International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Implementation of the Humanistic Curriculum Model in Islamic Religious Education and Character Education Learning at Baiturrohman Elementary School, Jember

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Abstract

Islamic Religious Education learning still faces challenges because its implementation tends to be oriented towards cognitive aspects, so that the development of affective aspects and student potential has not been optimal. This study aims to analyze the implementation of the objectives and learning process components in the humanistic Islamic Religious Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember. The study used a descriptive qualitative approach with a field research type. The research subjects consisted of Islamic Religious Education teachers, the vice principal for curriculum, and six fifth-grade students selected using purposive sampling. Data were collected through observation, semi-structured interviews, and documentation, then analyzed using the Miles and Huberman interactive model through data reduction, data presentation, and conclusion drawing. The results showed that the objectives and learning process components have implemented humanistic principles through interactive learning, a comfortable learning atmosphere, and active student involvement, although there are still some students who are passive and lack confidence and there are limited learning facilities. This study concludes that the implementation of the humanistic

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Islamic Religious Education curriculum has gone well, but still requires strengthening learning strategies to optimize equal participation and development of the potential of all students.

Keywords : Humanistic Curriculum, Islamic Religious Education, Learning Implementation, Primary School, Student-Centered Learning

INTRODUCTION

Islamic Religious Education (PAI) learning in Indonesia plays a crucial role in shaping students' character, morals, and personality. Therefore, the PAI learning process is not only directed at mastering religious knowledge but also at developing attitudes and behaviors consistent with Islamic values. However, in practice, PAI learning still faces challenges in implementing learning approaches. Learning is still largely oriented toward cognitive aspects through textual delivery, resulting in suboptimal development of students' affective aspects and learning experiences (Muhaimin, 2020). This situation indicates that PAI learning requires an approach that integrates knowledge mastery with character development and meaningful learning experiences.

One approach deemed relevant to addressing these needs is the humanistic curriculum model. This model positions students as the primary subjects in learning, emphasizing the importance of fulfilling psychological needs, such as a sense of security, comfort, and the opportunity to develop according to their potential. The implementation of the humanistic curriculum also emphasizes the creation of a conducive learning environment, active student involvement, and optimal self-development, thus fostering a more dialogic and participatory learning process (Huda, 2020). This approach aligns with the needs of Islamic Religious Education (PAI) learning, which focuses not only on cognitive learning outcomes but also on the development of students' holistic personalities.

Despite this, the implementation of Islamic Religious Education (PAI) learning in schools still tends to use a teacher-centered learning. The teacher remains the central focus of material delivery, thus limiting student participation in the learning process. This situation limits students' opportunities to develop their full potential, even though Islamic Religious Education (PAI) learning requires active student involvement in the formation of attitudes, values, and character (Azra, 2021). This situation suggests that the application of humanistic principles in Islamic Religious Education (PAI) learning still requires attention to ensure a more student-centered learning process.

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This phenomenon was also found based on initial observations at Baiturrohman Elementary School in Jember. The learning process demonstrated efforts to create a conducive classroom atmosphere through two-way communication between teachers and students and providing opportunities for students to participate in learning activities. However, student engagement was not evenly distributed, as some students tended to be passive and dependent on teacher direction. The teacher's role as a facilitator began to emerge, although in some learning situations the teacher's explanations were still dominant. Furthermore, efforts to develop student potential through opportunities to express opinions and understanding were not consistently implemented. Observations also revealed that some students appeared uncomfortable and sleepy during the learning process, illustrating that the implementation of Islamic Religious Education (PAI) learning still faces challenges in realizing student-centered learning (Observations at Baiturrohman Elementary School, April 27, 2026).

Based on these conditions, this study aims to analyze the implementation of the components of objectives and components of the learning process in the humanistic PAI curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember. This study is expected to provide empirical evidence on the implementation of humanistic curriculum principles in Islamic Religious Education at the elementary school level, particularly regarding student-centered learning objectives and learning processes. The novelty of this study lies in the focus of the study which specifically analyzes the implementation of the components of objectives and components of the learning process in the humanistic PAI curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember as a basis for reflection in developing more contextual and student-oriented PAI learning.

Previous studies have consistently emphasized that the humanistic approach provides a relevant framework for improving Islamic Religious Education (PAI) by fostering students' holistic development through cognitive, affective, and social dimensions while encouraging more meaningful and student-centered learning. Existing studies also highlight the importance of transforming conventional teacher-centered instruction into learning that actively involves students in constructing knowledge, values, and spiritual awareness (Chailani et al., 2024; Komarudin et al., 2024; Nasirudin & Putra, 2024). Nevertheless, the majority of these studies remain conceptual and have not comprehensively examined the empirical implementation of the objectives and learning process components of the humanistic PAI curriculum in actual classroom practice, particularly at the elementary school level. Therefore, a review of previous studies is

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necessary to identify the existing research gap and to establish the academic position of the present study before presenting its contribution to the implementation of a humanistic curriculum in Islamic Religious Education.

RESEARCH METHODS

This study employed field research with a descriptive qualitative approach. This approach was chosen to deeply understand the implementation of the objectives and learning process components in the humanistic Islamic Religious Education (PAI) curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember. Through a descriptive qualitative approach, researchers obtained data directly from real-world conditions in the field, enabling them to describe learning phenomena contextually according to the situations occurring at the school. The qualitative approach aims to understand phenomena based on the perspectives of participants in the natural context of the study (Creswell, 2018). The study was conducted at Baiturrohman Elementary School, Jember, because the school has implemented Islamic Religious Education learning, demonstrating the application of a humanistic approach in the learning process.

The main instrument in this study was the researcher who was directly involved in the data collection process. Data collection was conducted through observation, semi-structured interviews, and documentation. Observations were used to obtain data regarding the implementation of the objectives and learning process components of the humanistic Islamic Religious Education curriculum, including character building, learning comfort, student involvement, teacher-student interaction, learning methods and media, and teacher efforts in developing student potential. Semi-structured interviews were conducted with teachers and students to obtain in-depth information regarding the implementation of objectives and learning processes based on humanistic principles. Documentation was used as supporting data in the form of learning tools, learning objectives, teaching modules, learning notes, activity photos, learning media, and school documents related to the implementation of Islamic Religious Education and Character Education learning.

The research subjects were determined using purposive sampling technique, namely the selection of informants based on the consideration that they have knowledge and direct involvement in the research focus. The research subjects consisted of Islamic Religious Education teacher, namely Mr. Abdul Gofur, Vice Principal for Curriculum, namely Mrs. Lailah Jamalah, and six students of grade 5A of Baiturrohman Jember Elementary School who participated in Islamic

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Religious Education and Character Education learning, namely Qeeirina Izza Firdausy, Jihan Khansa Arya, Nada Salsabilah Putri, Hefidza Khaira Qotrunnada, Jasmine Assyifa Putri, and Khannsa Malik Azzahra. The research data sources consisted of primary data obtained through observation and interviews with teachers and students, and secondary data obtained from school documents, learning tools, and learning notes related to the implementation of the humanistic PAI curriculum.

The research procedure began with data collection through observation, interviews, and documentation at the research location. The data obtained were then analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data reduction was carried out by selecting and focusing on data relevant to the implementation of the objectives and learning process components in the humanistic Islamic Religious Education (PAI) curriculum. Furthermore, the data were presented in narrative descriptions to facilitate understanding of the research findings. The final stage was carried out through drawing conclusions to identify patterns and meanings from the research results. Data validity was maintained through source triangulation by comparing data from teachers, students, and observation results, as well as technical triangulation by comparing the results of observations, interviews, and documentation to obtain consistent data regarding the implementation of the humanistic Islamic Religious Education (PAI) curriculum in Islamic Religious Education and Character Building learning.

RESULTS AND DISCUSSION

Data Exposure and Analysis

1. **Implementation of the objective components in the humanistic Islamic Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember.**

The interview data were collected from the vice principal for curriculum, an Islamic Religious Education (PAI) teacher, and six Grade 5A students at Baiturrohman Elementary School, Jember. The interviews explored the implementation of the objectives of the humanistic PAI curriculum in Islamic Religious Education and Character Education learning.

The vice principal for curriculum, Ms. Lailah Jamalah, explained that the school's curriculum emphasizes not only students' academic achievement but also character development, positive attitudes, and the development of individual potential. She noted that teachers are encouraged to adapt learning objectives to students' characteristics while fostering a supportive and enjoyable learning environment.

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"Although our vision and mission are oriented toward developing high-achieving and noble students, this must be bridged with a humanistic approach, which will undoubtedly impact the development of students' potential. Humanism is part of all components of learning. We emphasize this, starting with small things like reprimanding students in a humanistic manner."

Similarly, the Islamic Religious Education teacher, Mr. Abdul Ghofur, stated that PAI learning aims to cultivate religious values, students' confidence, and active participation in classroom activities. He emphasized that all students are given equal opportunities to participate and are encouraged to develop communication and collaboration skills through discussions and classroom interactions.

"Of course, when it comes to directing and mentoring students, we strive to use positive language and attitudes. Because they're still young, it's crucial that they learn in a way that fosters morals and provides guidance. This is also our way of making them feel comfortable and valued."

The student interviews indicated that they experienced equal treatment and felt confident asking and answering questions because teachers fostered an open and supportive classroom environment. They also described the lessons as enjoyable due to the use of storytelling, discussions, and interactive questioning, although several students acknowledged that some classmates remained passive during learning activities.

Classroom observations confirmed these findings. Learning activities encouraged student participation through discussions, question-and-answer sessions, and opportunities to express opinions. Teachers treated students equally and created a supportive classroom environment that encouraged participation, although several students remained hesitant to engage actively. Documentation, including teaching modules and lesson plans, further showed that learning objectives addressed not only cognitive achievement but also the development of students' attitudes and skills.

Overall, the findings indicate that the objectives of the humanistic PAI curriculum have been implemented through meaningful and engaging learning activities, an interactive classroom environment, and equal learning opportunities. These practices have supported students' character and personality development while promoting respectful interactions between teachers and students. Nevertheless, varying levels of student participation suggest

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that the implementation of these objectives has not yet been fully achieved across all learners.

2. Implementation of the learning process components in the humanistic Islamic Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember.

The implementation of the learning process components of the humanistic Islamic Religious Education (PAI) curriculum was examined through classroom learning activities, including teaching methods, learning models, instructional media, teacher–student interactions, student participation, and teachers' strategies for creating meaningful and student-centered learning. The findings were obtained from interviews with one PAI teacher and six Grade 5A students, supported by classroom observations.

Students consistently reported feeling comfortable during PAI lessons because the teacher created an enjoyable and supportive learning environment. They described the learning process as engaging, particularly through storytelling, interactive questioning, and open discussions.

"I feel comfortable, ma'am, because Mr. Ghofur's teaching method is fun, I don't get bored or tired, and it's fun to listen to the stories."

Students also stated that they felt safe asking questions because the teacher responded positively and never judged incorrect answers.

“I’m not afraid to ask questions because I don’t get scolded. There are lots of friends who ask random questions like that. And Mr. Ghofur always answers our questions, even though sometimes our questions are confusing. Mr. Gofur is also very protective, and he never judges us if we ask the wrong questions, and he also answers them.”

Another student highlighted that the teacher's storytelling approach made the lessons more interesting and reduced boredom during class.
"The class became more exciting, ma'am, and I didn't feel sleepy because Mr. Ghofur had lots of stories and questions."

The PAI teacher explained that a safe and inclusive learning environment was created by

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establishing classroom agreements, treating students equally, encouraging participation, and selecting instructional methods appropriate to students' characteristics. Learning typically combined lectures with discussions, question-and-answer sessions, and instructional videos.

"At the beginning of the lesson, I made a mutual agreement, committed to not discriminating between students, and gave all students equal opportunities to ask questions and express their opinions. Furthermore, I adjusted the method chosen. Because the students were active, I chose a lecture method first, followed by discussion and Q&A. The media usually used were instructional videos."

To encourage less active students, the teacher adopted an individual approach by providing motivation and encouraging them to express their opinions.
"I asked him why he was so quiet and inactive. I encouraged him to show his ability to express his opinions like his other friends."

Although most students actively participated in classroom discussions, both the teacher and students acknowledged that several students remained passive because they lacked confidence.
"Sometimes the kids get rowdy because they're fighting over who will answer the question, ma'am, but there are also some who just keep quiet, there are 4 kids like me, ma'am."
Students explained that learning activities generally consisted of lectures, storytelling, group discussions, and question-and-answer sessions, allowing them to interact with classmates and share their ideas.
"Mr Ghofur usually lectures to explain the material, then after that Mr Gofur tells the story, the children enjoy listening to the story. Then after that they are asked questions like about problems and then we tell them to answer"

The teacher further explained that student engagement was promoted through student-centered learning strategies, including discussions, presentations, role-playing, icebreakers, and the use of animated instructional videos, despite limited classroom facilities.
"This strategy is implemented through selecting student-centered learning methods and models, and utilizing learning media such as animated videos to support student understanding. Although we sometimes face constraints such as limited access to smart TVs and a lack of projectors, I also

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implement various activities, such as icebreakers, and then encourage the children to get used to discussions, group presentations, Q&A sessions, and role-playing during the lesson."

The teacher acknowledged that although most students participated actively, a few remained reluctant to present because of low self-confidence.
"*Thank God, most of the students are already involved. Usually, there are one or two who are still shy during presentations. That's because they lack confidence."*

Students were also given opportunities to express ideas, answer questions, participate in discussions, and deliver presentations, although some still experienced anxiety when speaking in front of the class.

"I usually ask ma'am if I don't understand, sometimes it's Mr. Gofur who asks. Then we think it's enough ma'am, sometimes we fight over who has an opinion. It's so busy ma'am that someone gets annoyed because too many people want to talk, haha. The most annoying thing is during presentations ma'am, if Hefidza is good ma'am, he's good at presenting, if I can't ma'am, the kids laugh at me, but I'm still confident, even Mr. Gofur looks at me."

Regarding students' potential development, the teacher explained that individual talents were identified through classroom activities and further encouraged through participation in competitions and other learning opportunities.
"Usually, when there's a group assignment, I go around monitoring the children's work. I find some are talented at drawing, others at public speaking, or even when they're good at role-playing. After the activity, I advise the children in question to develop their potential by suggesting they participate in competitions that align with their abilities."

The teacher also recognized that students differed in their abilities, talents, and learning styles.
"There are clearly differences in terms of abilities, talents, and learning styles of each student."

To support these differences, students were encouraged to participate in activities and competitions aligned with their individual strengths.
"That is by encouraging and providing opportunities when there are competitions related to their potential, as well as providing guidance for students who want to take part in competitions

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related to Islamic Religious Education, such as the Olympiad."

Classroom observations confirmed that learning was implemented through interactive lectures, discussions, question-and-answer sessions, presentations, role-playing, and instructional videos, reflecting a student-centered approach that promoted meaningful participation. However, observations also indicated that teacher explanations remained relatively dominant, classroom facilities were limited, and student participation varied, with some students continuing to display low confidence and limited involvement.

Overall, the findings indicate that the learning process components of the humanistic PAI curriculum have been implemented through diverse instructional methods, interactive teacher–student communication, and opportunities for active participation. Nevertheless, the implementation has not yet been fully optimal because unequal student participation, limited learning facilities, and differences in students' confidence continue to affect the realization of fully student-centered learning.

3. Research Findings

A. Implementation of the objective components in the humanistic Islamic Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember.

Research on the objectives component at Baiturrohman Elementary School in Jember has shown that student personality development, attitude formation, and character formation are evident through a safe learning environment, humanistic interactions, and teachers' non-discriminatory treatment. Furthermore, meaningful and enjoyable learning is evident through the use of interactive lectures, storytelling, and question-and-answer methods, which enhance student enthusiasm.

However, it was found that several indicators were not yet fully visible, namely the development of self-potential, student independence, and courage. Although teachers had provided equal opportunities for students to ask questions and express their opinions, students were still found to be passive, lacking in self-confidence, and not yet fully daring to demonstrate their abilities independently in learning. This indicates that the goals of the humanistic curriculum have not been fully implemented evenly across all students, particularly in the aspects of strengthening independence and consistently actualizing self-potential in the learning process.

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B. Implementation of the learning process components in the humanistic Islamic Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember.

The results of the research on the components of the learning process at Baiturrohman Elementary School, Jember, are that the teacher's learning method has used interactive lectures, discussions, questions and answers, and role-playing methods that make learning more varied and not monotonous. Learning media has been supported by the use of learning videos to help students' understanding, although its use has not been fully optimal due to limited facilities in the classroom. In terms of learning strategies, teachers have attempted to implement a student-centered learning by providing equal opportunities, habituating interactive dialogue, and a personal approach to less active students. A safe and comfortable atmosphere for students is created in the learning process. This is characterized by students' feeling of comfort in participating in learning, students' courage to ask questions without fear, and a pleasant and not boring classroom atmosphere.

It was found that the sometimes noisy and difficult-to-manage classroom atmosphere was actually caused by students' enthusiasm for learning. Some students tended to be less active in learning, and some students still did not optimally demonstrate their potential due to limited self-confidence. However, this strategy was not fully able to overcome the differences in levels of activity evenly.

DISCUSSION

Implementation of the objective components in the humanistic Islamic Education curriculum in Islamic Religious Education and Character Education learning at Baiturrohman Elementary School, Jember.

Research on the objectives component at Baiturrohman Elementary School in Jember has shown that student personality development, attitude formation, and character formation are evident through a safe learning environment, humanistic interactions, and teachers' non-discriminatory treatment of students. This demonstrates the implementation of the humanistic curriculum objectives, which emphasize the development of affective aspects in learning. Furthermore, meaningful and enjoyable learning is evident through the use of interactive lectures, storytelling, and question-and-answer methods, which enhance student enthusiasm.

These findings align with the goals of a humanistic curriculum: student personality

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development, attitude and character formation, and meaningful and enjoyable learning. This is also supported by Carl Rogers' theory, which emphasizes that learning is more meaningful when it is student-centered learning, with the teacher acting as a facilitator rather than a source of information. Rogers also emphasized the importance of meaningful learning experiences and student emotional engagement in the learning process (Solichin, 2019).

One indicator that has not yet been fully demonstrated in the findings is the development of self-potential, as well as student independence and courage. Although teachers have provided equal opportunities for students to ask questions and express their opinions, students still tend to be passive, lack self-confidence, and are not yet fully confident in demonstrating their abilities independently in learning. This indicates that the goals of the humanistic curriculum have not been fully implemented equally among all students, particularly in the areas of strengthening independence and consistently actualizing self-potential in the learning process.

Indicators of attitude and character development also appear quite strong through the instilling of mutual respect, the courage to ask questions, and humanistic communication between teachers and students. However, indicators of self-potential development and student independence are still not optimal, as some students still rely on teacher stimulation to demonstrate their abilities and are unable to take independent initiative in learning. This indicates that the implementation of the humanistic curriculum's objectives is still more focused on creating a comfortable learning environment than on strengthening students' overall self-actualization.

The researcher's perspective based on these conditions is in accordance with existing theoretical analysis that the implementation of humanistic curriculum objectives in the classroom is already at a good stage structurally and pedagogically, but still requires strengthening of individual student aspects. Differences in student activity levels and self-confidence indicate that achieving humanistic objectives depends not only on teacher learning strategies, but also on the consistency of a differentiated approach and more personalized mentoring so that all students can achieve optimal potential development.

These conditions indicate that the implementation of the humanistic curriculum objectives at Baiturrohman Elementary School in Jember has succeeded in building a foundation for humanistic learning, but has not yet fully achieved optimal student self-development. Comfortable and interactive learning is indeed an important first step in a humanistic approach, but humanistic objectives are not limited to creating a pleasant learning environment.

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These findings align with the humanistic theory proposed by Abraham Maslow, which emphasizes that the need for safety is a basic need that must be met before students can develop optimally in the learning process. Furthermore, teachers' efforts to establish initial agreements, provide equal opportunities, and adopt a personalized approach also align with Carl Rogers's view, which emphasized the importance of a supportive, accepting, and non-threatening learning environment for individual development (Solichin, 2019).

It was found that the sometimes noisy and difficult to manage classroom atmosphere was actually caused by students' enthusiasm in participating in learning. Some students still tended to be less active in learning, and some students still did not optimally show their potential due to limited self-confidence. However, this strategy was not fully able to overcome the differences in student activity and self-confidence levels evenly.

In the author's view, based on existing theoretical analysis, the phenomenon of a lively classroom atmosphere can be understood as a manifestation of student enthusiasm. However, this condition still requires proper management to prevent it from disrupting effective learning. This suggests that the application of humanistic principles should not only emphasize comfort but also be balanced with targeted classroom management strategies. Furthermore, it is necessary to analyze the selection of learning methods to accommodate student characteristics, so that all students become active and confident in learning.

Each student has unique characteristics, and their responses are natural, as evidenced by

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their behavior in class. Therefore, teachers need to rethink the causes of their inactivity, rather than simply adopting a personal approach. One indication of inactivity in some students is that the methods used are not appropriate for their characteristics, even though the approach uses a humanistic model. Therefore, a more varied and differentiated approach is needed to ensure more equitable student engagement.

CONCLUSION

The results of the study indicate that the implementation of the humanistic curriculum model in Islamic Religious Education and Character Education at Baiturrohman Elementary School in Jember has been carried out in the objectives and learning process components. In the objectives component, learning has been directed towards character formation, personality development, and the creation of meaningful and enjoyable learning through humanistic interactions, providing equal opportunities to students, and a comfortable learning atmosphere. In the learning process component, teachers have applied various methods, such as interactive lectures, discussions, questions and answers, presentations, and role-playing, as well as utilizing learning media to encourage student engagement. However, the implementation of the humanistic curriculum has not been fully optimal because there are still students who are passive, lack confidence, and have not been able to actualize their potential to the fullest. In addition, limited learning facilities and differences in student characteristics also affect the distribution of active participation in the learning process.

This study still has limitations because it was conducted in a single school with a limited number of informants. Therefore, the results cannot yet describe the implementation of the humanistic Islamic Religious Education curriculum in a broader school context. Therefore, further research is recommended to involve more schools and informants with diverse characteristics to obtain a more comprehensive picture of implementation. Future research can also examine more varied learning strategies to increase self-confidence, independence, and develop student potential. Practically, the results of this study can be a reflection for Islamic Religious Education schools and teachers in developing more student-centered learning by strengthening the humanistic approach, optimizing learning strategies, and providing a safe, comfortable learning environment that supports the development of each student's potential.

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