
THE IMPLEMENTATION OF THE HUMANISTIC LEARNING MODEL IN THE LEARNING OF ISLAMIC RELIGIOUS EDUCATION IN JUNIOR HIGH SCHOOLS

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Abstract

The objective of this study is to analyze the patterns of application of the *humanistic* learning model, specifically within the context of teaching Islamic Religious Education (PAI). The research was conducted at Walisongo Kembaran Islamic Junior High School and falls under the category of field research. In this research, the data encompasses the application of the humanism learning model in the context of Islamic Religious Education (PAI) at Walisongo Kembaran Islamic Junior High School. The sources of data for this study originate from both the teachers and students associated with Walisongo Kembaran Islamic Junior High School. The data collection technique employed in this research involves observation, interviews, and documentation. Meanwhile, the data analysis technique utilizes a descriptive-qualitative approach through three steps: data reduction, data presentation, and drawing conclusions. As a result, the implementation of the *humanistic* learning model in Islamic Religious Education (PAI) at Walisongo Kembaran Islamic Junior High School, using methods such as lectures, question and answer sessions, problem-solving, and discussions, has been aligned with and produced values in educational humanism. These values include the creation of an enjoyable learning atmosphere, the principle of developing students' potential, the principle of respecting opinions, fostering creativity, establishing connections with real-life situations, and acknowledging the freedom to make efforts. The learning model is based on the principles of fulfilling the desire to learn, meaningful learning, learning without punishment, and learning and change.

Keywords

Humanistic, Islamic Religious Education, Learning Model, SMP Islam Walisongo Kembaran.



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INTRODUCTION

Ideally, learning serves to capture the potential of learners while guiding and directing their development comprehensively in cognitive, affective, and psychomotor aspects. It also provides adequate facilities to further develop the skills derived from the individual potential of each learner. However, in the learning process, the role and involvement of learners are essential factors, regardless of the circumstances (Rahman, 2022). Learner engagement in the learning process is inseparable from the teacher's role in creating a conducive learning environment, effectively managing the classroom, and employing appropriate teaching models (Marjuki, 2020).

However, the current educational process seems to be predominantly oriented towards mere rational aspects, neglecting meaningful contexts. Consequently, the outcomes of the educational process within the formal learning framework often occur without considering the humanistic context and even without recognizing the potential held by the learners. For instance, in the context of Islamic Religious Education (PAI) at Walisongo Kembaran Islamic Junior High School, learners tend to exhibit passivity and experience boredom. This is evidenced by their less responsive attitudes, and it is not uncommon to find some of them feeling drowsy during the learning process. Several other learners engage in solitary activities while the teacher is delivering the material, particularly as lunchtime approaches when the classroom becomes quiet due to the students feeling tired. The fact indicates that the implementation of Islamic Religious Education (PAI) learning extends no further than the mere delivery of Islamic religious material. One of the contributing factors to this phenomenon is the teachers' error in selecting the appropriate teaching models during the teaching and learning process. The learning model employed heavily relies on the lecture format, where the success of the learning process is solely dependent on the teacher's activity and the chalkboard. Hence, a learning model is required that is not only enjoyable but also participative, open, and capable of developing the potential of learners.

Walisongo Kembaran Islamic Junior High School in Banyumas Regency is one of the educational institutions that consistently strives to enhance the quality of education for its students to achieve better outcomes. One of the implemented learning models is the *humanism* learning model. The *humanism* learning model, in its application, views humans as independent subjects with the freedom to determine their own life direction. Each individual carries their own responsibilities, as well as responsibilities towards others' lives. Therefore, *humanistic* education emphasizes from the outset that the primary aspect of education is the process of communication and interaction

among individuals, groups within the school community. According to *humanistic* theory, learning aims to humanize individuals in order to achieve self-actualization. Therefore, the most substantial aspect of the learning process is both its content and the process itself. By applying the *humanistic* theory in education, teachers are required to focus on developing learners to think inductively, prioritize experiential learning, and foster active learner engagement in the learning process (Maslow, 2013).

Therefore, the application of the *humanism* learning model in the context of Islamic Religious Education becomes crucial to implement. This is because the *humanism* learning model encourages teachers not only to impart knowledge to learners but also to instill values of goodness and humanity that will shape learners to have a sense of responsibility, social concern, and religious awareness. Humanistic education is a series of processes that prioritize the actions of both teachers and learners within an educative reciprocal relationship. This aligns with the essence of education, which involves an interactive process between educators and learners to collectively achieve learning objectives. Moreover, in the context of religious education implementation, the integration of general and religious teachings becomes imperative, where both aspects are capable of accommodating the development of skills, cognitive abilities, and affective aspects in the learning process.

Related to that, in the context of learning, the application of the *humanism* learning model, which encompasses numerous fundamental human values, will ultimately assist in shaping the moral character of learners. The hope is that Islamic Religious Education will be able to capture the potential inherent in each individual while also developing and applying it positively through the adoption of the *humanism* learning model. In the end, the learning process can function effectively in achieving educational objectives, including fostering a sense of responsibility and mutual respect and prioritizing aspects of *pluralism* (Devi, 2021).

Some previous studies related to this research include the study conducted by Syarifuddin in 2022, titled "*Humanistic Theory and its Application in School Learning*." The results of that study state that the objective of the humanistic theory is to provide human rights to every learner. Therefore, the success of learning in the humanistic theory can be measured in two frameworks: firstly, when learners are able to consciously understand themselves and their environment, and secondly, when they can comprehend the same in their surroundings. The similarity with the context of this research lies in the connection between humanism theory and learning. However, in Syarifuddin's study, the focus was on analyzing humanism theory in learning in a general sense (Syarifuddin, 2022).

A similar study was conducted by Alfita Choirun Amalia in 2021, titled "The Concept of Humanistic Learning Theory in Implementing Values of Islamic Religious Education." The results of that research indicate that, fundamentally, humanistic education, in its application, views learners as autonomous subjects capable of determining their own behavior. And this is in line with the religious values in Islamic Religious Education (PAI) learning. The similarity with the context of this research lies in the connection between humanistic education and PAI learning. However, in Alfita's study, the focus was on the dialogical efforts between Islamic educational values and humanistic education (Amalia, 2021).

The study was conducted by Dewi Novita Sari in 2022, titled "The Application of Humanistic Theory in Islamic Religious Education Learning with Active Learning Approach at Insan Kamil Kaur Islamic Elementary School." The results of that study state that the humanistic theory in Islamic Religious Education (PAI) learning is essential to be implemented. This is based on the necessity of religious education to enhance the human potential of learners. The similarity with the context of this research lies in the connection between humanistic theory and PAI learning. However, in Alfita's study, the characteristics of each theory were not further explained, leading to the absence of indicators regarding the detailed substance of the implementation (Sari, 2022).

A similar study was conducted by Abdul Qadir in 2017, titled "Humanistic Learning Theory in Enhancing Students' Academic Achievement." The results of that research indicate that the current education system mainly relies on the cognitive aspect, centered on the goal of developing knowledge and skills. The humanistic theory provides a perspective that learners are autonomous subjects who have the right to self-actualize, and, as such, the role of the teacher in the learning process is that of a dialogical friend. The similarity with the context of this research lies in the connection with the humanistic theory in the context of education. However, in Qadir's study, the focus was solely on the humanistic theory and its impact on students' academic achievement (Qadir, 2017).

A similar study was conducted by Ni Nyoman Perni in 2018, titled "The Application of Humanistic Theory in Learning." The results of that research state that the application of humanistic theory in learning tends to encourage learners to think inductively. Additionally, this theory creates a learning environment that demands active experiences and active participation from the learners. The similarity with the context of this research lies in the application of humanistic theory in the context of learning. However, in Perni's study, the focus was solely on the objectives of humanistic

theory in learning without extensively exploring its functions as a learning model (Perni, 2018).

Based on the description, it can be concluded that this research has not been conducted previously, although there are similarities and differences related to the substance and significance of the research. The purpose of this study is to analyze and describe the implementation of humanistic learning in the method aspect of Islamic Religious Education learning at Walisongo Kembaran Islamic Junior High School. This research is expected to provide contributions and inspiration for teachers regarding the implementation of humanistic teaching methods in Islamic Religious Education (PAI) subjects in formal educational institutions. Additionally, this study can serve as a reference for developing academic insights into humanistic learning and teaching methods.

METHOD

This research is a qualitative study with a case study approach (*field research*) conducted at Walisongo Kembaran Islamic Junior High School. This means that the research is directed toward understanding the values of independent variables, whether they are one or more, without establishing relational connections among these variables (Kurniawan, 2016). It can be said that this research will provide descriptions of various factual situations that are the research objectives, which include the application of the *humanism* learning model in Islamic Religious Education (PAI) at Walisongo Kembaran Islamic Junior High School.

Data collection techniques were conducted through observation, interviews, and documentation. In the observation phase, this research was conducted at Walisongo Kembaran Islamic Junior High School in Banyumas for three weeks, starting from February 27, 2023, until March 17, 2023. During the interview phase, the researcher utilized a semi-structured interview format, preparing a set of questions in advance to elicit more open-ended data (Choiri, 2019). The research subjects selected for this study were the school principal, Mr. Labibul Mahmud, S.Ag, the Islamic Religious Education teacher for 8th grade, Mr. Jemi Irawan, S.Pd, and the students from classes 8A, 8B, and 8C at Walisongo Kembaran Islamic Junior High School. Each class consisted of two students. In the documentation phase, the research utilized records of past events, including writings, drawings, photographs, artworks, etc., to obtain a comprehensive understanding of the research subjects (Herdiansyah, 2010). This document serves as both a supporting and validating tool for the data previously obtained during the observation and interview phases. The

documentation phase is utilized to discover data related to the patterns of implementing the Islamic Religious Education learning model at Walisongo Kembaran Islamic Junior High School. During this phase, the researcher obtained data such as the school's profile, the Islamic Religious Education syllabus for 8th grade, the lesson implementation plan (RPP) for the Islamic Religious Education subject in 8th grade, photographs taken during the entire 8th-grade classes' learning processes, and any other relevant data that might be necessary.

In data analysis, the researcher critically analyzed the implementation of the Humanism Learning Model and Islamic Religious Education Learning at Walisongo Islamic Junior High School using relevant theories. According to Miles and Huberman, this process can be divided into three stages: data reduction, data display, and drawing conclusions (Miles, 2005). Data reduction, in this context, is the activity aimed at summarizing, sorting out essential data, focusing on substantial aspects, identifying themes, and eliminating secondary data. Data presentation in this research involves systematically gathering information from the data that allows for the possibility of drawing conclusions. The researcher presented data regarding the implementation of the Humanism Learning Model and Islamic Religious Education Learning at Walisongo Islamic Junior High School. As for the step of drawing conclusions and verification, it is intended to address the research questions (problem formulation), whether they were initially formulated or have evolved throughout the research process (Sugiyono, 2017). In this phase, the researcher endeavors to draw conclusions to formulate a working hypothesis that can eventually be developed into a substantive theory.

FINDINGS AND DISCUSSION

Findings

Based on the research conducted, the researcher obtained data regarding the implementation of the humanism learning model in Islamic Religious Education at Walisongo Kembaran Islamic Junior High School in Banyumas Regency. In this study, the researcher utilized observation, interviews, and documentation as data collection methods. The researcher presents qualitative data through a field research approach by directly visiting the research site to depict the implementation of the humanism learning model in Islamic Religious Education at Walisongo Kembaran Islamic Junior High School. This data presentation was conducted with the aim of answering the research questions that were addressed at the research site.

The observation process was carried out in the 8th-grade classes, which comprised three classes, namely, 8A, 8B, and 8C. As for the interview process, the researcher selected several individuals as research subjects, commonly referred to as informants or interviewees. The research subjects selected for this study were the school principal, Mr. Labibul Mahmud, S.Ag, the Islamic Religious Education teacher for 8th grade, Mr. Jemi Irawan, S.Pd, and the students from classes 8A, 8B, and 8C at Walisongo Kembaran Islamic Junior High School. Each class consisted of two students. The representatives for class 8A were Hesti Falestiyani and Hilwa Romadliana Assarifah, for class 8B were Alya Syaputri and Lakeysha Syakira, and for class 8C were Khanza Febryna Styowati and Assyfa Nur Fauziah. As for the documentation, the researcher obtained data such as the school's profile, the Islamic Religious Education syllabus for 8th grade, the lesson implementation plan (RPP) for the Islamic Religious Education subject in 8th grade, photographs taken during the entire 8th-grade classes' learning processes, and any other relevant data that might be necessary.

In the implementation of the humanism learning model in Islamic Religious Education, Walisongo Kembaran Islamic Junior High School does not use a special curriculum created independently by the school. Instead, Walisongo Kembaran Islamic Junior High School utilizes the curriculum that has been established by the government through the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud), including the Islamic Religious Education subject. For 7th grade, the Islamic Religious Education learning uses the "Merdeka" curriculum, while for 8th and 9th grades, it follows the 2013 curriculum. Subsequently, the school will translate and modify the curriculum fully on its own, and in its implementation, the school's materials will be adjusted to the instructional design of the humanism learning model.

The humanism learning model is an instructional approach where the teacher treats each student during the learning process according to their individual characteristics, resulting in a pleasant and meaningful learning environment for the students. Based on the results of observation, interviews, and documentation related to the pattern of implementing the humanism learning model in Islamic Religious Education (PAI) at Walisongo Kembaran Islamic Junior High School, the following findings were discovered in Table 1 below.

Table 1. The Pattern of Implementing the Humanism Learning Model

No.	Class	Material	Learning Activities	Learning Experiences	Developed Humanistic Values	Reflection	Results
1.	8A	Closer to Allah.	Lecture Question and Answer Discussion	Introduction Reading the material Explanation Giving Encouraging activeness Conclusion	Freedom to choose material Activeness Linking to students' lives Increasing learning awareness	Reflection on learning material Reflection on the benefits of what has been learned	The implementation of the humanism learning model in Islamic Religious Education (PAI) on that material has been running well
2.	8B	Strengthening honesty and upholding justice	Lecture Question and Answer Giving exercises/questions	Introduction Reading the material Explanation Conveying opinions Conclusion	Freedom of expression Linking to students' lives Fostering creativity Accepting students based on their thought processes	Reflection on learning material Oral reflection	The application of the humanism learning model in Islamic Religious Education (PAI) on that material has been running well
3.	8C	The application and knowledge of Sunnah prayers	Lecture Question and Answer	Introduction Reading the material Explanation Attendance for performing prayers Giving advice Conclusion	Creating a fun learning atmosphere Appreciating opinions Encouraging participation Relating to students' lives	Reflection on the plan to improve the learning material (prayer) Reflection on the benefits	The implementation of the humanistic learning model in Islamic Religious Education (PAI) on that subject has been running well

Islamic Religious Education (PAI) learning on the topic "Getting Closer to Allah SWT" in class 8A starts with an introduction, where the teacher greets the students and asks about their well-being, followed by the attendance process. The teacher instructs the students to take their Islamic Religious Education notebooks stacked in the office and assigns some students to be on duty to ensure a more conducive classroom environment. Then, the students are asked to open the book on getting closer to Allah, and they are instructed to read it briefly. The core learning process of Islamic

Religious Education in the classroom is carried out after the students have read the material, where the teacher attempts to stimulate the students' opinions and encourage active participation throughout the learning process.

The teacher explains the material to the students. The teacher attempts to relate the material to the students' everyday lives. The teacher also offers the students the opportunity to choose which specific topics they would like to be explained first. The teacher engages in a question-and-answer session with the students and often calls upon individual students to answer questions, fostering student creativity. At the end of the learning process, the teacher summarizes the material together with the students and provides an opportunity for them to ask questions. However, no student asks any questions. Toward the end of the lesson, the teacher encourages the students and concludes with a closing prayer and farewell greetings. Unfortunately, the classroom atmosphere at the end of the lesson is less conducive due to students continuously requesting to leave.

Islamic Religious Education (PAI) learning on the topic "Strengthening Honesty and Upholding Justice" in class 8B starts with an introduction. The teacher begins by greeting the students, followed by asking about their well-being and taking attendance. Then, the teacher instructs the students to read the material about strengthening honesty and upholding justice from their textbook for a few minutes. After the students have read the material, the teacher attempts to engage the students actively in the learning process. The students are given the opportunity to express their opinions regarding the material. Following that, the teacher explains the learning material to the students, trying to establish connections between the material and the students' lives.

The teacher endeavors to foster the students' creativity by instructing them to analyze a problem. After explaining the material, the teacher engages in a question-and-answer session with the students, but no one dares to ask questions. Therefore, the teacher points to a student to answer the question. At the end of the Islamic Religious Education lesson in the classroom, the teacher gives two questions to the students. The students are given a few minutes to answer the questions. After that, the teacher and the students discuss the questions together. The teacher provides an opportunity for the students to ask questions about any material they haven't understood, but no student asks any questions. At the end of the learning process, the teacher summarizes the material together with the students, provides encouragement, and concludes with farewell greetings.

Islamic Religious Education (PAI) learning on the topic "Application and Implementation of Sunnah Prayers" in class 8C begins with an introduction. The teacher greets the students and proceeds with the attendance process. The teacher asks the students if they are wearing complete school attire because one of the students is not wearing shoes due to a specific reason. The teacher, together with the students, attempts to review the material covered in the previous week's session. Then, the students are instructed to open the book related to the topic of getting closer to Allah through practicing Sunnah prayers and briefly read the material. After the students have read the material, the teacher tries to elicit the opinions of the students to actively participate during the learning process. The teacher asks the students who among them perform the five daily prayers. There is a student who does not perform the prayers, and the teacher gives advice to that student. The teacher explains the material to the students and then tries to relate the material to their everyday lives. The students are asked to analyze a problem related to their daily lives.

Based on the above explanation, it can be observed that the Islamic Religious Education (PAI) learning at Walisongo Kembaran Islamic Junior High School applies a humanistic learning approach. This approach provides a distinct impression during the PAI lessons, as the understanding of the material conveyed by the educators using the humanistic learning model greatly enhances the students' comprehension. This is evidenced by the increased active participation of the students during PAI lessons, the connection of the lessons to real-life situations, the appreciation of opinions, the freedom to choose learning materials, and the cultivation of students' creativity.

Discussion

The humanistic learning model, in its application, aligns with Abraham H. Maslow's humanistic theory, which views human needs as hierarchical. In the context of education, Maslow's theory emphasizes the individual's motivation to develop their full potential holistically. This means that the positive behavior of a student is formed and influenced by a positive self-concept and vice versa (Maslow, 2013). In short, Maslow's theory focuses on the formation of self-concept (Utami, 2020). This is consistent with Kant's theory of Criticism, which states that every human being is inherently born with talents and potential. With these inherent abilities, each individual has an equal opportunity to develop themselves, supported by the role of the surrounding environment (Jaramis, 2013).

In his theory, Maslow argues that humans are constantly striving to fulfill their hierarchical needs. The most basic hierarchical need is the physiological need, which is essential and must be satisfied before other needs, such as food, water, sleep, air, or shelter. After the first need is fulfilled, it leads to the second need for security, which includes the need for a safe environment and daily activities. The third need is the need for love and affection, which is the desire to have companionship or be in a family. Next is the need for esteem, which is the drive to be respected, listened to, and trusted by others. Lastly, the need for self-actualization, which is the need to fulfill one's full potential. This means that if an individual's previous hierarchical needs are fulfilled, they will be driven to engage in activities aimed at developing their full potential to the maximum extent possible (Maslow, 2013). The implementation of Maslow's theory in the context of education is crucial. Understanding the humanistic perspective leads to the realization that when teachers encounter students who are not conducive to learning, they cannot simply blame them. This is because, in the process of fulfilling hierarchical needs, there may be unmet needs that result in an imbalanced condition (Dinata, 2021).

In line with Maslow, Carl Rogers argues that self-knowledge and self-appreciation are shaped by various experiences individuals have with their environment. Rogers bases his theory on the tendency for self-actualization as a motivation aimed at maximizing the development of various potentials while also serving as a foundation for every individual (Rachmahana, 2018). In order to strengthen his theory, Rogers developed a concept of humanistic learning principles, including 1) Desire to learn, which is the drive or motivation of an individual to learn due to a high sense of curiosity. In its implementation, teachers provide opportunities for learners to satisfy their curiosity during learning activities; 2) Meaningful learning, which means that learners will be enthusiastic about learning if what they are studying has personal significance for them. It means that learning is relevant to their own needs; 3) Learning without threat or punishment, which means that learners are free to explore and experiment so that the learning outcomes will be well retained in their memory; 4) Learning based on self-initiative, which means that learning becomes meaningful when it is done based on one's own initiative. This indicates the level of internal motivation that learners possess; and 5) Learning and change, which means that learners learn about learning itself. It means that learners must learn in order to adapt and adjust to an ever-changing environment (Rogers, 1961).

Based on this, in order to determine the correlation between the findings obtained in the field and the theories that have been proposed regarding humanistic learning, the discussion of these findings will present the researcher's ideas, the position of the findings in relation to previous findings, as well as the interpretation and explanation of the findings revealed in the field as follows;

Based on the research conducted at SMP Islam Walisongo Kembarang, the implementation of the humanistic learning model in Islamic Religious Education (PAI) is considered to be good, as students have become more willing to try to learn the Islamic Religious Education materials. Among them, in the teaching of Islamic Religious Education at SMP Islam Walisongo Kembarang, several activities and teaching strategies are implemented to foster humanistic values. The characteristics of this learning model create a different impression in the teaching of Islamic Religious Education. The understanding of the material provided by the teacher using the humanistic teaching method offers a more effective comprehension for the learners. This is because, in its implementation, the humanistic learning model creates values that form the basis of humanity, such as freedom of expression, respect for the right to choose materials, and others, as stated in the theory of Humanistic Learning.

The implementation of the humanistic learning model in the form of discussions in Islamic Religious Education has been carried out successfully. The implementation of the humanistic learning model conducted by the teacher by dividing the learners into several groups has made the teaching of Islamic Religious Education highly effective and efficient. This approach has encouraged students to become more active and enthusiastic in their learning of Islamic Religious Education. Furthermore, there is also the provision of grading points to learners who ask questions to the speaker, and likewise, the speaker answers those questions, or they are answered by their group members. The implementation of such a learning model in the form of discussions will yield humanistic values, such as mutual respect for opinions and openness. At the same time, in line with the principle of cultivating the desire to learn in learners, through granting freedom to their curiosity, catering to their interests, and assisting them in discovering what is meaningful or important to them in the present and future (Maslukiyah, 2020). Because however, the fundamental potential possessed by every individual is essentially the same, which is the innate tendency to learn, explore, and assimilate new experiences (Nast, 2019).

The implementation of the humanistic learning model in the form of question-and-answer sessions in Islamic Religious Education has been carried out successfully. The implementation of the

humanistic learning model, conducted by educators, involves teachers eliciting opinions from learners related to the learning materials. One way to do this is by presenting problems that should be answered based on the life experiences of each learner. The implementation of such a learning model in the form of question-and-answer sessions will yield humanistic values, such as the learners' ability to relate the learning materials to their real-life experiences. At the same time, in line with the principle of meaningful and significant learning, by developing awareness through questioning and answering with each learner, they will consider whether the activities will be meaningful to them or not (Maula, 2021).

The implementation of the humanistic learning model in the form of lectures in Islamic Religious Education has been carried out successfully. The implementation of the humanistic learning model, conducted by educators, involves teachers providing learners with the opportunity to read the materials and then instructing them to analyze the learning materials in relation to a specific problem. Then, each learner expresses their opinion regarding the issue, which is followed by an explanation from the teacher regarding the topic and the problem being discussed. The learning media used are whiteboard and markers, while the learning resource utilized is the grade 8 Islamic Religious Education textbook, Curriculum 2013, revised edition 2017. The implementation of such a learning model in the form of lectures will result in humanistic values, such as enhancing creativity and fostering awareness in learning. At the same time, it aligns with the principle of learning without threat or punishment by granting learners the freedom to do anything in their learning process, such as expressing opinions, making arguments, and expressing themselves without being restricted by punishment (Sumantri, 2019)

The implementation of the humanistic learning model in the form of providing questions in Islamic Religious Education has been carried out successfully. The implementation of the humanistic learning model, conducted by educators, involves teachers providing several questions to learners to be answered based on their opinions, thoughts, and life experiences within a few minutes. Afterward, the questions will be analyzed together by the teacher and students, resulting in broader and more applicable answers. The implementation of such a learning model in the form of providing questions will yield humanistic values, such as creating a pleasant learning atmosphere and accepting learners as they are based on their own thought processes. At the same time, it aligns with the principle of learning and change, where learners need to be guided to face continuously changing conditions and situations (Insani, 2019).

Thus, the results of the research conducted regarding the implementation of the *humanistic* learning model in Islamic Religious Education have been presented. Based on the observations and interviews, the researcher can conclude that SMP Islam Walisongo Kembaran has implemented the *humanistic* learning model, particularly in the subject of Islamic Religious Education, and it has been functioning effectively. One of the proofs of this is the enjoyable learning process experienced by the learners, as they do not feel pressured, bored, or saturated during the learning process. Additionally, efforts were found on the part of the teachers to connect the learning materials with the real-life situations and experiences of the learners, making it easier for them to understand the subject matter.

In its implementation, the humanistic learning model in Islamic Religious Education adopts several learning approaches, namely the *humanistic* approach and contextual learning. Syarif states that the humanistic approach, in this case, aims to analyze how an individual is influenced by purposes or goals that are connected to the experiences they encounter in their daily lives. As a result, each individual has the freedom to choose and has a tendency to grow and develop toward self-actualization (Syarif, Irman, 2020). Meanwhile, the contextual learning approach refers to a learning concept that assists teachers in connecting the material being studied with real-life situations. This gradually fosters a drive for learners to relate the knowledge they possess to its application in their daily lives as individuals, family members, or members of society (Hasnawati, 2006).

Essentially, the implementation of the *humanistic* learning model in Islamic Religious Education at SMP Islam Walisongo is diverse, aiming to eliminate learner boredom and monotony. The methods commonly used by teachers in implementing the *humanistic* learning model include the lecture method, question-and-answer method, problem-based method, and discussion method. The learning media utilized is the whiteboard. The evaluation of learning used in the implementation of *humanistic* learning in Islamic Religious Education at SMP Islam Walisongo Kembaran encompasses the cognitive, affective, and psychomotor domains, although it places more emphasis on the cognitive domain in its execution, affective, and psychomotor, although in practice it places more emphasis on the cognitive domain.

It can be said that the implementation of the humanistic learning model in Islamic Religious Education seeks to view humans as unique beings with the potential to be developed into whole and perfect individuals based on Islamic values (Insani, 2019). In this *humanistic* learning model, the role of the teacher is significant as a companion, guide, monitor, and mentor rather than a passive

knowledge provider. Meanwhile, learners tend to be more active in developing and enhancing their own potential (Syarifuddin, 2022). Furthermore, the *humanistic* learning model emphasizes the importance of a learning process that is significant to the needs of the learners (Nast, 2019). At the same time, the humanistic learning model also emphasizes the importance of meeting the needs of learners, leading to self-actualization, so that they can fully engage in creative activities and develop their individual abilities to the maximum extent possible (Mualim, 2017). In this context, the implementation of the *humanistic* learning model in Islamic Religious Education at SMP Islam Walisongo is based on four fundamental humanistic principles: the drive for learning, meaningful and significant learning, learning without threat or punishment, and learning and change.

CONCLUSION

Based on the conducted research, the researcher concludes that the implementation of the *humanistic* learning model in Islamic Religious Education at SMP Islam Walisongo Kembaran has been carried out successfully. The specific application of the *humanistic* learning model incorporates several teaching methods used in the teaching and learning process, namely lectures, question-and-answer sessions, problem-based learning, and discussions. Meanwhile, the learning media utilized in the implementation of the lessons is the whiteboard, and the evaluation of learning is predominantly focused on the cognitive domain. Based on existing theories, the application of the *humanistic* learning model in Islamic Religious Education through the use of lecture method, question-and-answer sessions, problem-based learning, and discussions is in line with and yields values in educational humanism, including the principle of creating an enjoyable learning atmosphere, the principle of developing learners' potential, the principle of respecting opinions, the principle of fostering creativity, the principle of relating to real-life experiences, and the principle of acknowledging the freedom to make efforts. The implemented *humanistic* learning model is based on the principles of the drive for learning, meaningful and significant learning, learning without threat or punishment, and learning and change.

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