



## Religious Humanistic Learning in Improving Islamic Religious Education Learning Outcomes at Pesat Senior High School Bogor

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### ABSTRACT

**Objective:** This study analyzes the implementation of religious humanistic learning in Islamic Religious Education at Pesat Senior High School Bogor as a response to emerging dehumanization issues in Indonesian education, aiming to explain the concept, identify applied strategies, and evaluate the implications for students' holistic development. **Method:** Using a qualitative case study approach through in-depth interviews, classroom observations, and documentation analysis, the data were triangulated to enhance validity and capture the real dynamics of religious humanistic learning practices. **Results:** The findings show that religious humanistic learning strengthens cognitive, affective, and psychomotor outcomes, with improved academic performance, evidenced by an average Islamic Religious Education score of 94. Teachers implement empathetic dialogue, contextual instruction, and value internalization to cultivate critical thinking, spirituality, and ethical behavior, while the school integrates religious habituation, digital ethics guidance, birrul walidain programs, and scholarship initiatives to support these goals. Twenty-first-century skills are enhanced through project-based learning, the Pesat Research Community, edufairs, and talent classes, preparing students to face global challenges creatively, independently, and responsibly in the future. **Novelty:** This study presents a comprehensive model of religious humanistic learning that integrates spiritual formation, ethical digital culture, parental devotion programs, and research-based activities, offering new insights into the alignment of humanistic pedagogy with Islamic educational values in the Indonesian secondary school context.

## INTRODUCTION

Dehumanization in Indonesian education is an increasingly urgent issue. The learning process, which should prioritize human values and character development, is often neglected in this context. Dehumanization in schools includes various forms of violence that negatively affect students and their learning environment. One form of such violence is physical abuse, despite the existing prohibitions. Approximately 30% of students reported experiencing physical violence at school (D. Sari, 2021). In addition, psychological and verbal abuse, such as insults and intimidation, occurs. Data show that more than 40% of students have experienced bullying in school (Rahman, 2022). The phenomenon of sexual violence is increasingly alarming. The Komnas Perlindungan Anak (2021) recorded that cases of sexual violence in schools have increased, with many victims too afraid to report, showing a striking rise compared with previous years. A total of 2,363 cases of sexual violence were recorded in educational institutions, accounting for 34.80% of all reported violence cases. In addition, only about 20% of victims dare to report, indicating fear and stigma that prevent them from seeking justice (Hidayati, 2022). Criminalization between teachers and students occurred in 15% of reported cases, while student conflicts contributed to 25% of violent incidents (Idharudin, Nurhasanah, & Heriyanto, 2025). These data underline the urgent need for more effective prevention and

intervention measures to create a safe and supportive learning environment for all students (Nurhasanah et al., 2024).

Many schools place more emphasis on academic achievement than on character development and human values, causing students to feel alienated and disengaged from the educational process. According to Paulo Freire, schools have become conservative and dehumanizing because they restrict students' critical thinking, while an education system overly focused on exam results and academic scores often neglects students' emotional needs (S. Wulandari, 2025). Pressure to meet high standards creates an unhealthy environment for students. Revealed that when education is only measured by numbers and grades, the essence of learning, which should shape students' character and personality, is lost. This can lower students' motivation to learn and contribute to low-quality graduates (Miller and Josephs, 2024). Monotonous and non-innovative teaching methods also contribute to educational dehumanization, as many teachers still use traditional lecture and memorization approaches without actively engaging students. Noted that teaching methods that do not involve students actively can lead to boredom and dissatisfaction, ultimately lowering the quality of education because disengaged students tend to lose interest and motivation to learn (P. Sari, 2024).

The impact of dehumanization is very serious, especially on students' mental health, disrupting the learning process and causing long-term effects on their well-being and future careers (UNICEF, 2025). Unsafe and intimidating environments reduce students' motivation to learn and participate in school activities (Yulianto, 2024); (Widodo, 2024). Research shows that students who experience violence in school tend to have higher levels of anxiety and depression (E. Wulandari, 2023). Furthermore, dehumanization can lower students' self-confidence and increase the risk of deviant behavior (Supriyadi, 2022). A positive learning environment can increase student engagement and academic outcomes. Therefore, educational reform and increased awareness of the importance of safe and inclusive learning environments are crucial to addressing dehumanization (Sukma, 2025). Schools must adopt approaches that support character development and human values, rather than the opposite. Studies have also shown that anti-bullying programs can reduce incidents of violence in schools. Therefore, schools need to implement Religious Humanistic Learning that supports students' mental well-being (Idharudin, 2025b).

Research on the implementation of Religious Humanistic Learning to improve learning outcomes in Islamic Religious Education at senior high schools in Bogor involves several research questions. First, how do teachers understand the concepts and principles of Religious Humanistic Learning in the context of Islamic Religious Education? Previous research indicates that teachers' understanding of the humanistic approach has a positive impact on their classroom management and student interactions (Hasanah et al., 2025). Second, what Religious Humanistic Learning strategies are applied by teachers in the process of teaching Islamic Religious Education? Identified several strategies, such as group discussions and project-based approaches, but has not examined their in-depth implementation in this context (Wahyu Ningsih et al., 2023). Third, what are the implications of applying Religious Humanistic Learning for students' learning outcomes in Islamic Religious Education? Found that humanistic approaches can increase students' learning motivation, but no study has specifically focused on their impact on Islamic Religious Education learning outcomes (S. Samsuddin, Idharudin, and Agusman, 2025). By answering these questions, this research aims to provide a clear picture of how



humanistic approaches can enhance the quality of religious education at the senior high school level, and to contribute new insights to the existing body of literature with a specific focus on the local context in Bogor (S. S. Samsuddin et al., 2025).

The significance of research on the implementation of Religious Humanistic Learning in Islamic Religious Education at senior high schools in Bogor lies in its attempt to address educational challenges that focus not only on cognitive aspects but also on character building and students' emotional well-being (Husaini, 2023). This research is relevant because it provides a clearer picture of how humanistic approaches can enhance students' learning outcomes in the context of Islamic Religious Education. Moreover, it provides empirical data on the implications of humanistic strategies in creating a positive and inclusive learning environment (Abidin et al., 2024). The findings are expected to serve as a foundation for educators, policymakers, and school administrators in designing and developing learning methods that are more responsive to students' holistic needs (Suwarianti & Husein, 2024). This research is expected to make a significant contribution to enhancing the quality of Islamic Religious Education and shaping an excellent young generation in Bogor.

## RESEARCH METHOD

This study employs a qualitative research design with a case study approach focusing on the implementation of Religious Humanistic Learning strategies to improve Islamic Religious Education learning outcomes at Pesat Senior High School, Bogor. Pesat Senior High School was chosen as the research site because it has the distinction of being a School of Talent and was awarded by the Bogor Regional Child Protection Commission as a "violence-free school" in 2024. This recognition reflects the school's strong commitment to preventing and addressing violence against children, which provides an important context for this research. Data were collected through structured interviews with key informants, including Islamic Religious Education teachers, the school curriculum division, and students. These interviews aimed to obtain in-depth information regarding the implementation of Religious Humanistic Learning strategies and their implications for student learning outcomes. In addition, in-depth classroom observations were conducted to directly examine the Islamic Religious Education learning process, enabling the researcher to identify supporting and inhibiting factors, challenges, and opportunities in implementing these strategies (Creswell, 2024).

The researcher served as the primary instrument and was actively involved throughout all stages of the study, from the planning phase to data processing and analysis. This involvement included conducting classroom observations, interviewing informants, and reviewing supporting academic documents. Given that the study involved senior high school students, the application of research ethics was a primary concern, including obtaining official permission from the school and ensuring the confidentiality of students' identities (Moleong, 2022). The collected data were then analyzed using a thematic analysis approach encompassing the stages of data examination, information condensation, coding, grouping into key themes, and systematic and iterative conclusions, thereby producing a reliable and scientifically accountable analysis.

Data analysis in this study was conducted in three stages: data reduction, data display, and conclusion drawing. During the reduction stage, the researcher selected data obtained from interviews, observations, and documentation and then presented them

narratively to identify the relationship between religious humanistic learning strategies and students' academic achievement. The next stage involved drawing conclusions, which were verified using triangulation techniques to ensure the validity of the research findings (Miles and Huberman, 1994). Data validation was performed using methodological, source, and theoretical triangulation. Methodological triangulation was conducted by comparing data from interviews, observations, and documentation to ensure information consistency. This study involved 13 informants, comprising 10 students from the Grade XII Mathematics and Natural Sciences stream and three Islamic Religious Education teachers. In addition to the interviews, the researcher conducted direct classroom observations and collected supporting documents, such as archives and photographs of learning activities (Sugiyono, 2024). Source triangulation was conducted by comparing the findings of different informants and field data to reduce bias. Theoretical triangulation involved comparing the findings with relevant theories to enhance the validity and objectivity of the research results.

## RESULTS AND DISCUSSION

### Religious Humanistic Learning at Pesat Senior High School Bogor

The implementation of Religious Humanistic Learning strategies at Pesat Senior High School Bogor places students at the center of the learning process, emphasizing respect for human values and the optimal development of individual potential. This principle aligns with the school's vision of nurturing morally upright, intelligent, and skilled individuals. Teachers at Pesat Senior High School act as facilitators who guide students with warmth, empathy, and attentiveness, encouraging them to think critically, be creative, and develop socio-emotional skills. Through an engaging learning atmosphere and open dialogue, students are encouraged to build confidence and take responsibility for their learning process, enabling them to grow into independent and competitive individuals.

The Religious Humanistic Learning strategy at Pesat Senior High School also emphasizes the importance of collaboration and appreciation of students' diverse characteristics. The school provides space for students to express their creativity and interests freely, in line with its vision of fostering students' moral excellence, intelligence, and skills. Thus, the learning process not only aims for academic achievement but also focuses on shaping positive character and a strong sense of social awareness. This humanistic approach creates a supportive environment for students' holistic development, preparing them to face future challenges with integrity and competence in the field. The Religious Humanistic Learning strategy at Pesat Senior High School is designed to shape intelligent, talented, and communicative students who embody Pancasila values and are religiously grounded. To achieve this, the school implements intracurricular programs that focus on essential material using an approach that allows students to actively participate in the learning process. This approach not only emphasizes academic mastery but also integrates character development and effective communication. As a result, students are encouraged to think critically and creatively and express their ideas and opinions with confidence.

In addition, Pesat Senior High School provides Talent Services to develop students' non-academic interests and talents, which can serve as valuable portfolios for university admission. Through a strong school culture, the institution shapes the student's character using the 7 Daily Sunnah and noble character habituation system, promoting spiritual

values. In this way, students are not only equipped with knowledge and skills but are also shaped into individuals with integrity, responsibility, and compassion for others, enabling them to contribute positively to society and the nation. The Religious Humanistic Learning strategy is implemented through the Talent Class Program, designed to support each student’s interests and potential. By giving students room to grow in areas they are passionate about, schools create an inclusive and responsive learning environment. This program focuses not only on academic achievement but also recognizes the importance of talent and interest development as integral parts of education. With this approach, students feel valued and motivated to learn, which increases their engagement in classroom activities.

The Talent Class at Pesat Senior High School consists of three main categories: sports, language, and arts. In the sports category, students can choose from various options, such as futsal, swimming, traditional archery, modern archery, basketball, and handball. These activities help students develop physical skills, teamwork, discipline, and a healthy competitive attitude. In the language category, activities such as Indonesian speech, English clubs, and writing allow students to enhance their communication and self-expression skills, which are crucial in today’s globalized world. In the arts category, which includes dance, choir, music, drawing, and cooking, students have the opportunity to express their creativity. Supported by Talent Class facilities and opportunities to participate in competitions both inside and outside the school, students are encouraged to explore and develop their talents to the fullest. Through this Religious Humanistic Learning strategy, the school produces not only intelligent and high-achieving students but also individuals with strong character, confidence, and the ability to contribute positively to society.

**Table 1.** Talent Class Program

Nu.	Talent Class	Types of Activities	Development Focus
1	Sports	a. Futsal b. Swimming c. Traditional Archery d. Modern Archery e. Basketball, Handball	Physical skills, teamwork, discipline, sportsmanship, and a healthy competitive spirit
2	Language	a. Indonesian Speech b. English Club c. Writing	Communication skills, literacy, self-confidence, and expressive abilities
3	Arts	a. Dance b. Choir c. Music d. Drawing e. Cooking	Creativity, self-expression, aesthetic sensitivity, and talent development
4	Program Support	a. Facilities b. Internal-External Competitions	Optimization of students’ potential through continuous coaching and competitive experience

Pesat Senior High School is known as a “School of Talent,” committed to preparing excellent and skilled graduates, in line with the actualization of Religious Humanistic Learning that prioritizes individual potential. The uniqueness of the Talent Class program lies in its management under the Vice Principal of Talent, making it an integrated flagship program within the core curriculum. Unlike extracurricular activities, which usually take place outside school hours, Talent Classes have a dedicated schedule



that allows students to explore their interests more deeply and systematically. Each year, the Talent Classes hold a Talent Showcase involving all talent categories, attended by the entire school community, parents, and guests, making it a highly anticipated event. This showcase serves as a platform to display students' abilities, celebrate their achievements, and build a sense of unity in the school community. The school not only produces academically competent students but also confident individuals who can compete in various fields, making them proud.

Islamic talents are also well developed in schools. Students with excellent Qur'an recitation skills are given opportunities to recite during school events, competitions, and social media content, inspiring others to deepen their faith and foster a positive spiritual environment. Islamic nasheed as part of the arts talent class helps strengthen students' Islamic spirit, expressing their love for their faith and culture while enhancing solidarity among them. The language talent class also plays an important role in training students to deliver speeches, inspire others, and convey the message of amar ma'ruf nahi munkar (enjoining good and forbidding evil) through their speeches. The Religious Humanistic Learning strategy is also applied through the 7 Daily Sunnah of the Prophet and Noble Character habituation, which include maintaining ablution, performing Dhuha prayer, reciting daily supplications and dhikr, Qur'an recitation, congregational prayer, charity and almsgiving, and night prayer (tahajjud). By integrating these practices into students' daily routines, the school not only teaches religious values but also shapes a strong moral character and spiritual growth. This creates a positive learning environment that supports students' personal development.

Islamic education at Pesat Senior High School is presented in an applicable manner, ensuring that all students can perform prayers correctly and recite the Qur'an fluently. Through this practical approach, students not only learn the theory but also gain direct experience in worship practices. These activities are guided by experienced teachers, allowing students to feel supported and motivated to improve their religious skills. The school also focuses on developing students' religious literacy in accordance with the correct aqidah and principles. Through discussions, religious studies, and Qur'an recitation, students deepen their understanding of Islam. This not only enriches their religious knowledge but also helps them apply Islamic teachings in their everyday lives. As a result, they internalize Islamic values and reflect them in their interactions. Through this integrated Religious Humanistic Learning strategy, the school aims to shape individuals who are not only academically competent but also have strong character and contribute positively to their environment. Students equipped with a sound religious understanding and noble character are expected to become valuable members of society.

This commitment is also reflected in the school's appreciation and reward programs for teachers. The school does not merely focus on cognitive outcomes but builds students' intrinsic motivation through meaningful recognition, including scholarships for high achievers each semester and special awards for competition victors. The Umrah Scholarship Program, now in its 13th year, represents the school's highest form of recognition. This program is awarded not only to students but also to teachers and staff for their dedication. In particular, students who have memorized Juz 30 and four selected surahs (Yasin, Al-Waqi'ah, Ar-Rahman, and Al-Mulk) are eligible to participate in the scholarship selection process. This policy reflects the integration of spiritual values into education, reinforcing the religious character and balancing spiritual and academic achievements.



## **Implications of Religious Humanistic Learning on Islamic Religious Education**

The implementation of Religious Humanistic Learning at Pesat Senior High School has positively impacted students' learning outcomes in Islamic Religious Education. This approach not only focuses on academic achievement but also pays close attention to the development of character, spirituality, and students' personal potential. By instilling the values of appreciation, spiritual cultivation, and recognition of achievements, students feel valued and become more motivated to learn. The learning outcomes in the cognitive (knowledge), affective (attitude), and psychomotor (skills) domains were optimal and satisfying. The implications of Religious Humanistic Learning on the cognitive aspect of Islamic Religious Education are particularly significant, as reflected in the learning achievement data of Grade XII students (Phase F) during the first semester of the 2024–2025 academic year. Based on the data, the average Islamic Religious Education report card score was 94, with the highest score being 97 and the lowest being 89, indicating that all students successfully exceeded the established academic standards. This achievement reflects the success of a learning strategy that not only emphasizes mastery of the material but also encourages students to critically and meaningfully understand and apply Islamic teachings in their daily lives.

This success is inseparable from the implementation of a Religious Humanistic Learning strategy that emphasizes attention to individual student needs, encourages active participation, and uses applicable approaches supported by technology. Islamic Religious Education teachers at Pesat Senior High School do not simply deliver material conventionally but also create an interactive and enjoyable learning environment where students feel respected and have an active role in the process. Using digital media, instructional videos, online quizzes, and group discussions, the material becomes more accessible, relevant to students' real-life contexts, and increases engagement and comprehension effectively. In learning Q.S. al-Baqarah [2]: 155–156, Q.S. Ibrahim [14]: 9, and hadiths on trials and tribulations, the CTL approach proved highly effective. Students were invited to reflect on personal life experiences related to trials and challenges, and then link them with relevant Qur'anic verses and hadiths while reading and memorizing them with tartil. This process nurtures spiritual attitudes, such as patience, trust in Allah, and positive thinking, manifesting humanistic values in religious education.

In learning about the relationship between faith (iman), Islam, and ihsan, the Think-Share and Group Discussion strategies provided space for dialogue and interpersonal strengthening among students. By discussing and presenting their understanding in turns, students not only grasped the theoretical concepts but also developed attitudes of friendliness, peace, and responsibility in their social interactions with others. This is in line with the humanistic spirit that prioritizes harmonious human relationships based on spiritual values. When discussing the negative impact of hypocrisy, hard-heartedness, and stubbornness, problem-based learning and SAVI (Somatic, Auditory, Visual, Intellectual) strategies were effectively applied. Students identified these attitudes in real life through visual media, short stories, and instructional videos and then created educational content to promote the values of honesty and responsibility. This method engages students holistically—somatically, intellectually, visually, and auditorily—aligning with the humanistic principle of nurturing the entire person.



The topic of Islamic inheritance law (fiqh mawaris) was delivered through a combination of Direct Instruction to explain technical aspects and demonstration through community inheritance case simulations. This allowed students to understand the principles of justice, trustworthiness, and responsibility in Islam through practical and realistic approaches, sharpening their logical thinking and increasing their social awareness. Discovery Learning and Make a Match strategies were employed to learn about the development of Islamic civilization. Students were challenged to explore Islamic contributions to global civilization by studying literature and digital media and then matching historical figures with their works or eras. This activity fostered independent and collaborative learning while strengthening students' understanding of Islam as a mercy to all creations. Religious Humanistic Learning strategies—active, contextual, and collaborative—have proven effective in achieving learning competencies in Islamic Religious Education. The use of diverse learning media, such as videos, simulations, educational game cards, and the integration of spiritual and social experiences, makes Islamic Religious Education more meaningful. This aligns with the goal of forming students who are not only intellectually intelligent but also spiritually and socially mature.

The implications of Religious Humanistic Learning for improving students' character at Pesat Senior High School are clearly and systematically reflected through programs that prioritize spiritual, emotional, and social values. By positioning students as the main subjects of learning, this approach creates a safe, meaningful, and empathetic environment for the formation of moral character. One example is the "7 Prophetic Sunnah" habituation program, which instills exemplary values, obedience to Allah, and a foundation of noble character in the students. The digital character monitoring system at Pesat Senior High School is another innovation that strengthens students' moral development. This system records every student's behavior, both positive and negative, in real time and is accessible to teachers, students, and their parents. This transparency allows for shared monitoring and targeted guidance, making character development a joint responsibility between the school and families, reflecting the humanistic value of personal attention to each student's growth.

The "Faith and Piety Night Camp" provides students with opportunities for deep spiritual reflection through qiyam al-layl, self-contemplation, and ukhuwah (brotherhood) reinforcement. This inner experience profoundly impacts their moral awareness and spiritual maturity, which is reflected in their daily attitudes at school and home. Similarly, the Birrul Walidain Program has become a symbol of humanistic education. In this program, students and parents engage in parenting sessions and express love and gratitude, for example, by writing and reading heartfelt letters while presenting flowers. This emotional moment strengthens family bonds and fosters respect, gratitude, and empathy, which are the core of a noble character. Religious Humanistic Learning at Pesat Senior High School through Islamic Religious Education and supporting programs demonstrates that education is not merely about knowledge transfer but about the formation of a whole human being. When students feel valued, heard, and loved, they grow into individuals who are aware of their moral and social responsibilities. Thus, Religious Humanistic Learning strategies serve as a crucial foundation for creating a generation that is not only intelligent but also morally upright, spiritually aware, and socially responsible.



The implications of Religious Humanistic Learning on students' skills are also evident through a learning approach that focuses on their potential, interests, and needs. Project-based IRE learning is a concrete form of skill development in which students not only understand religious concepts theoretically but also apply them through real-life projects. Students design, implement, and present solutions to religious and social issues, thereby naturally developing critical thinking, collaboration, and problem-solving abilities. The school's Talent Class guides students in developing their special skills according to their interests and potentials. This space not only encourages creative exploration but also builds students' self-confidence in their unique abilities to explore. A learning environment that respects diverse potentials fosters motivation and resilience in the face of future challenges. The Pesat Research Community program strengthens students' research skills and social awareness. Over six months, students form research groups to study real issues in school, family, and community contexts, guided by two mentors. They learn to design studies, collect and analyze data and present findings. This process enhances literacy and scientific communication and builds a caring and solution-oriented character, as their research contributes to their surroundings.

Religious Humanistic Learning at Pesat Senior High School is implemented through various student-centered humanistic strategies, such as reflective dialogue, project-based learning, and Edufair activities, which directly contribute to observable changes in students' behavior. Through student-centered dialogue, learners are given space to express their ideas, reflect on their learning experiences, and make independent academic decisions, resulting in increased self-confidence and personal responsibility. Project-based learning and research activities encourage students to think critically, collaborate effectively, and develop empathy and social awareness among them. Meanwhile, Edufair serves as an effective future-motivation platform, as students receive direct information about study programs, scholarships, and higher-education pathways, thereby broadening their academic and career orientations. The integration of these strategies produces competent, well-rounded, and future-ready students prepared to face academic and social challenges. To strengthen these findings, future research should adopt a longitudinal approach to examine the sustainability of behavioral changes and long-term character development among students.

The impact of this approach is evident in the large number of students accepted into top Indonesian universities through various achievement pathways, as well as the many awards they have received at the local, regional, and national levels. More importantly, Religious Humanistic Learning at Pesat Senior High School emphasizes not only cognitive skills but also moral character—training students to be devout, respectful to teachers and parents, and socially caring. These values are internalized through religious activities, character development programs, and positive interactions in the school environment. The school's commitment to humanistic education has earned it prestigious recognition. In 2024, the school received an award from Komisi Perlindungan Anak Indonesia Daerah Kota Bogor as a "Violence-Free School." This recognition proves the successful actualization of humanistic educational principles in daily school life. Pesat Senior High School is known as a Child-Friendly and Eco-Friendly School, where all members, teachers, students, and staff create a joyful, safe, and nurturing learning environment. The school environment is intentionally designed to support students' optimal physical, mental and spiritual growth. This demonstrates that the Religious Humanistic Learning approach is not merely a concept but has become the soul of the

school's culture, significantly impacting the quality of graduates and institutional advancement. Education at Pesat Senior High School proves that an institution that upholds human values framed by the Islamic spirit and quality talents will produce an excellent generation – spiritually and socially righteous, intelligent, skillful, and ready to build a bright civilization for a Golden Indonesia.

### **Religious Humanistic Learning as the Key to Improving Learning Outcomes Quality**

The research findings show that the systematic and comprehensive implementation of Religious Humanistic Learning strategies in the subject of Islamic Religious Education at Pesat Senior High School has successfully improved the quality of student learning outcomes in cognitive, affective, and psychomotor aspects holistically. This aligns with the Religious Humanistic Learning model, which is student-centered and emphasizes self-potential development, the actualization of spiritual values, and meaningful academic achievement (S. Samsuddin, Idharudin, & Maya, 2025). According to the Religious Humanistic Learning theories developed by Carl Rogers and Abraham Maslow, the ultimate goal of education is to help learners become fully functioning persons who can think critically, act responsibly, show empathy, and uphold human values (Sutarto, 2021). This strategy has proven effective at Pesat Senior High School, as reflected in the academic performance of twelfth-grade students in the odd semester of the 2024–2025 academic year, where the average score for Islamic Religious Education reached 94, with a range of 89–97. These findings are supported by research by Nurhasanah and Idharudin (2025), who stated that a humanistic approach to Islamic Religious Education increases student engagement, confidence, and a deep understanding of religious values. Students who are actively involved in discussions, spiritual reflections, and practical activities demonstrate more consistent religious attitudes and better academic performance.

The Religious Humanistic Learning strategies used by Islamic Religious Education teachers at Pesat Senior High School go beyond verbal instruction. They employ active learning methods such as Think–Pair–Share, group discussions, contextual teaching and learning, and problem-based learning. This makes the learning process more interactive, relevant, and emotionally engaging (Idharudin, Nurhasanah, and Samsuddin, 2025). Islamic education that integrates students' personal experiences strengthens their internalization of Islamic values and improves their overall comprehension of the material. The use of digital media, such as videos, online quizzes, and case simulations, also supports the principles of Religious Humanistic Learning. Technology functions not only as a visual aid but also as a medium for interaction and for student self-expression. This aligns with Febriani and Yusuf (2024), who found that integrating technology into Religious Humanistic Learning increases students' motivation and engagement in Islamic Religious Education. For example, during lessons on Qur'anic verses and hadiths about trials and tribulations, students are encouraged to reflect on their own life experiences, helping them to understand the concepts of *sabr* (patience) and *tawakkul* (trust in God) contextually. This approach fosters strong spiritual attitudes and social empathy, in line with humanistic principles that view education as a process of meaning making (Riyadi, 2020).

The implementation of Religious Humanistic Learning at Pesat Senior High School also impacts students' character formation through programs such as "Malam Bina Iman dan Takwa" (Faith and Piety Night), the 7 Sunnah Habituation, and the Digital Character



Monitoring System. Students develop not only intellectual understanding but also spiritual awareness and discipline. Research by Khairunnisa and Natsir (2023) supports this, showing that spirituality nurtured through religious experiences in education has a positive correlation with honesty, responsibility, and social empathy. A concrete example of educational humanization is the Birrul Walidain Program, in which students write and read letters of love to their parents, fostering gratitude and affection (Idharudin 2025). It also highlights that humanistic approaches that integrate affective dimensions, such as family affection, strengthen student character. In terms of skill development, the humanistic approach provides space for students to develop both soft and hard skills (Mustanir et al., 2022). Through Islamic values-based project learning, the Pesat Research Community, and Talent Classes, students learn to design, conduct research, and present real solutions to socio-religious problems. This finding aligns with that of Widodo (2024), who noted that humanistic strategies in PjBL foster collaboration, problem-solving, and effective communication, which are key 21st-century learning skills.

Furthermore, the annual Edufair at Pesat Senior High School serves as a platform to motivate students' career and academic aspirations, aligning with Maslow's self-actualization principle, which views education as a medium for realizing human potential (Putra & Lestari, 2021). The implementation of Religious Humanistic Learning strategies has also earned external recognition for the school, such as the "School Without Violence" award from Komisi Perlindungan Anak Daerah Kota Bogor in 2024. This is concrete evidence that humanistic principles are not only applied in the classroom but have also become part of the school culture. Schools that apply humanistic principles consistently create safe, child-friendly learning environments that support optimal student development (Setiawan, 2025). Religious Humanistic Learning strategies have proven effective in improving the quality of Islamic Religious Education learning outcomes across all domains: cognitive, affective, and psychomotor (Kohar et al., 2020). The integrated use of digital media, applied methods, and spiritual and character reinforcement creates a meaningful learning process that fosters intellectually intelligent, spiritually mature, and socially resilient students. This confirms that education as humanization is a key pathway to high-quality and globally competitive learning outcomes (Nurhasanah et al., 2025).

One concrete example of Religious Humanistic Learning at Pesat Senior High School is the scholarship and Umrah reward program for students who demonstrate excellence in academic and religious achievements. Rewards are not merely incentives but recognition of students' perseverance, consistency, and potential, in line with humanistic principles that external acknowledgment reinforces intrinsic motivation (Muhammad, 2023). The scholarship and Umrah program symbolizes education that values students as spiritual beings who are in continuous growth. It helps shape self-awareness, strengthens religious values, and fosters motivation for worldly and spiritual success. This aligns with Abdurrahman Mas'ud's concept of religious humanism, which views quality education as not only producing academically intelligent individuals but also nurturing humans into insan kamil, complete individuals who serve as both God's servants ('abdullah) and stewards on earth (khalifatullah) (Mas'ud, 2021). This approach views education as shaping individuals who possess not only knowledge but also moral integrity, deep spirituality, and a commitment to the social good. This vision is reflected in Pesat Senior High School's Islamic Religious Education strategies, which emphasize

the internalization of tauhid values, social responsibility, and habituation of noble character (Heriyansyah et al., 2022).

The ideal form of education in Indonesia should be built on a humanistic and integrative foundation, rooted in Islamic values. This approach not only focuses on academic achievement but also develops students' potential holistically – cognitively, affectively, psychomotorically, socially, and spiritually (Heryanto et al., 2022). Research findings at Pesat Senior High School indicate that Religious Humanistic Learning strategies implemented through contextual, collaborative, and spiritual approaches improve the quality of Islamic Religious Education learning outcomes, character building, and students' religious commitment. The school consistently recognizes student achievement through scholarship and Umrah programs, which symbolize appreciation for students' success in both worldly and spiritual dimensions (Abdul, 2022). Moreover, the implementation of digital character monitoring systems, faith-building programs, and Birrul Walidain activities reflects an educational environment that upholds human values and spiritual transcendence (An-Nahlawi, 2023).

The Religious Humanistic Learning strategy at Pesat Senior High School is closely aligned with the humanistic education philosophy of Ki Hajar Dewantara, particularly his "Among system" and Taman Siswa philosophy, which emphasizes that education must be human-centered, positioning students as active subjects in the learning process (Adha et al., 2019). The Among system highlights the importance of a harmonious relationship between teachers and students, where educators act as guides to support holistic student growth (Rakhmat, 2024). The integration of spiritual values through programs such as faith and piety nights reflects efforts to build a character- and spiritually supportive environment, consistent with the principle of holistic student development (Al-Hamat, 2025). Scholarships and Umrah rewards also reflect a commitment to recognizing students' worldly and spiritual achievements, which aligns with the Taman Siswa philosophy of education rooted in cultural and spiritual values (Idharudin et al., 2024).

The National Education System Law No. 20 of 2003 emphasizes that education must develop students' full potential, including knowledge, attitudes, and skills. Article 3 states that national education aims to form individuals who are faithful to God Almighty, have noble character, and are competent and creative in facing modern challenges (Ikhwan, 2019). This concept is in line with the humanistic education approach applied at Pesat Senior High School, which views education not merely as an academic achievement but also as character and spiritual formation (Yunus, 2021). By integrating Islamic values into the learning process, the school contributes to the realization of national education goals, which emphasize moral and personality development according to societal needs and national development goals (Solichin, 2019). Furthermore, graduate competency standards reinforce the implementation of Religious Humanistic Learning in education: graduates are expected to master academic skills while demonstrating faith, ethics, and social responsibility as an integral part of the learning process (Rizki, 2023).

## CONCLUSION

This study reveals that the Religious Humanistic Learning strategies implemented in Islamic Religious Education classes at Pesat Senior High School Bogor have had a positive impact on improving the quality of student learning outcomes. The learning process is



intentionally designed to engage students' cognitive, affective, and psychomotor domains through interactive, reflective and contextual approaches. Teachers act as facilitators who create a dialogic and empathetic learning environment, encouraging students to think critically while deeply internalizing Islamic values and beliefs. The average Islamic Religious Education report card score of 94 serves as strong evidence that this strategy not only enhances students' comprehension of the subject matter but also encourages them to internalize Islamic teachings in their daily lives.

The implementation of Religious Humanistic Learning at Pesat Senior High School impacts not only academic achievement but also character formation and spiritual development. Through habituation programs such as the "7 Daily Sunnah of the Prophet," "Faith and Piety Night" (Malam Bina Iman dan Takwa), and a digital character monitoring system, students are guided to cultivate religiosity, empathy, responsibility, and consistent worship practice. The Birrul Walidain Program, which strengthens students' emotional bonds with their parents, fosters gratitude and deep affection, showing that Religious Humanistic Learning successfully touches students' affective domain and reinforces Islamic values in the learning process.

Religious Humanistic Learning plays a significant role in comprehensively developing students' soft and hard skills, aligning with 21st-century educational demands. Through project-based learning, the Pesat Research Community, and Talent Classes, students not only learn conceptually but also actively engage in field practice, research, collaboration, and public communication. This approach builds students' confidence and prepares them to face global challenges. Activities such as Edufair and student competitions further serve as platforms to strengthen students' future-oriented vision, ultimately supporting the goals of national education to nurture creative, independent, and responsible learners.

This study makes an important contribution to the development of educational practices in Indonesia, particularly in implementing learning strategies that are holistic, contextual, and humanistic. Pesat Senior High School stands as a model of best practices in education that not only focuses on academic scores but also emphasizes human values, spirituality, and individual potential. Religious Humanistic Learning strategies have proven capable of creating a safe, inspiring, and meaningful learning climate. Therefore, this approach should continue to be developed and replicated in various educational institutions as a collective effort to realize an education that truly humanizes learners and responds to the challenges of future education. Although the research findings are strong and relevant, this study is limited to a single school with specific characteristics and flagship programs, meaning that the results cannot yet be generalized to other schools with different conditions. To address this limitation, future studies should be conducted on a broader scale, involving schools with diverse characteristics and adopting mixed-methods approaches. This would allow for a more objective measurement of the effectiveness of Religious Humanistic Learning strategies, including observing their long-term effects on students' character development, spirituality, and academic achievement. In addition, further exploration of Religious Humanistic Learning strategies in other subject areas is necessary so that this concept can be adopted as a cross-curricular approach to education.

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