Implementation of Humanistic Theory in ISMUBA Curriculum Development at Muhammadiyah Schools in Yogyakarta

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Abstract	This study is motivated by the importance of developing the Al-Islam and Kemuhammadiyahan (AIK) curriculum in Muhammadiyah schools, which should not only focus on cognitive aspects but also on shaping social attitudes, mutual respect, and Islamic brotherhood. This research aims to explore the implementation of humanistic theory, particularly the ideas of Carl R. Rogers, in developing the AIK curriculum in Muhammadiyah schools in Yogyakarta. This research employed a descriptive qualitative approach with an ethnomethodological method. Data were collected through interviews with AIK teachers who applied humanistic theory in the classroom and observations of teaching practices within the school environment. The findings reveal that AIK teachers in Yogyakarta have generally implemented a humanistic approach by providing role models, fostering social concern, and guiding students personally to prevent them from engaging in negative behaviors. The focus of learning is not limited to knowledge transfer but also emphasizes the development of students' social and moral potential. In conclusion, applying humanistic theory in the AIK curriculum has proven effective in creating a humanistic learning climate, strengthening Islamic character, and enhancing students' social awareness in Muhammadiyah schools. The implication of this study highlights the need for continuous teacher training in applying a humanistic approach. Further research is recommended to conduct comparative studies across different educational levels or to expand the number of respondents to enrich the findings.
Keywords	Curriculum Development; Humanistic Theory; Islamic Education; ISMUBA Curriculum; Muhammadiyah

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1. INTRODUCTION

Education is a fundamental process in students' lives, not only as a means of transferring knowledge but also as an effort to shape attitudes, behavior, and skills (David, 2023; Qodri, 2017). However, the current reality of education often remains pragmatic, viewing students as "empty vessels" to be filled with information without considering their potential, needs, and learning experiences (Sugiyo & Amin, 2022). Consequently, the learning process emphasizes cognitive outcomes while neglecting affective and psychomotor aspects, including in the context of Islamic Religious Education (PAI) and Al-Islam Kemuhammadiyahan (AIK).

Within Muhammadiyah schools, similar challenges can be identified. The ISMUBA curriculum, which serves as a hallmark of Muhammadiyah education, is still frequently delivered through conventional approaches that focus primarily on normative-doctrinal aspects such as sin, reward, heaven, and hell (Zubaidah et al., 2016). This pattern tends to make students passive, highly dependent on teachers, and deprived of opportunities for dialogue, critique, and the practical actualization of Islamic values in real life (Junianto & Wagiran, 2013). In fact, the main mission of Muhammadiyah education is to shape individuals who are faithful, virtuous, and able to face contemporary challenges independently and critically.

A humanistic approach can be offered to address these conditions as a solution. Humanistic theory emphasizes that education should be student-centered, taking into account learners' potential, experiences, and feelings, so that they may develop optimally as whole individuals (Syarifuddin, 2022). According to Rogers, humanistic learning enables students to actualize themselves in accordance with their innate abilities through open communication, empathy, and freedom in learning (Azhari, 2021). This aligns with the goals of ISMUBA, which is not merely to transmit religious knowledge but also to cultivate values, attitudes, and life skills grounded in Islam and relevant to contemporary contexts.

Although studies on humanistic education have been widely conducted, specific research examining the implementation of humanistic theory in developing the ISMUBA curriculum within Muhammadiyah schools remains limited. Most existing studies only focus on humanistic approaches in general learning contexts (Binus, 2021; Fadhilah & Hudaidah, 2021). Without exploring their integration into AIK/ISMUBA as a unique feature of Muhammadiyah education. This indicates a research gap that requires further investigation.

Therefore, this study aims to analyze the implementation of humanistic theory in the development of the Al-Islam and Kemuhammadiyahan curriculum in Muhammadiyah schools, focusing on the existing curriculum, the application of humanistic principles in teaching practices, the challenges faced, and a proposed model for a more ideal ISMUBA curriculum based on a humanistic approach.

2. METHODS

This study employed field research with a descriptive method and a qualitative approach aimed at providing a comprehensive overview of how humanistic theory is implemented in the development of the Al-Islam and Kemuhammadiyahan (AIK/ISMUBA) curriculum in Muhammadiyah schools in Yogyakarta, Indonesia. The respondents of this study were ISMUBA teachers who have applied humanistic learning theory in their teaching practices.

The research adopted an ethnomethodological approach, which seeks to obtain systematic knowledge by interpreting reality clearly without strong prior theoretical intervention. In ethnomethodology, the researcher emphasizes "how" rather than "why" to explore the meanings embedded in the studied educational practices.

Data collection was carried out through in-depth interviews, observation, and documentation to ensure validity through data triangulation. The data were then analyzed using Miles and Huberman's interactive analysis model, which consists of three main stages. The first stage is data reduction, which involves summarizing, selecting, and focusing on relevant information about implementing humanistic theory in ISMUBA learning. The second stage is data display, where the reduced data are organized into descriptive narratives, matrices, or charts to facilitate better understanding. The final stage is conclusion drawing and verification, which includes interpreting the findings to generate meaningful conclusions while continuously verifying them with the collected evidence. Through this process, the research provides an in-depth description of how humanistic learning theory is realized within the ISMUBA curriculum and classroom practices in Muhammadiyah schools.

3. FINDINGS AND DISCUSSIONS

Findings

The Role of Muhammadiyah Schools in Terms of Education.

Muhammadiyah, as an Islamic organization and national force since its inception in 1912 until now, has fought in the independence movement and, through its figures, was actively involved in establishing the Republic of Indonesia, which was proclaimed on August 17, 1945. Muhammadiyah has a high commitment and responsibility to advance the life of the nation and state, as aspired to by the nation's founders (Nashir, 2014).

After Indonesia's independence, during various periods of government until the reform period, Muhammadiyah's dedication to the nation and state continued. This national service was driven by a strong desire for Indonesia to be able to move forward in line with the ideals of independence (Nashir, 2018). This is proof that Muhammadiyah is also sweating in efforts to educate and advance the life of the nation, more specifically in the fields of education, health, and social services. Muhammadiyah is the most advanced force in efforts to educate the life of the nation based on progressive Islamic values that combine the dimensions of faith-devotion and noble morals with knowledge and the progress of human life holistically towards the formation of a whole Indonesian person who is religious, has the ideology of Pancasila, and has a noble culture of the nation so that he can face the dynamics of the times (Nashir, 2019).

Since the beginning, Muhammadiyah has pioneered and has a high commitment to developing education to educate the nation's life through various breakthroughs that have been actualized in the form of organizing modern Islamic education, through preschool, school, and college levels, which currently total 26,961 (Ruslan, 2020a; Rusydi, 2016). Muhammadiyah's Charity (AUM) in education tends to increase and is relatively evenly distributed throughout the country. This number does not include non-formal education organized by each regional leader, whose number and focus have not been recorded (Baihaki, 2022).

Intelligent Indonesian people have a solid foundation of faith and piety, quality intellectual strength, a primary personality, and become positive actors of national life in accordance with the values contained in Pancasila. Intelligent and character-based Indonesian human resources can only be produced by an education system that "enlightens the nation's life" as mandated by the Preamble to the 1945 Constitution. In its process, such education not only emphasizes the ability to read, write, and count, but also serves as a process of self-actualization that encourages students to have high knowledge and a noble civilization (Nashir, 2014).

Therefore, the national education that has been in effect so far must be reconstructed into an enlightening education system, with a vision of forming pious, noble, and progressive learners. While its mission is: (1) Educating humans to have divine awareness, honesty, and noble personality; (2) Forming progressive humans who have a spirit of renewal, think intelligently, creatively, innovatively, and have broad insight; (3) Developing the potential of humans with an independent spirit, hard work ethic, entrepreneurship, and competitiveness; (4) Fostering students to become humans who have life skills and social, technology, information, and communication skills, (5) Guiding students to become humans who have a soul, creativity, and the ability to appreciate works of art and culture; and (6) Forming cadres of the nation who are sincere, moral, sensitive, caring, and responsible towards humanity and the environment. This holistic national education involves all elements of the nation so that it becomes a comprehensive national cultural movement and strategy towards the progress of a dignified national life (Ilham, 2019).

National education is right when targeting character education. Character based on religious values, Pancasila, and the noble culture of the Indonesian nation. According to Muhammadiyah's perspective on "Revitalization of the Vision and Character of the Nation," various causes in the

development of life that it has gone through have weaknesses in the mentality of the Indonesian nation (Akhmad, 2020). Experts have found a tendency for the mentality of Indonesians that is not in line with the ethos of progress and the superiority of civilization such as laziness, underestimating quality, liking to break through (shortcuts), not believing in themselves, not being purely disciplined, liking to ignore responsibility, having a feudal soul, liking mystical things, easily imitating foreign lifestyles with less selectivity, luxurious lifestyles, and so on. Although the tendency of this mentality is not comprehensive, if left unchecked, it will become a mental illness in the body of this nation (Nashir, 2011).

According to Muhammadiyah, Indonesian people who have strong character and are attached to the nation's personality are people who have the following characteristics: (1) Religious; characterized by a life attitude and personality that is devout, honest, trustworthy, generous, helpful, and tolerant; (2) Moderate; characterized by a life attitude that is not radical and is reflected in a personality that is in the middle between individual and social, material and spiritual oriented, and able to live and cooperate in diversity, (3) Intelligent; characterized by a life attitude and personality that is rational, loves knowledge, is open, and has progressive thinking; and (4) Independent, characterized by a life attitude and personality that is free, highly disciplined, thrifty, values time, is tenacious, entrepreneurial, works hard, and has a high love of nationality without losing the orientation of universal humanitarian values and relations between civilizations of nations (Zulfarno & al., 2019).

The general vision of Muhammadiyah education in the "Revitalization of Muhammadiyah Education as a result of the 46th Congress in 2010 in Yogyakarta is the formation of pious, noble, progressive, and superior learners in science and technology as a manifestation of tadjid da'wah and tajdid. Meanwhile, its mission is: (1) Educating people to have a divine awareness (spiritual makrifat); (2) Forming progressive people who have a tadjid ethos, intelligent thinking, alternative and broad insight; (3) Developing the potential of independent souls, hard work ethos, entrepreneurial, competitive and honest; (4) Fostering students to become people who have life skills and social, technology, information and communication skills; (5) Guiding students to become people who have a soul, the ability to create and appreciate works of art and culture, and (6) Forming cadres of the organization, community and nation who are sincere, sensitive, caring and responsible towards humanity and the environment. (Muhammadiyah, 2015).

In the midst of the tendency of the life of some of this nation who are infected with hedonistic diseases (worshiping pleasure), materialistic (worshiping material), pragmatic (overthinking), and extreme attitudes, religious, moderate, intelligent, independent, and self-reliant traits are very important for this nation to move towards a more important future. Therefore, Muhammadiyah educational institutions in particular and national education in general must make organizing education a strategy for an enlightenment movement towards a progressive Indonesia. Thus, it is hoped that the Indonesian nation will grow and develop into superior and superior people on par with other advanced nations. For Muslims, especially Muhammadiyah, through enlightening and intelligent education, it is hoped that a generation of people and a nation will be born as historical actors who spread the values of *rahmatan lil-ʾalamin* in this universe.

Statistics and Problems of Muhammadiyah Schools in Yogyakarta, Indonesia

Muhammadiyah schools are pioneers of modern, progressive education, but their development faces dynamics. Based on the development of the quality of the accreditation results of Muhammadiyah schools and madrasahs from 5,573 schools recorded in the Dapodik Kemendikbud and the EMIS Kemenag data, only 33.83% (1,859 schools/madrasahs) are accredited A. A total of 53.01% (2,913 schools/madrasahs) are accredited B, and 12.23% (672 schools/madrasahs) are accredited C, while 0.93% have not/have not received an accreditation score, and 1.40% (78 schools/madrasahs) have not been accredited (Kemenag, 2020).

At this time, the development of Muhammadiyah education is facing challenges with the many

educational growths managed by various other institutions that are so aggressive and creative. Muhammadiyah schools have not been able to compete; even out of 6,547, only a small part is included in the best quality schools nationally. That at the high school level, not a single one has entered the top 100 at the national level (Faruq, 2020).

In line with the demands of society, which want superior schools, Muhammadiyah schools are also motivated to create quality to meet society's needs. Therefore, there must be courage to formulate a philosophical foundation for education that can firmly position Muhammadiyah educational institutions in the national education park, and its strategic position as a development of science and technology, and its function as a vehicle for preaching (Susilo, 2016).

Thus, the new orientation of Muhammadiyah education must anticipate the needs and demands of society for quality education without abandoning the mission of Muhammadiyah education as a means of preaching (Kasman, 2018). Suppose a school chooses to develop science and technology. In that case, the organizers and managers of the school must dare to think more progressively than public schools, even though it may be slightly different. For example, language development and freedom of thought have proven to lead students to become superior human beings. Muhammadiyah schools today, in terms of curriculum, are the same as public schools, plus the educational materials of Al-Islam, Muhammadiyah, and ISMUBA Arabic. It is time for Muhammadiyah to reformulate ISMUBA Education, which is integrated with general materials, which are adjusted to the needs of students, for example, evaluation of worship and Al-Qur'an materials, and language with direct practice, not with a written exam system (A. Nuryana, 2017).

The relationship between the output (graduates) of Muhammadiyah educational institutions and Muhammadiyah, both as an organization and as an ideology, is still low (Yusra, 2018). Moreover, faced with ideological offers from various schools of thought that are currently developing. They are active and proactive, even aggressive in spreading new religious beliefs they believe in to the Muhammadiyah environment, including to students in Muhammadiyah who have different beliefs from Muhammadiyah (Yusra, 2018).

This ideology is manifested in AIK / ISMUBA Education in the AUM education sector. However, the reality found in the field is that the curriculum is only implemented as a mere formality. Revitalization of AIK / ISMUBA education must make Muhammadiyah education that revives and advances in accordance with the development of the times. The two basic frameworks in compiling the foundation and operation of ISMUBA Education revitalization include awareness of the vision and mission of Muhammadiyah education, and strengthening human resources (Mufti, 2020; Z. Nuryana, 2017).

Since its inception, Muhammadiyah has oriented education towards making humans human (Ruslan, 2020). K.H. Ahmad Dahlan explained it with the formula "(a) good character, learned in religion; (b) broad views, learned in worldly sciences; and (c) willing to fight for the progress of society." This formula was later summarized by Amir Hamzah Wirjosukarto (1985) in three words: individuality, morality, and sociality. The National Working Meeting of the Muhammadiyah PP Dikdasmen Council (2011) established a written policy that Muhammadiyah education is holistic. The term holistic education for Muhammadiyah refers to the thoughts of K.H. Ahmad Dahlan, which began to be rolled out before Indonesia's independence.

As an official institution, Muhammadiyah carries out its da'wah movement in the field of education and is also required always to improve the quality of its services, where in the 1980s based on Ahmad Tafsir's research (1987) on "The Concept of Formal Education in Muhammadiyah" it was written that the quality of Muhammadiyah Elementary and Middle Schools was mostly still at a less than good level (Syaukani, 2023).

Entering the 2nd century, at the age of 109 years in 2021, Muhammadiyah education has matured

and become a progressive education (Kossah et al., 2022). In its development, Muhammadiyah education continues to improve, with a picture of Muhammadiyah education in figures as follows:

Table 1. Number of Muhammadiyah Charitable Enterprises in Education

Education Unit	Muhammadiyah	'Aisyiyah	Total
Preschool	-	20.233	20.233
Elementary School	1.291	42	1.333
Madrasah Ibtidaiyah	1.377	8	1.385
Junior High School	1.154	11	1.165
Madrasah Tsanawiyah	570	12	582
Senior High School	530	5	535
Madrasah Aliyah	218	6	224
Vacational High School	609	7	616
Extraordinary School	36	14	50
Islamic Boarding School	393	7	400
Madrasah Diniyah Takmiliyah	250	174	424
TPQ	146	885	1.031
PKBM/Kesetaraan	-	109	109
Higher Education	155	8	163
Total	6.729	21.521	28.250

Source: (Ministry of Education and Culture, 2020; Ministry of Commerce, 2020; M. D. L. P. Muhammadiyah, 2020).

In terms of quantity, based on data on the number of Muhammadiyah-Aisyiyah Schools/Madrassas and data on Muhammadiyah students and teachers, as follows:

Table 2. Muhammadiyah School, Student and Teacher Data

Education Unit	Students	Teacher
Elementary School	236.254	16.691
Madrasah Ibtidaiyah	173.822	13.734
Junior High School	198.677	14.894
Madrasah Tsanawiyah	82.826	7.786
Senior High School	100.805	8.314
Madrasah Aliyah	22.422	2.782
Vacational High School	230.765	11.478
Extraordinary School	540	55
Total	1.046.111	75.734

Source: (Ministry of Education and Culture, 2020) *Does not include data on 'Aisyiyah students and teachers'

Aisyiyah as a pioneer of early childhood education in Indonesia, has made many innovations and achievements that have been achieved based on Islamic and Muhammadiyah values. Preschool education, such as playgroups, PAUD, ABA Kindergarten, TPA, and Taman Bina Anak, has contributed

to society by becoming examples and receiving awards at the national level. Along with the development of the era, the field of education also faces quite significant challenges (Majelis Dikdasmen PP 'Aisyiyah, 2019).

Entering its second century, Aisyiyah has strengthened the character of ABA Kindergarten education based on Islamic and Muhammadiyah values , including faith, knowledge, and good deeds. These will be the basis of learning for ABA Kindergarten children to form character. These three values will strengthen character, strengthen Islamic values, and form a sense of love for the environment and peace. Faith as a belief of the heart will be stronger if accompanied by the development of knowledge, which will then underlie every step of good deeds. These values are developed into the Aisyiyah early childhood education character: spirituality, virtue, progressiveness, nationalism, and peace. Internalization and institutionalization of basic values and character of early childhood education are carried out by integrating Islamic education with the Muhammadiyah tarjih method and Islamic thought with the bayani, burhani, and 'irfani approaches (Majelis Dikdasmen PP 'Aisyiyah, 2019).

School accreditation is oriented towards improving the quality of school management, teacher quality, the learning process, and graduate quality. Based on PP Number 19 of 2005 concerning National Education Standards, including: 1) Curriculum content standards, 2) Process standards, 3) Graduate Competency Standards, 4) Educator and Education Personnel Standards, 5) Facilities and Infrastructure Standards, 6) Management Standards, 7) Financing Standards, and 8) Education Assessment Standards: Evaluation, Accreditation, Certification, and Quality Assurance. Muhammadiyah added a 9th indicator, namely Al-Islam and Muhammadiyah Standards. The following shows the quality of schools based on the achievements of Muhammadiyah school accreditation.

Table 3. Quality of Muhammadiyah Schools / Madrasahs Based on Accreditation

Education Unit	Akreditasi				New	Total
	A	**B**	**C**	**TT**		
Elementary School/ *Madrasah Ibtidaiyah*	925 (35%)	1.265 (47%)	235 (9%)	187 (7%)	56 (2%)	2.688
Junior High School/ *Madrasah Tsanawiyah*	522 (30%)	908 (53%)	224 (13%)	43 (2,5%)	27 (1,5%)	1.724
Senior High School/ *Madrasah Aliyah*	239 (32%)	368 (50%)	113 (14%)	16 (2%)	12 (2%)	748
Vacational High School	163 (27%)	339 (57%)	97 (14%)	3 (0,5%)	7 (1,5%)	609
Extraordinary School	7 (19%)	22 (61%)	1 (3%)	4 (11%)	2 (6%)	36
Total	1.856	2.902	670	253	104	5.785

Source: (National Accreditation Board for Schools/Madrasahs, 2020) (excluding 'Aisyiyah' schools /madrasahs).

Based on the table above, it shows that 32% are included in the superior category with an A accreditation rating, 50% are included in the moderate category with a B accreditation rating, 12% are classified as low with a C accreditation rating, 4% are not accredited, and 2% have not been accredited. Data on good school quality based on the Indonesian Ministry of Education and Culture in May 2019 from the Ministry of Education and Culture's Dapodik shows that Muhammadiyah elementary schools that are included in the good quality category are 553 schools (43.4%), junior high schools (22.8%), senior high schools (23.3%) and vocational schools (17.1%) (Mukti, 2020). In addition, Muhammadiyah also has 388 Islamic boarding schools, none of which have been accredited to date.

Problems of Muhammadiyah Elementary and Secondary Education. First, AIK education has not been able to inspire and become the soul in developing school/madrasah/pesantren culture. In addition,

more broadly, because AIK is also an Islamic religious education, it needs to be developed beyond fiqh towards contextualizing the formation of a progressive Islamic generation that understands the values of Islamic pluralism and mindful, meaningful, and joyful learning (Mu'ti, 2020). Second, there has been no mapping of the orientation of AIK education in Islamic boarding schools, schools, and madrasahs. On the other hand, there are government regulations in managing these three Educational Institutions, so the implementation of AIK education needs to adapt operationally.

Third, AIK education has not been able to optimally adapt to the development of science and socio-culture that are rapidly changing. This happens because of the lack of literacy culture, coaching, mentoring, guidance, and training of AIK education teachers, so AIK education is less contextual and tends to be cognitive. Fourth, there are differences in Muhammadiyah education in fostering the professionalism of AIK education teachers, so a special Muhammadiyah education policy is needed.

Al-Islam and Muhammadiyah as Learning Products Designed to Create Positive Character in Children

The vision of Muhammadiyah education is "The realization of the transformation of elementary and secondary education based on Al-Islam KeMuhammadiyahan as the main character, holistic and integrative, and producing faithful graduates, pious, have noble morals, and are progressive with a lifelong learning ethos who can answer the needs of the times with superior education governance that is globally competitive and inclusive (Fuady, 2023; Yusra, 2018). Meanwhile, its mission is: (1) Implementing the main character of progressive Al-Islam, KeMuhammadiyahan, and Arabic Language (ISMUBA) education; (2) Implementing holistic and integrative education, (3) Producing faithful graduates, pious, have noble morals, and are progressive who are creative, innovative, imaginative, superior, competitive and able to answer the needs of the times; (4) Carrying out transformation, globally competitive, and based on information technology; (5) Implementing modern governance that is transparent and accountable; (6) Implementing inclusive education, and (7) Improving collaboration between educational institutions both internally and externally (Z. Nuryana, 2019; Yusra, 2018).

Al-Islam and Muhammadiyah Education (AIK) is a characteristic and excellence of Muhammadiyah schools, Madrasahs, and Islamic Boarding Schools. The main character of Al-Islam and Muhammadiyah Education is the epicenter of the Muhammadiyah Association's ideology in the education context. The main character will emerge through exemplary behavior. Al-Islam and Muhammadiyah are core values that internalize the academic community of Muhammadiyah schools, madrasahs, and Islamic boarding schools. For that, the manifestation of the main character grows and is developed contextually, applicatively, and crystallizes into a catalyst in life.

The main character will be meaningful if the aspects of values, attitudes, and skills make the character alive and can be applied in real life. It takes courage to make breakthroughs in strengthening the main character in an applicable way. School culture, commitment to mainstreaming the main character into a way of life for educational units, and being able to present a contextual learning process that no longer emphasizes material aspects and reinforcement that is far from the true meaning.

Examining How the Correlation Between Humanistic Theory and the AIK Curriculum (Humanistic Theory According to Carl R. Rogers and the AIK Curriculum)

a. Understanding Humanistic Learning Theory

The first time the humanities learning theory was discussed was in the 1940s by social workers, counselors, and clinical psychologists; it was not a conclusion from any research on the subject of research. Then, in the 1960s and 1970s, educational psychology emerged with a humanities focus. The term "humanistic" comes from the word "human", which originally meant "human", and later became "humanism", which means "continuous human development" (Mahmud, 2017).

Humanistic is often used to describe this belief in humanism. Humanistic studies are the study of humanity as a whole, which requires the interpretation of human behavior in the light of relevant

religious texts. Humans must make the most of the opportunities and develop our potential to live a full life. The humanism theory emphasizes that every human being, in their attitude and condition, chooses to determine their own destiny, freedom and responsibility, and anxiety. In the present day, people who live alone and maintain relationships with others are truly unique in the world (Suprihatin, 2017).

Personality development develops based on each person's unique perspective. To maximize awareness both in oneself and in development, the approach in question provides these conditions (Susilawati, 2017). Renewing personal potential with inhibitors. Helping servants understand and use the method of freedom while remaining steadfast in their commitment to their own path in life. Educational psychologists have the view that humanistic education is basically not just a learning philosophy that pays close attention to the uniqueness of students, that each student has their own way (Susilawati, 2017).

The purpose of humanistic theory is to understand human nature. The learning process is successful when students understand their environment and themselves. It is hoped that students will gradually be able to participate in the learning process and complete self-actualization accurately. This learning theory focuses on understanding how people learn from the actor's perspective rather than the observer's (Nast & Yarni, 2019; Rahma, 2019).

The application of humanistic theory in teacher-led instruction encourages students to engage in critical thinking, express their feelings, and demands active participation from them during the learning process (Nast & Yarni, 2019). Humanistic theory is in accordance with Al Hujurat verse 11.

"11. O you who believe, do not let a group of men look down on another group, perhaps the one being laughed at is better than they are. And don't let a group of women look down on another group, maybe the one who gets humiliated is better. And don't like to criticize yourself, and don't call yourself names that contain ridicule. The worst calling is (calling) that is bad after faith, and whoever does not repent is a wrongdoer."

According to Islamic teachings, humanities learning aims to develop people who have a long-term commitment to humanitarian goals, such as those who have a sense of self-esteem, a sense of responsibility to others, and a sense of moral obligation to society. They also have a strong sense of moral obligation to the environmental community, including a desire to elevate themselves above the needs of the general public (Qodir & Nashir, 2019).

b.   Humanistic Learning Theory According to Carl R. Rogers

To help people solve their personal problems with everyday life, Carl Rogers is a psychologist who emphasizes the need for an accessible and bias-free attitude (from the perspective of the client and the practitioner). Rogers claims that clients always have a jawbone to the problems they face, and therapeutic efforts only serve to encourage clients to seek a solid jawbone (Ratu, 2015).

Rogers argued that the theory was humanistic, overcoming pessimism and optimism in psychological analysis, and refuting behavioral theories that treat humans like robots. According to Rogers' humanism theory, people have healthy growth potential, which makes them more optimistic and less pessimistic. This theory relates to other notions of humanism, emphasizing things like honor, self-esteem, and the ability to react to certain goals.

The basic assumptions of Rogers' theory are as follows: 1) Formative tendency is Everything in the world, whether organic or not, that deviates from objects on a smaller scale. 2) Actualization tendency is that Everyone should make daily life goals to pursue their potential or perfection. Every individual has the creative thinking needed to solve their problems.

The principles of humanistic education are recognized as fundamental and are the source of Rogers' approach (Herpratiwi, 2016). One of the key principles is the desire to learn, which emphasizes

that children inherently possess a strong motivation to learn. In humanistic education, a child is responsible for understanding not only himself but also other important aspects of life and the world around him. Another principle is significant learning, highlighting that meaningful learning occurs when students connect knowledge with real-life experiences. For example, students may develop critical thinking skills when using computers to access educational games or when calculating change during a transaction, both illustrate that learning is purposeful and driven by the need to understand. The final principle is learning without threat, where students are encouraged to express their abilities, seek new knowledge, and even make mistakes without the fear of criticism or rebuke. This supportive environment fosters confidence and promotes a deeper, more authentic learning experience.

Implementation of Humanistic Theory in the Development of Al-Islam and Muhammadiyah Curriculum in Muhammadiyah Schools in Yogyakarta, Indonesia

The application of humanistic theory to AIK learning can be done easily. In planning learning, a teacher needs to know the experiences and characteristics of individuals, because in humanistic learning theory, it is classified as student-centered. Students can learn if they have the skills needed to build their own self-awareness and make carefully considered arguments for the direction they are going. Rogers stated that a teacher who incorporates humanistic theory into AIK teaching is advised to have at least one of the following strategies: peer tutoring (where one student helps another student). This is in accordance with the statement of Mr. AA, a teacher at SMA Muhammadiyah Kota Yogyakarta, who said that:

> *"Penerapan teori humanistik ini sebenarnya pas banget sama tujuan pendidikan, yaitu memanusiakan siswa. Jadi, siswa itu dibantu buat lebih sadar sama dirinya sendiri, bisa mengembangkan potensinya, dan jadi individu yang mandiri, tapi tetap punya karakter Islami yang kuat."* (Interview with Mr. AA, November 11, 2024).

Humanistic education theory can be used in AIK. It will greatly assist educators in understanding the direction of learning in the future dimension, especially in teaching monotheism and morals, so that every learning effort in any context will always be directed and implemented to achieve its goals. One example of cooperative learning in the humanities is combining group discussion strategies with learning materials on morals, fiqh, or aqidah. The following is an excerpt from an interview related to one of the important aspects that can be applied in humanistic-based AIK/ISMUBA learning. He said that:

> *"Menurut saya, pembelajaran Aqidah Akhlak itu sebaiknya disesuaikan sama kebutuhan tiap siswa, ya. Jadi, nggak cuma fokus di akademik, tapi juga harus ngasih ruang buat perkembangan emosional dan spiritual mereka. Siswa diajak buat lebih kenal dirinya sendiri, ngembangin bakat unik yang mereka punya, dan pastinya tetap sejalan dengan nilai-nilai Islam dan Kemuhammadiyahan."* (Interview with Mr. AA, November 11, 2024).

When deliberation does not produce positive results, the teacher acts as a facilitator and companion. Discussion is useful for exchanging knowledge and expertise to resolve conflicts directly, increase awareness of pressing problems, strengthen communication and thinking skills, instill honest and open teamwork, and encourage subordinates to be aware of the existence of others. After conducting in-depth interviews with ISMUBA teachers at Muhammadiyah Schools in Yogyakarta, the application of humanistic learning theory in learning is very important and needed by each student. By applying this theory, it is hoped that each student can have a social attitude and tolerance towards others. In line with the statement of the vice principal of ISMUBA Muhammadiyah High School in Yogyakarta City, who said that:

> *"Menurut saya, guru ISMUBA itu lebih kayak fasilitator, ya. Mereka bantu bikin suasana belajar yang nyaman dan mendukung siswa supaya bisa lebih eksplorasi konsep keislaman. Misalnya, lewat refleksi spiritual atau diskusi kelompok. Cara-cara ini bisa bikin siswa lebih paham nilai-nilai akhlak mulia*

dengan cara yang lebih nyambung sama kehidupan mereka." (Interview with Mr. Deputy Head of ISMUBA on November 11, 2024).

He explained that applying the principle of justice in learning is one of the important aspects prioritized in this school. Teachers must give equal attention to all students, regardless of their academic abilities or personal characteristics. Here is Waka Ismuba's statement about how this approach is applied in the teaching and learning process:

"Selain itu, ada juga penilaian dari siswa terhadap guru. Di situ ada unsur keadilan, lho. Jadi, nggak pilih-pilih, semua siswa, dari yang pintar sampai yang kesulitan, itu difasilitasi sama rata. Kita juga nggak membeda-bedakan, mau dia pintar atau nggak, ganteng atau biasa aja, yang penting semua diberi ruang buat berkembang. Bahkan, gaya belajar masing-masing siswa entah itu audio, visual, atau kinestetik juga harus kita perhatikan." (Interview with Mr. Deputy Head of ISMUBA on November 11, 2024).

Educators or teachers of Muhammadiyah schools in Yogyakarta City have applied the related humanistic theory in developing AIK materials to increase students' sense of concern for their fellow friends and the existing school environment. Related to the application of Humanistic theory in the transformation of AIK learning materials, especially in Muhammadiyah schools in Yogyakarta City, they have not been able to fully provide assignments related to the material either in the form of discussions or group work, because they are still in the early stages of using this humanism theory, therefore ISMUBA teachers have a special role in approaching each individual to understand their character deeply. In accordance with the statement of the Principal of one of the Muhammadiyah High Schools in Yogyakarta City, Mr. HN, who said that:

"Saya kebetulan pernah supervisi guru ISMUBA, dan ternyata guru itu juga sudah menyesuaikan gaya belajar siswanya di kelas. Contohnya, pada saat supervisi, anak-anak dikelompokkan berdasarkan gaya belajar mereka. Ada empat kelompok waktu itu, semuanya punya materi dan tujuan pembelajaran yang sama, tapi proses belajarnya berbeda-beda. Misalnya, ada kelompok yang belajar pakai media YouTube, ada juga yang menggunakan gambar. Ini menunjukkan bagaimana prinsip humanisme diterapkan, karena setiap anak dilayani sesuai kebutuhannya." (Interview with Mr. HN, November 22, 2024).

The strategy of ISMUBA teachers at Muhammadiyah School in Yogyakarta City, especially in responding to students who continue to follow current developments, is by approaching each individual so that they do not get too caught up in bad habits and the most important thing is that every teacher at ISMUBA teacher schools in particular provides an example or habit of behaving well in activities in the school environment. We can conclude that humanistic theory plays an important role in the teaching and learning process in relation to instilling attitudes of tolerance and socializing between each other, so that attitudes of mutual respect, mutual help, togetherness, and Islamic brotherhood are embedded in students.

Discussion

Humanistic-Based Curriculum Planning

Findings: The Muhammadiyah curriculum still follows the national curriculum with the addition of AIK/ISMUBA. Teachers have begun to adjust to students' learning styles; however, the orientation of AIK tends to remain formalistic.

Interpretation: The Muhammadiyah curriculum seeks to build Islamic and national identity, but its implementation is not yet fully humanistic. This is evident from the low integration of AIK values into school culture and the dominance of cognitive aspects.

Relevance to Theory: In line with Carl Rogers, who emphasized student-centered learning and the freedom of self-actualization. Humanistic theory stresses the need for students to experience meaningful learning, which has not yet been fully realized in the Muhammadiyah curriculum.

Comparison with Previous Studies: These findings are consistent with (A. Nuryana, 2017), who emphasized the need for reformulating AIK to be more contextual, not merely an addition to the curriculum, but truly shaping students' Islamic character.

Implementation of Humanistic Learning

Findings: ISMUBA teachers act as facilitators through group discussions, spiritual reflection, and the adjustment of learning styles. Interviews indicate that students are facilitated in developing their potential, both academically and emotionally-spiritually.

Interpretation: The implementation of learning has begun toward a humanistic approach, although it is still in the early stages. Teachers play a greater role as companions who create a conducive learning atmosphere.

Relevance to Theory: This is consistent with Rogers' principle of significant learning—meaningful, non-threatening, responsive to students' needs, and encourages active participation.

Comparison with Previous Studies: (Nast & Yarni, 2019) Emphasized that humanistic learning encourages students to become more active, critical, and reflective. This finding aligns with the practices of Muhammadiyah teachers in Yogyakarta.

Challenges and Solutions

Findings: AIK remains formalistic, teachers are not yet fully adaptive to students' needs, Muhammadiyah schools' accreditation competitiveness is relatively low, and competition with other schools is increasingly intense.

Interpretation: The main obstacles lie in human resources (teachers) and a curriculum orientation that is not yet fully humanistic. Limitations in training, literacy, and teaching strategies make AIK less contextual.

Relevance to Theory: This corresponds with (Susilawati, 2017), who stated that barriers to humanistic education often arise because teachers do not fully understand students' needs and potential, leading to rigid learning processes.

Comparison with Previous Studies: (Mu'ti, 2020) Highlighted that AIK in Muhammadiyah schools remains rigid and needs to be directed toward contextual learning that shapes a progressive generation. This study's findings reinforce that conclusion.

4. CONCLUSION

This study reveals that the curriculum and learning process in Muhammadiyah schools in Yogyakarta have begun to adopt a humanistic approach, although they are still at an early stage. Regarding planning, the Muhammadiyah curriculum follows the national curriculum with the addition of AIK/ISMUBA, but its implementation tends to remain formalistic. ISMUBA teachers have acted as facilitators by adjusting to students' learning styles, encouraging reflection, and providing space for self-actualization. The main challenges lie in the limited competence of teachers, the lack of contextualization of AIK, and the relatively low competitiveness of school accreditation.

For Muhammadiyah schools, the findings emphasize the importance of reformulating AIK/ISMUBA to become more contextual, integrative, and responsive to students' needs. ISMUBA teachers are expected to understand each student's unique potential better, apply humanistic learning strategies, and create a meaningful and inclusive learning environment. School leaders must strengthen teacher training programs, improve educational literacy, and evaluate the curriculum based on students' real-life needs.

Theoretically, this study contributes to the development of humanistic theory within Islamic

education, particularly in Muhammadiyah schools. It demonstrates that Carl Rogers' principles, such as significant learning, student-centered approaches, and learning without threat, can be integrated into the AIK/ISMUBA curriculum. Moreover, this research enriches the academic discourse on developing a humanistic curriculum grounded in Islamic and Muhammadiyah values.

Further research is needed to explore concrete strategies for strengthening ISMUBA teachers' capacity to apply humanistic learning, for example, through classroom-based action research. Future studies may also broaden the scope to include Muhammadiyah schools in other regions to compare practices, challenges, and innovations. A more in-depth investigation into integrating the AIK curriculum with general subjects through a humanistic approach is also recommended to support advancing a progressive ISMUBA curriculum.

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