

The Role of Islamic Humanism in Shaping Students' Character: An Islamic Educational Philosophy Approach

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Abstract

This study examines the decline of empathy, social responsibility, and moral awareness among students influenced by digital culture and increasing individualism. Grounded in Islamic educational philosophy, the research aims to analyze the implementation of Islamic humanism in student character development at MI Tegowanu and SDIT Al Firdaus Grobogan. The novelty of this study lies in its empirical case-study approach, which explores the internalization of Islamic humanistic values through educational practices, school culture, and institutional vision in Islamic elementary schools. This research employed a qualitative case study design. Data were collected through in-depth interviews, participatory observation, and document analysis involving principals, teachers, students, and foundation representatives. Data were analyzed using the Miles and Huberman interactive model, while triangulation and credibility tests were applied to ensure validity and reliability. The findings indicate that both schools successfully integrated Islamic humanistic values into daily educational activities despite the challenges of digital individualism and declining social empathy. Students demonstrated empathy, cooperation, discipline, respect, and social responsibility, grounded in the principles of *tauhid* and *karamah insaniyah*. The study concludes that Islamic humanism effectively strengthens character education through curriculum integration, teacher mentoring, a supportive school culture, and institutional commitment, providing a practical, replicable framework for Islamic elementary education.

Keywords

Character Formation; Humanism; Islamic Education; Islamic Educational Philosophy

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1. INTRODUCTION

The main data collection process for PISA 2025 is scheduled to take place in the spring of 2025, with specific dates adjusted to the conditions and readiness of participating schools in each country (OECD, 2015); (U.S. Department of Education, 2022). In Indonesia, the first batch of the PISA 2025 main survey was conducted on 15–17 April 2025, involving 136 sampled schools across several provinces, in accordance with an official circular issued by the Center for Educational Assessment (Pusmendik) of the Ministry of Technology, Education, Culture, and Research.



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As an international large-scale assessment, PISA is designed by the OECD to evaluate the ability of 15-year-old pupils to apply their knowledge and skills in real-world contexts, including problem-solving, critical thinking, and communication. Since its inception in 2000, PISA has served as a global benchmark for assessing the effectiveness of national education systems and students' readiness to participate productively in society (OECD, 2015).

The digital era has significantly reshaped students' social behavior, particularly at the elementary school level. The rapid growth of digital technology, increasing individualism, and declining social empathy have raised serious concerns regarding character education, as students increasingly prioritize personal achievement and virtual interaction over cooperation and social responsibility (Dewi et al., 2021); (Marginson, 2024); (Safrihsyah et al., 2024). These conditions pose critical challenges for Islamic education, which is expected to nurture students who can succeed intellectually while maintaining a moral foundation and social responsibility. Urgency from addressing this issue is underscored in recent international research highlighting the need to reclaim human-centered values in the digital age to sustain meaningful learning and moral agency (Adorni, 2025).

Conceptual discourse and higher-education contexts have predominantly been emphasized in existing studies on character education and Islamic humanism, while less attention has been given to empirical classroom practices in primary education (Stephenson, 2021). The significance of ethical, spiritual, and moral principles in Islamic education has consistently been highlighted through the integration of *adab*, *tauhid*, compassion, and social responsibility as the foundations of holistic education (Zaid et al., 2022). However, limited empirical investigation has been conducted regarding how Islamic educational philosophy is operationalized in character development among primary school students (Cliffe & Stallard, 2023).

Intellectual, moral, spiritual, emotional, and social growth have been integrated into holistic education in Islamic schools through curriculum, school culture, and religious practices (Opoku, 2022). The importance of humanistic Islamic education in addressing moral decline, digital individualism, and weakening social empathy among students in contemporary society has also been emphasized in recent studies (Shaleh & Fadhilah, 2022). Furthermore, character formation in Islamic institutions has been closely linked to teacher exemplification, moral habituation, reflective learning, and value-based school environments that shape students' ethical awareness and social behavior (Yasin & Jani, 2023).

Nevertheless, the practical translation of Islamic philosophical principles such as *karamah insaniyah*, *adab*, and social ethics into students' daily experiences, classroom interactions, and institutional practices has remained underexplored in the literature (Kars, 2020). Greater attention has continued to be directed toward theoretical frameworks and curriculum discourse than toward observable pedagogical implementation in Islamic primary schools (Zaid et al., 2022). Therefore, further empirical research is needed to investigate how Islamic humanism is internalized through school culture, learning activities, and daily social practices in Islamic elementary education.

Theoretically, Islamic humanism is grounded in the principles of *tauhid* (divine unity), *karamah insaniyah* (human dignity), and *adab* (ethical conduct), which collectively frame education as a process of intellectual, moral, and spiritual refinement (Djayadin & Fathurrahman, 2020); (Piraino, 2023). These concepts position humans as dignified beings accountable to God and responsible within society. Beyond the Islamic context, educational philosophy traditions also emphasize character and virtue, including the roles of practical reverence and holistic experience in learning, offering broad theoretical grounding for examining how schools can cultivate moral agency.

Addressing the identified research gap, this research contributes to the field by providing an empirical case study of Islamic elementary schools and documenting how humanistic values are enacted in daily practice. Additionally, it develops a conceptual implementation model that operationalizes Islamic humanism within school routines, pedagogy, and institutional culture, offering a replicable framework for character education that integrates philosophical ideals with classroom

realities.

Accordingly, the purpose of this study is to investigate how Islamic humanism shapes students' personalities from an Islamic educational philosophy perspective. Specifically, it seeks to identify the manifestations of humanistic values in students' behavior, examine the philosophical foundations underlying these practices, analyze their contribution to students' holistic development, and formulate an effective model for integrating humanistic values into Islamic elementary education.

Recent international research underscores that character and social-emotional development remain foundational in education, even in the digital and AI era, suggesting that educational visions must intentionally prioritize human-centered values such as empathy, integrity, and moral agency to balance technological gains with ethical growth in learners (Elias, 2025). Studies on digital value-based character education also reveal that integrating digital tools with participatory and humanistic pedagogies enhances students' ethical reasoning and empathetic engagement, highlighting the need for holistic frameworks that connect values and 21st-century skills (Sheik Mohamed S.H & Sam Hermansyah, 2025).

The digital era has profoundly transformed students' social behavior and learning patterns, particularly at the primary school level. The quick development of digital technology, the increase in individuality, and the reduction in social empathy have intensified concerns about character education worldwide (Anggreni et al., 2025); (Marginson, 2024); (Safriyasyah et al., 2024). Empirical data and educational reports increasingly indicate that students tend to prioritize personal achievement, virtual interaction, and instant gratification, often at the expense of empathy, cooperation, and social responsibility. These conditions pose serious challenges for education systems, including Islamic schools, which are expected to form learners who are not only academically competent but also morally and socially responsible. Within Islamic education, character formation is inseparable from the cultivation of humanistic values rooted in religious and ethical teachings. Islamic schools emphasize holistic education that integrates intellectual development with moral, spiritual, and social growth. However, despite the presence of religious instruction and moral discourse in school curricula, many students still demonstrate self-centered behavior, limited social awareness, and weak communal sensitivity. This phenomenon suggests a gap between normative ideals and educational practice, particularly in translating Islamic humanistic values into students' lived experiences.

Existing literature on Islamic education has extensively discussed humanism as a philosophical and ethical concept. Islamic humanism differs from secular humanism in that it is grounded in *tauhid* (the oneness of God), *karamah insaniyah* (human dignity), and *adab* (ethical conduct), positioning humans as dignified beings who are accountable both to God and society (Djayadin & Fathurrahman, 2020; Piraino, 2023). These concepts provide a moral framework that balances personal development, social responsibility, and divine accountability. Nevertheless, most previous studies remain largely conceptual or normative, focusing on pedagogical ideals rather than examining how Islamic humanism is practically enacted in everyday school life, especially at the elementary level (Hussin & Tamuri, 2019) (Hasbiyallah et al., 2024; Ma'arif et al., 2024). Moreover, empirical research explicitly linking Islamic educational philosophy to observable student character formation in Islamic elementary schools remains limited. Several studies highlight empathy, social care, and *akhlak* as essential educational outcomes (Ismail et al., 2024; Syamsul et al., 2023). However, few investigate how these values are systematically internalized through school culture, routines, and teacher–student interactions. This lack of empirical evidence creates a research gap regarding how Islamic humanism operates as a practical teaching approach rather than merely a theoretical concept.

The purpose of this study is to thoroughly examine how Islamic educational philosophy fosters humanistic principles in students' character development. Its four main goals are to: (1) identify how humanism manifests itself in student behaviour, such as empathy, respect, cooperation, and social responsibility; (2) explain the philosophical underpinnings of Islamic education, particularly concepts

like *tauhid*, *karamah insaniyah*, *akhlak*, and *hikmah* that underpin humanistic development; (3) ascertain how humanism contributes to students' moral, spiritual, social, and intellectual development in the school environment; and (4) create an efficient implementation model for incorporating humanistic values into the day to day operations of Islamic elementary education.

This research is considered important because educational practices are increasingly required to align with Islamic philosophy and humanistic values in response to moral degradation, social alienation, and the negative impact of digital culture on students' character development (Azra, 2021). In Islamic educational thought, the integration of spiritual, ethical, intellectual, and social dimensions has been emphasized as the foundation for developing balanced and responsible individuals (Basit, 2023). Consequently, educational institutions are expected not only to promote academic achievement but also to strengthen empathy, compassion, moral awareness, and social responsibility among students (Mahmudah & Nurhayati, 2021).

The integration of humanistic principles into Islamic education has been viewed as an effective approach for fostering holistic character formation and strengthening students' emotional and spiritual intelligence (Rahim et al., 2023). Contemporary Islamic schools have also been challenged to balance modernization, technological advancement, and globalization with the preservation of religious identity and ethics (Karim & Wahyudi, 2023), al values (Farooq & Ahmed, 2021). In this context, school culture, teacher modeling, collaborative learning, and reflective religious practices have been identified as important components in shaping students' moral and social behavior (Shidiq & Imron, 2024).

Furthermore, Islamic schools have increasingly been recognized as agents of social and moral transformation through the internalization of Islamic philosophical values into students' daily experiences and interactions (Mardatillah et al., 2025). The embedding of humanism in education has therefore been regarded as a strategic pathway for forming *insan kamil*, individuals who integrate faith, knowledge, morality, and social responsibility in contemporary society (Karim & Wahyudi, 2023). By examining how humanistic principles are implemented in everyday school life and grounded in Islamic philosophy, this study seeks to contribute both theoretically and practically to the strengthening of humanistic character education in Islamic elementary schools.

Although humanism and education have been extensively discussed in contemporary educational scholarship, most previous studies remain predominantly conceptual and provide limited empirical evidence on the implementation of Islamic humanism in elementary school environments. Recent discussions have emphasized that Islamic education is fundamentally oriented toward the development of human dignity, social compassion, moral consciousness, and holistic character formation as integral dimensions of *insān kāmil*/ the ideal human being (Alkouatli, 2022). Nevertheless, many of these studies focus largely on philosophical interpretation and normative discourse rather than examining how humanistic values are translated into concrete pedagogical practices in schools. Islamic pedagogy must prioritize human dignity, ethical awareness, and social justice as foundational educational principles; however, their research did not sufficiently explore the practical implementation of these values in elementary learning environments (Abdul-Jabbar & Makki, 2024).

Similarly, Javeed and Othman highlighted the strategic role of teacher professional development in integrating Islamic and humanistic values into classroom instruction, yet their findings focused more heavily on teachers' competencies and instructional readiness than on students' behavioral experiences and affective development (Javeed & Othman, 2023). In addition, Minhal et al. examined Islamic humanism within the broader discourse of moral education and religious ethics, but their discussion remained largely theoretical and lacked contextual analysis regarding how students internalize these values through everyday social interaction, collaborative learning, and school culture in Islamic elementary institutions (Minhal et al., 2024).

Recent scholarship has also demonstrated that Islamic education in the contemporary era increasingly faces challenges associated with globalization, technological transformation,

multiculturalism, and moral degradation among younger generations. Within this context, humanistic Islamic education is considered essential for nurturing empathy, tolerance, mutual respect, social responsibility, and peaceful coexistence among students (Memon et al., 2021). However, studies concerning Islamic humanism frequently concentrate on curriculum design, educational policy, or philosophical reconstruction, while neglecting the lived experiences of students within school communities (Zaid et al., 2022). Furthermore, research on character education in Islamic schools often emphasizes cognitive achievement and religious ritualism rather than the cultivation of humane values reflected in students' daily attitudes, emotional sensitivity, inclusiveness, and interpersonal relationships (Hashim et al., 2021).

Another significant limitation within previous research is the scarcity of empirical investigations employing qualitative case-study approaches to understand how Islamic educational philosophy is embodied within school traditions, teacher-student interactions, collective activities, and hidden curricula. Studies conducted by educational researchers have acknowledged that school culture serves as a central medium for transmitting values and shaping students' moral identities; nevertheless, only a few studies specifically investigate how Islamic humanism is operationalized in elementary schools through habitual religious practices, collaborative learning environments, and social ethics (Waasdorp et al., 2021). Consequently, the practical dimensions of Islamic humanism remain underexplored, particularly regarding how educational institutions cultivate compassion, equality, cooperation, and respect for human diversity among children at early developmental stages.

Addressing these scholarly gaps, the present study offers both theoretical and empirical contributions. Its novelty lies in its case-study-based investigation of Islamic elementary schools, examining how Islamic humanism is concretely implemented to shape students' character through school culture, religious habituation, teacher modeling, and participatory learning practices. By integrating philosophical analysis with empirical observation, this study not only documents students' humanistic behaviors in everyday educational settings but also develops a conceptual model for implementing Islamic educational philosophy, institutional culture, and pedagogical praxis. Furthermore, this study contributes a replicable framework for strengthening humanistic character education in Islamic primary schools, particularly within contemporary educational contexts that increasingly demand the integration of spirituality, empathy, inclusivity, social ethics, and global citizenship values. In this regard, the study positions Islamic humanism not merely as a theological discourse, but as a transformative educational paradigm capable of fostering socially responsible, morally conscious, and emotionally compassionate future generations.

Accordingly, from an Islamic educational philosophy perspective, this study examines how Islamic humanism shapes students' personalities. Specifically, it seeks to examine how humanistic values are manifested in students' daily behavior, to analyze the philosophical foundations of *tauhid*, *karamah insaniyah*, and *adab* underlying character education, and to explain how these values contribute to students' moral, spiritual, social, and intellectual development. Ultimately, the study aims to propose an empirically grounded model for integrating Islamic humanism into the regular procedures of Islamic primary education.

The term *humanism* in the context of Islamic education has a broader meaning than merely emphasizing individual freedom or rationalism, as in secular thought. Humanism in Islam is deeply rooted in the recognition of human dignity (*karamah insaniyah*) and the responsibility of humans as earthly stewards (*khalifah*) and servants of Allah. Accordingly, humanism in Islamic education is focused on fostering people who are socially conscious, ethically pure, and spiritually aware, in addition to personal growth (Ooi et al., 2024). This viewpoint helps pupils develop into whole individuals who respect others, honor themselves, and behave honorably towards God and society. As a result, Islamic humanism places a strong emphasis on developing values that support empathy, compassion, and justice in daily life, in addition to information gain (Elouazzani, 2024).

Humanism's contribution to education may be divided into several categories, including social responsibility, collaboration, empathy, and respect for difference. An Islamic humanistic approach increases students' awareness of social issues while enabling them to balance their academic, moral, and spiritual development. In real life, this manifests as routines such as being considerate of peers, honoring educators, telling the truth, and participating in group prayer and volunteer work. Thus, humanism serves as an educational philosophy that molds students' hearts, minds, and behaviors into morally upright members of society (Jayadi et al., 2024).

Humanistic values in education are rooted in Islamic educational philosophy, which emphasizes not only intellectual achievement but also moral refinement, spiritual development, and holistic human formation based on the principles of *tauhid*, *adab*, *'ilm*, and accountability to Allah (Irbadi et al., 2024). In Islamic thought, knowledge is inseparable from ethics because education aims to form *insān kāmil*, namely, individuals who balance spiritual awareness with social responsibility (Alkouatli, 2022). Therefore, Islamic humanism integrates spirituality, morality, and human dignity, distinguishing it from secular humanism, which often separates ethics from divine values (Sahin, 2022).

The implementation of Islamic humanistic education can be seen through curriculum integration, compassionate teacher–student relationships, ethical habituation, and school cultures that promote empathy, cooperation, justice, and respect. The concept of *ta'dib* introduced by Syed Muhammad Naquib al-Attas emphasizes that education should cultivate civilized behavior, discipline, and moral awareness alongside intellectual competence (Wan Daud, 2021). Islamic schools commonly apply these values through congregational prayers, Qur'anic recitation, moral storytelling, and community-based activities that strengthen students' social responsibility and compassion (Septoyadi & Akbar, 2023).

At the elementary level, humanistic education is considered highly important because childhood is the foundational stage for developing empathy, honesty, responsibility, and *adab* (Utomo et al., 2023). Islamic primary schools, therefore, function not only as academic institutions but also as moral communities that shape students into caring, responsible, and God-conscious individuals. School culture, including Qur'anic recitation, collective worship, and values-based extracurricular activities, helps foster tolerance, cooperation, and mutual respect among students (Yusuf & Arifin, 2024). Educational success is consequently measured not only by academic achievement but also by students' ethical and social behavior in daily life (Okoye et al., 2023).

In the digital era, Islamic humanistic values are also essential in online learning environments. Online learning, whether synchronous or asynchronous, should not merely focus on knowledge transfer but also on ethical interaction, empathy, and meaningful communication between teachers and students (Hodges et al., 2021). Islamic humanistic pedagogy, therefore, emphasizes compassionate communication, collaborative learning, and moral engagement in digital classrooms to ensure that technology supports students' emotional and spiritual growth (Memon et al., 2021).

Previous studies have generally discussed the concept of Islamic humanism conceptually, but many lack empirical investigation at the elementary school level. Studies by (Tan & Ibrahim, 2021). Emphasized human dignity, teacher competence, and Islamic values, yet they paid limited attention to students' real experiences and school culture (Javeed & Othman, 2023). Humanistic approaches positively influence students' emotional well-being, tolerance, and social awareness (Kastanja et al., 2020). However, comprehensive empirical frameworks explaining how Islamic humanism is systematically implemented in primary schools remain limited. Therefore, this study proposes a case-based model of Islamic humanism in elementary education by integrating Islamic educational philosophy with students' daily experiences, school culture, and value-oriented pedagogical practices.

2. METHODS

This study employed a qualitative case study design to examine how Islamic humanism is implemented in shaping students' character in Islamic elementary education. The research was conducted at MI Tegowanu and SDIT Al Firdaus Grobogan, which were selected purposively for their strong institutional commitment to character development programs and education grounded in Islamic values.

These two schools represent Islamic elementary institutions that systematically integrate religious values, school culture, and daily practices, making them appropriate cases for exploring the enactment of humanistic character formation (Hsu & Chen, 2023). The participants included key informants directly involved in the educational process: six teachers (homeroom and Islamic Religious Education teachers), three school principals, six upper-grade students (grades 4 and 5), and one foundation representative. Participants were selected purposively according to their responsibilities, backgrounds, and significance to the area of study. According to their responsibilities, backgrounds, and significance to the area of study. Participant observation, semi-structured in-depth interviews, and document analysis were used to gather data. Discussions examined respondents' experiences as practices in cultivating empathy, cooperation, respect, and social responsibility. Observations focused on classroom interactions, school routines, and collective activities, while documents analyzed included lesson plans, school programs, activity reports, and institutional guidelines related to character education. Triangulation across data sources was applied to enhance credibility.

Three major categories that were pertinent to the study's goals were among the participants. The first group consisted of Islamic Religious Education (PAI) and homeroom instructors who actively promote humanistic ideals in the classroom. School administrators made up the second group and offered institutional viewpoints on rules and school culture that encouraged the development of student humanism. Students from higher elementary grades who were purposefully chosen based on teacher recommendations and observed behavioral development made up the third group. To shed light on the institution's ideology and long-term educational goals, a supportive informant from the school's founding leadership was also included. A multifaceted comprehension of how humanism is incorporated into Islamic primary education was made possible by this participant composition, which also guaranteed validity (Indrayani et al., 2024).

Three main methods were used to obtain the data: participant observation, in-depth interviews, and documentation. The perspectives and activities of educators and students in promoting humanistic ideals were examined through interviews. To document direct contacts, classroom dynamics, and displays of collaboration and empathy during regular school activities, such as collaborative learning, participant observation was conducted, including collective prayers and social programs. Documentation analysis included reviewing lesson plans (RPP), teacher journals, school activity records, and institutional programs that highlighted the development of humanistic principles. To guarantee credibility and offer a thorough portrayal of the phenomenon under study, these techniques were integrated through triangulation.

The study's participants were three primary groups of people who were actively involved in fostering student humanism at the school. First, humanistic ideals were actively incorporated into everyday classroom activities by homeroom and PAI teachers. Six instructors in all, chosen from three distinct grade levels, were interviewed. The three school administrators came in second, offering perspectives on leadership techniques and institutional culture that bolstered humanism in teaching. Based on teacher suggestions and observed signs of humanistic behavior, six kids from grades 4 and 5 were purposefully chosen to participate in the third group. To provide an institutional context for long-term educational goals, one supportive informant from the school foundation was also interviewed. A thorough view of the application of humanism in primary education was ensured by selecting participants based on role relevance, availability, and their contribution to the study's emphasis.

An interactive model was used for data analysis, including data reduction, data presentation, and the formulation and verification of conclusions. Interview transcripts, observation notes, and documents were classified and arranged into thematic categories that aligned with the study's goals throughout the data reduction process (Huberman, 2021). Data display involved presenting patterns and relationships in narrative and matrix formats to facilitate interpretation. Conclusions were reached iteratively and confirmed by continuous comparison across data sources to ensure consistency and validity. Trustworthiness was ensured through triangulation and the application of credibility, dependability, transferability, and confirmability criteria.

3. FINDINGS AND DISCUSSIONS

Findings

The findings show that Islamic humanistic values have been effectively internalized by students at SDIT Al Firdaus Grobogan and MI Tegowanu, contributing to the development of their moral, spiritual, and social character. The internalization process occurs through interconnected dimensions, including student behavior, spiritual and social routines, teacher practices, philosophical foundations, and school culture.

Students demonstrate empathy, respect, cooperation, honesty, and social responsibility in daily interactions. These values are strengthened through religious and social activities such as congregational prayers, Qur'anic recitation, collaborative learning, and community service, which integrate spiritual awareness with social ethics. Islamic principles such as *tauhid*, *karamah insaniyah*, and *adab* are consistently embedded in school policies and learning practices, positioning humanism as a religiously grounded moral framework.

Teachers play a central role by modeling humanistic attitudes and integrating reflective, dialogical, and cooperative learning into classroom instruction. This process is further supported by a school environment that promotes respect, care, and collective responsibility. Overall, the findings confirm that Islamic humanism is effectively implemented in Islamic elementary education as a holistic framework for strengthening students' moral integrity, spiritual awareness, and social responsibility.

Table 1. Humanism in Student Character Formation

Theme	Findings	Supporting Evidence	Illustrative Quotes
Student Behavior	In everyday encounters, students demonstrate empathy, collaboration, and respect (e.g., sharing, supporting classmates, and engaging in and courteous discourse).	Lesson plans, observations, and teacher diaries (Indrayani et al., 2024).	<i>"Here, humanism entails educating kids to love their peers; supporting one another is an act of religion. (W.GR.1, MI Tegowanu Teacher)</i>
Spiritual & Social Routines	Engaging in charitable endeavors, community work, Qur'anic recitation, and dhuha prayers increases empathy and accountability.	documentation of initiatives like charitable giving during Ramadan and community involvement (Javeed & Othman, 2023).	<i>"When my friends assist me with lessons I do not grasp, it makes me happy. It inspires me to assist others as well. (W.S.1, SDIT Al Firdaus student)</i>
Philosophical Foundations	Lessons start with prayer and are based on <i>tauhid</i> , <i>karamah insaniyah</i> , and <i>akhlak</i> . subjects to Islamic ethics.	Lesson observations, principal interviews, and school vision (Paramboor & Ibrahim, 2013).	<i>"Tauhid is the cornerstone of our education; it teaches students to respect others and reminds them that all information should lead to obedience to Allah." (W.KS.1,</i>

Theme	Findings	Supporting Evidence	Illustrative Quotes
			Principal, SDIT Al Firdaus)
Teacher Practices	Teachers integrate humanistic values across the curriculum; training ensures that values such as patience, thankfulness, and integrity are embedded.	Lesson plans in Math and Bahasa Indonesia integrating values; reflective teacher notes.	"I notice the children becoming more caring and cooperative... this is the fruit of embedding humanism in every lesson and activity." (W.GR.2, PAI Teacher, MI Tegowanu)
School Environment	Students exhibit respect, collaboration, and empathy in routines; classrooms are adorned with inspirational posters and passages from the Qur'an.	Observations, teacher logs, classroom visuals, and student interactions.	"After my teacher reminded me, I have become more brave in apologizing and expressing gratitude." (Student, SDIT Al Firdaus, W.S.2)

Observation and interview data show that students consistently demonstrate empathy, collaboration, respect, and social responsibility in daily interactions. These values are strengthened through structured spiritual and social activities such as congregational prayers, Qur'anic recitation, collaborative learning, and charity programs. Teachers also play a central role by integrating Islamic values, including patience, gratitude, honesty, and responsibility, into classroom learning and daily mentoring.

At the institutional level, MI Tegowanu and SDIT Al Firdaus Grobogan position *tauhid*, *karamah insaniyah*, and *adab* as the philosophical foundations of character education. Humanistic values are reinforced through school culture, visual symbols, teacher exemplarity, and routine activities that encourage students to practice compassion, cooperation, and ethical behavior in everyday life.

Overall, the findings confirm that both schools function not only as academic institutions but also as holistic ecosystems for cultivating value. Islamic humanism is systematically implemented through pedagogy, school culture, and institutional practices, making it an effective framework for shaping students' moral, spiritual, and social character at the elementary level.

Discussion

Islamic Humanism as Lived Character Formation

The findings indicate that Islamic humanism at MI Tegowanu and SDIT Al Firdaus Grobogan functions as a lived educational practice rather than a normative ideal. Students' empathy, cooperation, and responsibility emerge through regular activities, peer contact, and teacher instruction, suggesting that character formation occurs through habituation and socialization rather than through formal instruction alone. From the standpoint of Islamic educational theory, this reflects the incorporation of *tauhid* and *karamah insaniyah*, in which moral behavior is understood as both spiritual accountability and social responsibility. This interpretation aligns with Al-Attas' view that education refines the intellect and the soul simultaneously, positioning *adab* as the core of human development.

Compared with previous studies, this finding extends the existing literature, which has largely remained conceptual (Syamsul et al., 2023). Ariamphasized human dignity as an educational ideal, but they did not empirically demonstrate how it is enacted in everyday school practices (Syamsul et al., 2023). To provide a comprehensive picture of how Islamic humanistic values are applied daily in schools and how student behavior, teacher practices, and institutional culture come together to create a humanistic educational ecosystem.

The Role of Teachers and School Culture

Another key theme is the central role of teachers and institutional culture in sustaining Islamic

humanism. The findings show that teachers act as moral exemplars, integrating humanistic values into instruction, classroom management, and interpersonal relationships. This supports the Islamic philosophical assumption that moral authority in education is transmitted through example (*uswah hasanah*), not merely through discourse. The consistent alignment between teachers' practices and the schools' vision rooted in *tauhid* ensures coherence between values, pedagogy, and institutional norms.

The findings further reveal that structured spiritual and social routines, such as collective prayers, Qur'anic recitation, cooperative learning, and social service, play a crucial role in normalizing humanistic behavior. These routines function as institutional mechanisms that translate abstract values into repeated actions, reinforcing moral habits over time. Theoretically, this supports the Islamic view that character (*akhlak*) is formed through consistent practice (*ta'wid*) rather than isolated moral instruction (Sudarto, 2020). In the contemporary world, when students' moral resilience is threatened by digital individualism and declining social empathy, such integration is essential (Werthner et al., 2023).

The findings demonstrate that Islamic schools need to systematically integrate humanistic values into curriculum, pedagogy, school culture, and extracurricular activities. The cases of MI Tegowanu and SDIT Al Firdaus reveal that empathy, respect, and social responsibility can be effectively developed through teachers' exemplary behavior, value-based routines, and supportive institutional environments. Humanistic values are strengthened through practices such as congregational prayers, Qur'anic recitation, community service, and collaborative learning, making character education a lived daily experience rather than merely a theoretical concept.

The effectiveness of this implementation is supported by several factors, including the schools' commitment to balancing academic achievement with moral-spiritual development, teachers' consistent role modeling, and the integration of Islamic values into structured school activities. These findings indicate that Islamic humanism functions not only as an individual moral concept but also as a collective and institutional process shaped by school culture, routines, and symbols.

Overall, this study confirms that Islamic humanism can effectively shape students' character when grounded in Islamic educational philosophy and implemented through coherent institutional practices. Therefore, Islamic schools should adopt structured character education models that emphasize teacher exemplarity, ethical habituation, and a value-oriented school culture to address contemporary challenges such as declining social empathy and digital individualism. Future research may further explore the long-term impact of this model in diverse educational contexts.

Table 2. Findings

Research Objective	Research Findings
To determine how student behavior reflects humanism	Through everyday activities like sharing learning resources, helping others, and engaging in courteous conversation, students continuously demonstrate empathy, collaboration, and respect. Regular classroom procedures and instructor assistance foster these behaviors.
To outline the intellectual underpinnings of Islamic education that support the advancement of humanism	<i>Tauhid</i> , <i>karamah insaniyah</i> , <i>akhlak</i> , and <i>hikmah</i> are the foundations of humanism. To ensure intellectual growth aligns with moral and spiritual goals, these principles serve as a framework for lesson preparation, school vision, and teaching practices.
To ascertain how humanism fosters students' intellectual, moral, spiritual, and social development	Humanistic values foster honesty, responsibility, discipline, and compassion. Participation in spiritual and social activities such as <i>dhuha</i> prayer, Qur'anic recitation, and charity programs enhances students' integrated moral and social awareness.

Research Objective	Research Findings
To create a successful paradigm for incorporating humanistic principles into Islamic primary education	A conceptual implementation model that emphasizes curricular integration, routine-based value habituation, teacher-led mentorship, and an institutional culture grounded in Islamic ethics was developed as a result of the study. This model provides a reproducible framework for incorporating Islamic humanism into primary education.

The philosophical underpinnings of *tauhid* (divine unity), *karamah insaniyah* (human dignity), *akhlak* (morality), and *hikmah* (wisdom) form the basis of the conceptual framework for implementing humanism in Islamic primary education. These ideas serve as the epistemological foundation for integrating humanistic values into education, ensuring that intellectual growth is consistently aligned with moral and spiritual responsibilities (Al-Attas, 1991; Syamsul et al., 2023).

Four strategic aspects arise from this base. The first is curricular integration, in which teaching objectives and lesson plans explicitly include virtues such as collaboration, patience, thankfulness, and honesty across all courses, including broad subjects like mathematics and Bahasa Indonesia. This illustrates the necessity of a comprehensive education in which academic knowledge is inextricably linked to moral and spiritual values (Paramboor & Ibrahim, 2013).

The second dimension is routine-based value habituation, which incorporates humanistic practices into students' everyday lives through group *dhuha* prayers, Qur'an recitation, charitable endeavors, and volunteer work. Such practices normalize empathy, responsibility, and cooperation, making them habitual aspects of student character formation. This finding aligns with the observations of Werthner et al. (2023), who argued that routine-based moral practices foster resilience against the erosion of social empathy in the digital age (Werthner et al., 2023).

The third dimension is teacher-led mentorship, in which teachers serve as students' spiritual mentors and role models. In addition to providing academic education, teachers also serve as role models for empathy, tolerance, and respect in day-to-day interactions. Their impact extends to emotional support and spiritual advice, supporting the assertion made by Javeed and Othman (2023) that teachers' proficiency strongly influences the efficacy of character education in Islamic schools in value integration.

The fourth factor is institutional culture, which upholds humanism through the school's goals, rules, and physical surroundings. A learning ecology that fosters empathy, collaboration, and moral awareness is created through the use of Qur'anic passages and inspirational posters in classrooms, the practice of starting classes with prayer, and organized extracurricular activities. This result is consistent with the significance of school culture as a facilitator of character education in Islamic institutions (Pillawaty et al., 2023). The ultimate goal of Islamic education is holistic student development encompassing moral, spiritual, social, and intellectual dimensions. Humanism is implemented through curriculum, school routines, teaching practices, and institutional culture to form *insan kamil*, a well-rounded individual who embodies knowledge, faith, and moral responsibility in modern society.

4. CONCLUSION

According to the study's findings, Islamic humanism significantly influences pupils' character in Islamic elementary education. The findings explicitly demonstrate that humanistic values are manifested in students' daily behavior through empathy, cooperation, respect, and social responsibility, supported by spiritual and social routines embedded in school life. Grounded in the philosophical principles of *tauhid*, *karamah insaniyah*, and *adab*, Islamic humanism contributes integrally to students' moral, spiritual, social, and intellectual development. Moreover, this study achieves its objective of formulating an effective implementation model, demonstrating that aligning curricular integration,

teacher-led mentorship, routine-based value habituation, and a supportive organizational culture enables the systematic internalization of humanistic values at the elementary level.

Practically, this study recommends that Islamic schools develop an integrated lesson plan (RPP) modules that explicitly link subject content with humanistic indicators such as empathy, discipline, and social responsibility, accompanied by routine spiritual social activities and reflective teacher mentoring. For future research, comparative studies across different regions and Islamic school models are needed to test the adaptability of this model, alongside pre-post or longitudinal designs to measure the long-term impact of Islamic humanism on students' character development. This study is limited to two Islamic elementary schools, which may restrict the generalizability of the findings; therefore, broader empirical contexts are required to strengthen the external validity of Islamic humanism as a framework for character education.

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