possess not only religious knowledge, but also character, spirituality, and moral attitudes in accordance with Islamic values.¹ Therefore, Islamic Religious Education learning should not be understood merely as a process of knowledge transfer, but as an educational process aimed at internalizing Islamic values into students' lives. The success of Islamic Religious Education learning cannot be measured only by students' ability to memorize verses, hadiths, or religious concepts, but also by their ability to understand, internalize, and implement these values in everyday life.

The reality of Islamic Religious Education learning in various educational institutions shows that the learning process is still dominated by a teacher-centered approach.² The teacher acts as the main source of information, while students tend to become passive recipients of material through lecture-based methods. This condition limits the space for

¹ Muhaemin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: Remaja Rosdakarya, 2012), 75.

² Abuddin Nata, *Perspektif Islam tentang Strategi Pembelajaran* (Jakarta: Kencana, 2014), 85.

dialogue, reflection, and active participation among students, causing the learning process to focus primarily on cognitive aspects. As a result, Islamic Religious Education has not fully developed students' critical thinking skills, moral awareness, and meaningful religious experiences.

This condition indicates a gap between the ideal objectives of Islamic Religious Education learning (*das sollen*) and the actual practice of learning in the field (*das sein*). Normatively, Islamic Religious Education is directed toward developing students' full potential, including intellectual, spiritual, emotional, social, and moral dimensions.³ However, in practice, learning still tends to be textual, focused on material delivery, and provides limited opportunities for students to build active, reflective, and contextual learning experiences. This gap becomes one of the fundamental problems in developing Islamic Religious Education learning.

One approach considered relevant to addressing this problem is the humanistic approach. This approach views students as individuals who have different potentials, needs, experiences, and characteristics, so the learning process must respect the uniqueness of each individual. In the humanistic perspective, teachers no longer function as the sole source of knowledge, but as facilitators who guide students in developing their potential optimally. The application of humanistic learning theory in Islamic Religious Education is considered capable of accommodating the diversity of students' characteristics while also enhancing their personal potential development.⁴

In line with the humanistic approach, the student-centered learning model provides wider opportunities for students to participate actively in the learning process. The teacher acts as a facilitator who creates learning experiences through discussion, problem solving, reflection, and various collaborative activities. The implementation of student-centered learning in Islamic Religious Education can improve students' learning independence, active participation, and engagement in the learning process.⁵

The implementation of student-centered learning can be realized through various strategies, such as group discussions, problem-based learning, case studies, reflection,

³ Abdul Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam* (Bandung: Remaja Rosdakarya, 2012), 11–12.

⁴ Suroso PR, Ani Aryati, Titin Yenni, Septiana Putri, Eka Yanuarti, and Ahmal Ahmal, "Implementation of Humanistic Learning Theory in Islamic Religious Education Learning," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (2023): 1850–1858, doi:10.35445/alishlah.v15i2.2211.

⁵ Nafilah Khusnul Awwaliyah and Meti Fatimah, "Implementasi Student Centered Learning pada Mata Pelajaran PAI Kelas IX SMP Insan Cendekia Boarding School Sukoharjo," *Jurnal Pendidikan dan Pembelajaran Indonesia* 4, no. 3 (2024): 1083–1094, doi:10.53299/jppi.v4i3.621.

question-and-answer activities, and collaborative learning. These strategies not only improve students' conceptual understanding, but also encourage the development of critical thinking, communication, cooperation, and the internalization of Islamic values. The active learning approach in Islamic Religious Education can also increase student engagement while connecting learning materials with real-life situations.⁶

Previous studies have discussed humanistic learning theory, student-centered learning, and active learning in Islamic Religious Education. However, most studies have examined these three concepts separately.⁷ Few studies have specifically integrated humanistic values as a philosophical foundation for developing a student-centered Islamic Religious Education learning model. This condition indicates a research gap that needs to be addressed through a more comprehensive study.

Based on this gap, the novelty of this study lies in its effort to integrate humanistic values with a student-centered learning model as a conceptual framework for developing Islamic Religious Education learning. This integration is expected to produce a learning model that not only improves students' cognitive achievement, but also develops religious character, critical thinking skills, humanistic attitudes, and the practice of Islamic values in everyday life.⁸

Thus, this study aims to analyze the actualization of humanistic values in a student-centered Islamic Religious Education learning model, identify its forms of implementation in the learning process, and explain its contribution to the development of religious character and the quality of Islamic Religious Education learning.

RESEARCH METHOD

This study employs library research with a qualitative-descriptive approach. Library research was selected because the focus of this study is not directed toward field data collection, but toward the review, examination, and synthesis of various scholarly sources relevant to humanistic values, humanistic learning theory, student-centered learning models,

⁶ Diva Anif Nafiah, Falya Hamidah, Siti Mufidah, Salmaa Rihhadatul 'Aisy, and Badrus Zaman, "Tinjauan Metode Active Learning Dalam Pembelajaran Pendidikan Agama Islam," *IHSAN: Jurnal Pendidikan Islam* 2, no. 4 (2024): 187–198, doi:10.61104/ihsan.v2i4.363.

⁷ Suroso PR et al., "Implementation of Humanistic Learning Theory," 1850–1858; Awwaliyah and Fatimah, "Implementasi Student Centered Learning," 1083–1094; Nafiah et al., "Tinjauan Metode Active Learning," 187–198.

⁸ Carl R. Rogers, *Freedom to Learn: A View of What Education Might Become* (Columbus: Charles E. Merrill Publishing Company, 1969), 106–108.

active learning strategies, and Islamic Religious Education.⁹ The qualitative-descriptive approach is used to systematically describe the main concepts related to the actualization of humanistic values in Islamic Religious Education learning. The data sources in this study consist of primary and secondary sources. Primary sources include books, scholarly journal articles, and previous research that directly discuss humanistic learning theory, student-centered learning, and Islamic Religious Education learning strategies. Meanwhile, secondary sources consist of supporting literature that enriches the discussion on active learning, religious character development, the internalization of Islamic values, and the strengthening of students' role as active subjects in the learning process.

Data were collected through documentation, namely by searching, reading, recording, classifying, and selecting various references relevant to the focus of the study. The collected literature was then examined based on thematic relevance, depth of discussion, and its contribution to the development of the study's conceptual framework. The data were analyzed using content analysis to identify main ideas, relationships among concepts, and the relevance of humanistic values in student-centered Islamic Religious Education learning models.¹⁰ The analysis was conducted by interpreting the literature textually and contextually, then arranging it into a coherent conceptual synthesis. Through this method, the study is expected to produce a comprehensive understanding of the importance of developing Islamic Religious Education learning that is active, dialogical, reflective, contextual, and appreciative of students' human potential holistically.

FINDINGS AND DISCUSSION

A. Conceptualization of the Humanistic Approach in Islamic Religious Education

The literature review shows that the humanistic approach is a learning paradigm that places students at the center of the entire educational process. This approach views students as individuals who possess diverse potentials, experiences, emotions, needs, and learning styles. Therefore, the learning process cannot be limited merely to knowledge transfer, but must be directed toward the holistic development of students' personalities. In the context of Islamic Religious Education, the humanistic approach has strong relevance because the purpose of Islamic Religious Education is not only to shape students who understand religious

⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 3.

¹⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks: SAGE Publications, 2019), 24.

teachings cognitively, but also to develop moral awareness, spiritual responsibility, and the ability to practice Islamic values in social life.

Philosophically, the humanistic approach is based on the view that human beings have a natural tendency to develop toward self-actualization when they are placed in a supportive learning environment. Carl R. Rogers emphasizes the importance of learning that provides freedom, meaningful experiences, and appreciation for students as active subjects in the learning process.¹¹ This view is in line with the purpose of Islamic Religious Education, which requires the process of value internalization rather than merely memorizing religious materials. Students need to be given space to engage in dialogue, reflect on their spiritual experiences, and connect Islamic teachings with the realities of life they encounter.

The actualization of the humanistic approach in Islamic Religious Education learning depends greatly on the pedagogical relationship between teachers and students. Teachers are no longer positioned merely as transmitters of material, but as facilitators, guides, motivators, and role models for students. Empathy, openness, fairness, and respect for differences are important requirements in building a humanistic classroom climate. Islamic Religious Education that is conducted in an authoritarian manner tends to produce only formal obedience, while dialogical learning that respects students makes it more possible for religious values to be consciously and deeply internalized.

This view can also be connected to Abraham H. Maslow's theory of needs, which emphasizes that the fulfillment of basic needs, security, affection, esteem, and self-actualization is an important part of human development.¹² In the context of Islamic Religious Education learning, this theory implies that students will more easily accept, understand, and internalize Islamic values when they are in a learning atmosphere that is safe, comfortable, and respectful of their dignity. Conversely, a classroom atmosphere that is oppressive, intimidating, or neglectful of students' psychological conditions can hinder the successful internalization of values.

The humanistic approach also requires a connection between Islamic Religious Education materials and students' real-life experiences. Materials on faith, worship, and morality need to be explained contextually so that they do not stop at the normative level. For example, a discussion on honesty should not only be directed toward memorizing definitions

¹¹ Carl R. Rogers, *Freedom to Learn: A View of What Education Might Become* (Columbus: Charles E. Merrill Publishing Company, 1969), 106.

¹² Abraham H. Maslow, *Motivation and Personality* (New York: Harper & Row, 1954), 35.

and textual evidence, but should also be connected to students' behavior in the family, school, social media, and community environments. Suroso et al. show that the implementation of humanistic learning theory in Islamic Religious Education is able to accommodate the diversity of students' characteristics and support the development of their potential more optimally.¹³

B. Articulation of Islamic Religious Education Learning Strategies Based on Student-Centered Learning

Learning strategy is a systematic design used by educators to achieve learning objectives effectively. This strategy is not only related to the selection of methods, but also includes classroom management, the use of media, patterns of interaction, the selection of learning resources, and forms of evaluation. In Islamic Religious Education learning, the strategies used must be able to connect religious materials with students' lives so that Islamic values can be understood contextually and practiced in everyday behavior.

The student-centered learning model places students as active subjects in the learning process. In this model, the teacher is no longer the only source of knowledge, but acts as a facilitator who helps students construct knowledge through experience, discussion, reflection, and problem solving. Wina Sanjaya explains that learning strategies should encourage students' active involvement so that the learning process does not take place passively and mechanically.¹⁴ This principle is highly relevant in Islamic Religious Education because religious understanding requires a process of internalization, dialogue, and students' direct involvement.

The implementation of student-centered learning in Islamic Religious Education can be realized through various interactive methods, such as group discussions, question-and-answer activities, case studies, problem-based learning, presentations, role simulations, and religious habituation. In the topic of *birrul walidain*, for example, teachers may present a case study on changes in communication patterns between children and parents in the digital era. Through this method, students not only understand the textual basis of the obligation to be devoted to parents, but are also able to analyze real problems and formulate religious attitudes that are appropriate to their life context.

¹³ Suroso PR, Ani Aryati, Titin Yenni, Septiana Putri, Eka Yanuarti, and Ahmal Ahmal, "Implementation of Humanistic Learning Theory in Islamic Religious Education Learning," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (2023): 1850–1858, doi:10.35445/alishlah.v15i2.2211.

¹⁴ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2006), 126.

The implementation of student-centered learning also provides opportunities for students to develop learning independence, courage in expressing opinions, cooperation skills, and responsibility for the learning process. Awwaliyah and Fatimah show that the implementation of student-centered learning in Islamic Religious Education can increase students' active participation, independence, and engagement in learning.¹⁵ Thus, Islamic Religious Education learning no longer takes place in a one-way manner, but becomes a more dialogical, participatory, and meaningful process.

However, the shift toward student-centered learning does not mean eliminating the important role of the teacher. Teachers remain responsible for directing the learning process, maintaining the accuracy of religious understanding, and ensuring that learning activities run in accordance with the objectives of Islamic education. The change lies in the pattern of relationship, from an instructive and dominant relationship to a collaborative and guiding one. With this pattern, Islamic Religious Education teachers remain value guides, while students are given wider space to experience, understand, and internalize Islamic teachings actively.

C. Actualization of Active Learning as a Practical Dimension of Islamic Religious Education Learning

Active learning is a practical form of the humanistic approach and student-centered learning. Active learning emphasizes students' physical, mental, emotional, and social involvement in the learning process. Students do not merely listen to the teacher's explanation, but also read, discuss, ask questions, investigate, compare, draw conclusions, and reflect on the material being studied. In Islamic Religious Education learning, such active involvement is important because religious values are not sufficient to be understood theoretically, but must be internalized through meaningful learning experiences.

According to Nafiah et al., active learning in Islamic Religious Education is not only intended to transfer knowledge from teachers to students, but also to develop critical thinking skills and encourage the application of religious values in real life.¹⁶ This view indicates that Islamic Religious Education learning needs to be directed toward a process of meaning-

¹⁵ Nafilah Khusnul Awwaliyah and Meti Fatimah, "Implementasi Student Centered Learning pada Mata Pelajaran PAI Kelas IX SMP Insan Cendekia Boarding School Sukoharjo," *Jurnal Pendidikan dan Pembelajaran Indonesia* 4, no. 3 (2024): 1083–1094, doi:10.53299/jppi.v4i3.621.

¹⁶ Diva Anif Nafiah, Falya Hamidah, Siti Mufidah, Salmaa Rihhadatul 'Aisy, and Badrus Zaman, "Tinjauan Metode Active Learning Dalam Pembelajaran Pendidikan Agama Islam," *IHSAN: Jurnal Pendidikan Islam* 2, no. 4 (2024): 187–198, doi:10.61104/ihsan.v2i4.363.

making, not merely passive acceptance of material. Students need to be guided to understand the reasons, wisdom, and relevance of Islamic teachings in responding to life problems.

The actualization of active learning in Islamic Religious Education can be adjusted to the characteristics of the material. In practical worship materials, teachers can use demonstrations, practice, and simulations so that students understand the procedures of worship correctly. In moral education materials, teachers can use case discussions, reflection on experiences, and analysis of social phenomena. Meanwhile, in Islamic Cultural History materials, teachers can use concept maps, socio-drama, or figure presentations to help students understand historical events more vividly and contextually. Through these varied methods, Islamic Religious Education learning becomes more interesting, less monotonous, and easier to connect with students' experiences.

Active learning also enables the creation of a healthy dialogical space in the classroom. This is important because students live amid rapid flows of information, cultural changes, and various complex social problems. Islamic Religious Education learning needs to provide a safe space for students to express their questions, concerns, and experiences, and then examine them through the perspective of Islamic values. In this way, Islamic Religious Education can function as a moral guide that is relevant to students' lives.

The success of active learning still depends on teachers' pedagogical competence. Active learning does not mean allowing the classroom to run without direction; rather, it requires teachers to design learning activities that are measurable, aligned with learning objectives, and relevant to students' characteristics. Teachers need to pay attention to time allocation, students' readiness, group dynamics, discussion management, and evaluation instruments. With proper planning, active learning can become an effective means of developing students' understanding, attitudes, and religious behavior.

D. Correlation between the Humanistic Paradigm and the Formation of Religious Character

The humanistic approach has a close relationship with the formation of students' religious character. Religious character cannot be formed instantly through indoctrination or verbal delivery of material alone. Character formation requires a continuous educational process involving knowledge, internalization, habituation, and role modeling. In the context of Islamic Religious Education, students are not only directed to know Islamic values, but also to understand their meaning, feel their benefits, and make them the basis of everyday behavior.

One important element in forming religious character is the teacher's role modeling. Islamic Religious Education teachers do not only teach Islamic values through words, but also through real attitudes and behavior. Polite speech, discipline, fairness, responsibility, and care shown by teachers become part of an unwritten learning process that has a strong influence on students. In Islamic education, role modeling is an important element because values are more easily accepted when they are visible in the actual behavior of educators.

Through the humanistic approach, the formation of religious character is carried out in a more empathetic way that respects students' dignity. Students who feel appreciated, heard, and accepted will be more open to moral and spiritual guidance. Conversely, students who often experience pressure, negative labeling, or unfair treatment tend to build psychological distance from teachers and religious materials. Therefore, a positive emotional relationship between teachers and students becomes one important factor in the successful internalization of Islamic values.

The humanistic approach also helps students understand religious teachings more substantially. For example, learning about prayer is not only explained in terms of its requirements and pillars, but also connected to the formation of discipline, inner peace, and spiritual awareness. Learning about zakat is not only understood as a religious obligation, but also as an instrument of social justice and concern for others. In this way, students do not practice religious teachings merely because of formal obligation, but because they understand the meaning and values contained within them.

In addition, humanistic Islamic Religious Education learning can support the formation of moderate, tolerant, and inclusive attitudes. In a plural society, students need to be guided to understand Islamic teachings as mercy for all creation. Values such as justice, trustworthiness, brotherhood, compassion, and respect for differences need to be actualized in the learning process. Through healthy dialogue and deep reflection, students can be directed to become religious individuals who are not only pious individually, but also possess social concern.

E. Conceptual Synthesis of the Integration of Humanism and Student-Centered Learning

Based on the previous discussion, it can be understood that the humanistic approach and student-centered learning have a mutually reinforcing relationship in Islamic Religious Education learning. The humanistic approach provides a philosophical foundation that students are subjects who possess dignity, potential, and uniqueness, while student-centered learning provides a methodological framework for translating these principles into learning

practice. The integration of both can produce Islamic Religious Education learning that is more active, dialogical, reflective, and contextual.

The integration of humanism and student-centered learning can be realized through several main dimensions. First, students' experiences are used as the starting point in discussing religious materials. Second, students are given space to participate actively through discussions, case studies, reflection, and problem solving. Third, learning objectives are directed not only toward mastery of material, but also toward value understanding and attitude formation. Fourth, teachers act as facilitators, guides, and role models. Fifth, learning evaluation is conducted comprehensively by considering students' knowledge, attitudes, and behavior.

Through this integration, Islamic Religious Education learning can move from a textual and teacher-centered pattern toward learning that is more meaningful and student-centered. Islamic values are not only delivered as teaching materials, but are presented as learning experiences that are alive and relevant to students' realities. Thus, Islamic Religious Education can become an educational space that humanizes, guides, and develops all students' potential in a balanced manner.

The findings of this study show that the actualization of humanistic values in a student-centered Islamic Religious Education learning model is an important step in improving the quality of religious learning. This model contributes not only to strengthening cognitive understanding, but also to forming moral awareness, spirituality, religious character, and students' ability to practice Islamic values in social life. Therefore, the integration of the humanistic approach and student-centered learning can be viewed as a relevant conceptual strategy in developing Islamic Religious Education learning that is adaptive to students' needs and the challenges of the times.

CONCLUSION

Based on the discussion, it can be concluded that the actualization of humanistic values in a student-centered Islamic Religious Education learning model is a strategic approach to creating active, dialogical, reflective, and contextual learning. The humanistic approach places students as subjects who possess diverse potentials, experiences, needs, and characteristics. Therefore, the Islamic Religious Education learning process should not be directed merely toward the transfer of religious knowledge, but must also touch upon spiritual awareness, attitude formation, and the practice of Islamic values in everyday life.

The integration of the humanistic approach with student-centered learning can be realized through discussions, case studies, problem-based learning, reflection, collaborative learning, and the habituation of religious values. Through these strategies, students are given space to think critically, participate actively, develop learning independence, and internalize Islamic teachings more meaningfully. Thus, Islamic Religious Education learning needs to shift from a teacher-centered pattern toward a more humanizing learning process, so that it can shape individuals who are religious, characterized, full of integrity, and socially caring.

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