

Implementation of Humanism Learning in Learning Islamic Religious Education in the Modern Era

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Abstract

The purpose of writing this work is to analyze the challenges of the modern era for Islamic religious learning and the implementation of humanism learning. Literature review as an effective approach in collecting, analyzing, and synthesizing information related to the implementation of humanism learning in Islamic religious education in the modern era. With systematic steps, this research allows the identification of relevant humanism principles, strategies, benefits, and challenges. The results of this literature review research provide a deep understanding and an important contribution to the development of Islamic religious education following the demands of the times. This method also offers a strong theoretical foundation for understanding the relationship between humanism and Islamic education. The result of this research is that Islamic learning in the modern era is faced with complex challenges such as the integration of technology with religious values and contextual understanding in a multicultural environment. Solutions that can be applied include developing an online learning platform that pays attention to religious values and prioritizes inclusive interfaith understanding. Strengthening the religious-based character of education and integrating Islamic religious studies with other subjects in an interdisciplinary attitude is also important in answering this challenge. The implementation of humanism learning can form inclusive, empowered, and noble generation learning in Islamic religious education, but challenges such as the integration of humanist values with religious teachings and improving the quality of education need to be overcome to succeed.

Keywords: *Humanism, Islamic Religious Education, Learning*

Abstrak

Tujuan penulisan karya ini adalah untuk menganalisis tantangan era modern untuk pembelajaran agama Islam dan pelaksanaan pembelajaran humanisme. Tinjauan pustaka sebagai pendekatan yang efektif dalam mengumpulkan, menganalisis, dan mensintesis informasi terkait pelaksanaan pembelajaran humanisme dalam pendidikan agama Islam di era modern. Dengan langkah yang sistematis, hal ini penelitian memungkinkan identifikasi prinsip-prinsip humanisme yang relevan, strategi, manfaat, dan tantangan. Hasil penelitian tinjauan pustaka ini memberikan pemahaman mendalam dan kontribusi penting bagi pengembangan pendidikan agama Islam sesuai dengan tuntutan waktu. Metode ini juga menawarkan landasan teori yang kuat memahami hubungan antara humanisme dan agama Islam pendidikan. Hasil penelitian ini adalah pembelajaran Islam di era modern adalah dihadapkan pada tantangan yang kompleks seperti integrasi teknologi dengan nilai-nilai keagamaan dan pemahaman kontekstual dalam lingkungan multikultural. Solusi yang dapat diterapkan antara lain dengan mengembangkan pembelajaran daring platform yang memperhatikan nilai-nilai agama dan mengedepankan inklusif pemahaman antar agama. Penguatan karakter berbasis agama pendidikan dan mengintegrasikan studi agama Islam dengan mata pelajaran lain dalam suatu sikap interdisipliner juga penting dalam menjawab tantangan ini. Itu implementasi pembelajaran humanism dapat membentuk pembelajaran yang inklusif, berdaya, dan

generasi mulia dalam pendidikan agama Islam, namun tantangannya seperti integrasi nilai-nilai humanis dengan ajaran agama dan peningkatan kualitas pendidikan perlu diatasi agar berhasil.

Kata kunci: *Humanisme, Pendidikan Agama Islam, Pembelajaran*

Introduction

Islamic religious education plays an important role in shaping the character and spiritual values of a person who is Muslim. However, for Islamic religious education to provide the best benefits to students, relevant and adaptive learning must be applied in the modern era, which is characterized by social changes and technological developments. One of the new approaches to learning Islam in the modern era is the learning of humanism. Humanism learning emphasizes positive aspects of human beings, such as potential, self-development, and the need to become a better person (Hunaepi, 2023). In Islamic religious education, the goal of learning humanism is to produce students who have a deep understanding of religious teachings and the ability to apply spiritual values in daily life, by considering their current social and cultural status.

In today's modern era, the big problem is the challenges of technology and globalization. The development of information technology is now increasingly rapid and presents many conveniences in living daily life, especially in communicating, obtaining information, and accessing knowledge (Andre, 2023). Accessing information to various views, both positive and negative information, can affect the perspective in practicing religion. This challenge demands an inclusive approach in Islamic religious education, where students can understand and compare different and critical views in understanding information. Furthermore, plurality and multiculturalism are important issues in the modern era. Society is becoming increasingly diverse in terms of religion, culture, and social background. In the context of Islamic religious education, this challenge requires an approach that pays attention to diversity and respects human rights. Combining humanism learning in Islamic religious education learning is important so that students can appreciate and accept differences, as well as build a constructive dialogue between religions and cultures. In addition, a superficial and formalistic understanding of religion is also a problem in the modern era. Sometimes, Islamic religious education only focuses on memorization and understanding of religious science without encouraging students to apply it in daily life. This can lead to a gap between the theoretical understanding of religion and meaningful religious practice. In this case, the implementation of humanism learning can help students understand religious teachings in depth and apply them in their daily lives.

Another problem faced is the tendency to radicalize and intolerance. Some individuals or groups may interpret religion narrowly and extremely, ignoring humanist values and resulting in conflict and social disharmony. Learning humanism can be a solution to this problem by teaching students to respect diversity, hold interreligious dialogue, and respect human rights. Furthermore, a lack of understanding of social and cultural conditions is also a problem that must be addressed. To carry out humanism learning in Islamic religious education, it is important to understand the social and cultural conditions of students. Each culture has different values and traditions, and the learning approach must also be considered so that the teaching and learning process becomes effective in shaping students' character.

In dealing with these problems, the humanism learning approach in Islamic religious education in the modern era becomes relevant and important. In realizing it, learning that adheres to the understanding of humanism can restore the role of human beings in their nature as good creatures. The expected result from this humanism learning can shape and develop students who can think, feel, and act according to human values and principles (Maula, 2021). According to the explanation above, learning humanism in Islamic religious education can produce a generation that understands and appreciates every human right owned by students and practices religious values in the context of a constantly changing era.

The main challenge in the world of education in facing this modern era is the cultivation of educational values that need to be developed. Value education is aimed at improving the morals of the nation. Value education teaches the young generation about the values and morals that should be possessed. Value education is aimed at preventing the increase in crime cases, moral degradation, and the use of illegal drugs by the young generation. (Syamsuar & Reflianto, 2018)

The development of the times that have occurred today, with the arrival of the digital era or the era of the Industrial Revolution 4.0, must have positive and negative impacts on the world of education. Especially related to learning, Islamic religious education also continues to experience continuous development and change. If in the past intimate conversations between students and teachers felt taboo, today is a natural thing. Even in the view of modern educational theory, it is a must. Such interaction is an indication of the success of the educational process (Amirudin, 2019). These various challenges require managers of educational institutions, especially Islamic educational institutions, to make changes and re-examine what must be done in anticipation of these challenges, what kind of Islamic education models need to be offered in the future, and if they can prevent and overcome these challenges. Therefore, it is necessary to conduct careful and in-depth testing, and must also make changes in perspectives and ways of thinking to review ideas and work plans that have been made from various perspectives to anticipate a better future (Hidayat, 2015).

There must be solutions to these problems, and one of them is the humanistic learning theory of Abraham Maslow and Carl Rogers, according to Abraham Maslow, the humanistic learning theory emphasizes more on the development of potential, freedom in finding a way of life, responsibility for life, and the importance of fulfilling physiological needs, security, love, self-esteem, and self-actualization in the learning process (Sumantri, Ahmad, 2019). Meanwhile, according to Carl Rogers, students who study should not be forced but let them learn freely, the hope is that students can make their own decisions and take responsibility for their choices (Insani, 2019).

Articles on this theme have been previously researched by Diana (Diana Devi, 2021), Solichin (Solichin, 2018), Lailatussa'idah (Lailatussa'idah et al., 2022), Nurmaida (Nurmaida et al., 2022a), Utami (Utami, 2020), Maula (Maula, 2021), and Arofaturrohman (Arofaturrohman et al., 2023). In their research, it can be concluded that learning religious humanism is an educational model that humanizes humans, understanding the way students learn which is influenced and guided by the way students think and behave obtained from their learning experiences, developing the abilities possessed by students, both intellectual and religious abilities without leaving the values of the underlying religious teachings. Besides, the implementation of this humanism learning method is important to be applied in every

educational institution, the purpose of this education is to humanize human beings and have the task of educating, nurturing, and guiding children to become complete human beings, behavior, morality, ethics, and knowledge. The difference between the previous research and this research is that the previous research explained more about how to develop and guide students' thinking skills, while this research focuses on Islamic learning by using the humanism learning method in the modern era and whether it is still relevant to use or not, by looking at the various challenges that exist in this modern era and also what solutions are provided so that the implementation of PAI learning with This method of humanism is working well.

The purpose of writing this work is to analyze the challenges of the modern era of Islamic religious learning and the implementation of humanism learning in the learning of Islamic religious education in the modern era.

Research Method

The literature review research method is used to collect, analyze, and synthesize relevant information from various existing library sources. In the context of the theme of the implementation of humanism learning in Islamic religious education learning in the modern era, the literature review research method can be carried out with the following steps:

First, conducting literature searches through academic databases, scientific journals, and other reliable library sources related to the implementation of humanism learning in Islamic religious education learning in the modern era. Then, collect relevant articles, books, papers, and other relevant library sources.

Second, carefully read and analyze each library source that has been collected. Identify the principles of humanism that can be implemented in Islamic religious education learning, strategies and methods that can be used, the benefits produced, and the challenges that may arise.

Third, synthesize findings from these sources and organize them into a coherent narrative. Relate interrelated concepts and identify similarities, differences, and opportunities for further development.

Fourth, evaluate the quality and reliability of the library sources used to ensure the accuracy and validity of the findings. Comparing different viewpoints to provide a comprehensive viewpoint in the narrative.

Fifth, write a literature review research narrative by compiling relevant findings. Systematically outlining the principles of humanism that can be implemented in the learning of Islamic religious education in the modern era, as well as the implications and recommendations that can be given. In this literature review research method, the author uses a descriptive-analytical approach to present objective information and analyze findings from various literature sources. This method provides a strong theoretical foundation to understand the implementation of humanism learning in Islamic religious education learning in the modern era so that it can make a meaningful contribution to the development of Islamic religious education that is relevant to the demands of the times.

Results and Discussion

A. Challenges of the Modern Era for Islamic Religious Learning

Modern life is characterized by rapid and extensive changes, exceeding the previous system, because the challenges in this modern era are very significant in education, this increasingly modern era can affect human life and can make self-identity unclear. It is hoped that education can develop and answer the challenges of modernity in terms of educational inputs such as student input, education personnel input, and infrastructure input. The educational process is more humanistic, more creative, and innovative and makes the output of students able to answer the challenges of modernity (Ma'arif, 2016). Especially now that we are entering the era of the Industrial Revolution 4.0, which brings challenges of intense competition and rapid movement of information but it is also an opportunity for Islamic Boarding Schools to produce a competitive generation on the global stage while maintaining good traditions (Wiranata, 2019).

The challenge of globalization is a current condition as a result of modernization. These conditions must be faced and overcome to achieve success. Challenges do not have to be interpreted as something that makes it difficult, or sometimes hinders something to be achieved, but challenges are a source of determination to improve problem-solving skills. The learning of Islamic religious education in this era faces serious challenges to continue to exist in the world of education. The challenges are as follows: "First, the orientation and goals of education. Second, the management (management) of this management system will influence and color the decisions and policies implemented in an educational institution. Third, the result (output). How the products produced by an educational institution can be seen from the quality of its output. (Bakhri, 2015)

Mastuhu (1999) argues that the world of education today is faced with several challenges such as globalization, complexity, dynamics, acceleration, sustainability from the ancient to the modern, connectivity, consolidation, rationalism, global paradox, and the power of thought. Rahim (2001) stated that what affects the learning of Islamic religious education in the future is that there are three elements, namely globalization, democratization, and Islamic liberalism. Daulay (2004) added that globalization, scientific and technological advancement, and moral decadence are the challenges of Islamic education today and in the future. Meanwhile, Wahid (2011) explained that ignorance, moral decay, and the loss of Muslim character are the challenges of Islamic education that must be faced in this global era. (Pewangi, 2017)

Modern Islamic education must face the challenge of maintaining and strengthening authentic Islamic values in this ever-changing context. Advances in information technology and social media have completely changed the education landscape. Modern Islamic education often operates in a multicultural and global context, where students and educators come from diverse backgrounds. These challenges include managing diversity, respect for other cultures and religions, and developing an inclusive understanding of Islam in a global context. Facing these challenges, modern Islamic education needs to innovate, integrating religious values with modern contexts, strengthening teacher training in comprehensive religious understanding and effective pedagogy are important steps in overcoming these challenges (Nafsaka et al., 2023).

In this modern era, the challenges in learning Islam are complex and require a deep understanding of social changes, technology, and global dynamics. In this context, the discussion will highlight some of the main challenges faced in learning Islam in the modern

era, as well as solutions that can be done. First, the challenges of technology and digitalization are inevitable in this modern era. Technological advances and digitalization have changed the way humans obtain information and interact. The main challenge in learning Islam is how to integrate technology with religious values. In this digital era, it is important to utilize technology as a means to expand access to various religious sources, interactive learning materials are provided, and students are encouraged to actively participate in discussions. The solution that can be done is to develop quality online learning platforms, mobile applications, and digital content by paying attention to religious values (Musayfaq & Subhi, 2023). However, keep in mind that technology must also be used wisely and within the boundaries of religious values.

Second, in this modern era that is multicultural and multireligious, the challenge of contextual understanding is important in the study of Islam. Islamic religious learning needs to consider different social, cultural, and political conditions. This challenge involves understanding and adjusting to teaching religious values that are relevant and acceptable to students from various backgrounds. It is also important to explain inclusive understanding and hold interfaith dialogue, as well as emphasize the importance of tolerance, mutual understanding, and mutual respect for differences. The solution that can be done is to develop a curriculum that includes contextual understanding, holding interfaith dialogue activities, and involving the community in the learning process.

Third, the challenge of power and wealth strongly influences the thinking and lifestyle of today's society. The study of Islam needs to face this challenge by emphasizing spiritual, moral, and transcendental values that are oriented toward personal and humanitarian goodness. It is important to provide a deep understanding of the meaning of life, existential purpose, and moral consequences in the context of the Islamic religion. Solutions that can be implemented are to strengthen character education based on religious values, hold social and humanitarian activities, and involve students in practical experiences that can develop their understanding of religious values.

Finally, the challenge of relevance and responsiveness in learning Islam is an important key in the modern era. The Islamic religion must be able to provide relevant answers and solutions to the global challenges and issues faced by humans in this modern era. Islamic religious learning needs to relate religious teachings to these issues and develop a critical, analytical, and responsive understanding of the real world. This will help students see religious values as a source of inspiration and guidance in facing the challenges of this era. The solution that can be done is to integrate Islamic religious studies with other relevant subjects such as social sciences, natural sciences, and environmental studies. Through an interdisciplinary approach, students can understand how Islam can provide perspectives and solutions to global issues. Overall, the study of Islam in the modern era faces complex challenges. However, by making wise use of technology, considering social and cultural contexts, emphasizing spiritual and moral values, and associating religion with global issues, solutions can be implemented that can help students develop a deep understanding of the Islamic religion and face the challenges of this day and age.

B. Implementation of Humanism Learning in Islamic Religious Education Learning in the Modern Era

According to humanistic theory, the purpose of learning is to humanize humans. The learning process is considered successful if the student understands his environment and himself. Students in the learning process must strive so that gradually they are able to achieve self-actualization as well as possible. This learning theory seeks to understand learning behavior from the perspective of the perpetrator, not from the observer's point of view (Qodir, 2017).

Humanistic theory can provide direction for all learning components to support achieving these goals. All components of education, including educational goals, are directed to the formation of an ideal human being, an aspiring human being, that is a human being who can achieve self-actualization. This will be able to help them in determining learning components such as formulation, objectives, determination of materials, selection of learning strategies, and development of evaluation tools, towards the formation of the aspired human being. (Perni, 2018)

Humanistic theory was introduced in the late 1950s by psychologists, such as Abraham Maslow, Carl Rogers, and Carl Moustakas. In his development, Carl Rogers is one of the humanistic figures who is quite meritorious in delivering humanistic theories to be used in education. He developed an educational philosophy emphasizing the importance of forming personal meaning during the learning process through efforts to create a conducive emotional climate to form personal meaning. The implementation of humanistic theory in the learning process is more focused on the teacher's ability to build emotional relationships with students (Dinata, 2021).

Humanism education is a process of awareness and improvement of the dignity of humanity and its potential in a directional manner, as well as producing a dynamic discussion to create a progressive, innovative critical climate in its entirety by prioritizing the pattern of humanist dialogue between educators and students and students and their environment.

According to Carl Rogers, an educator in humanistic theory has a position as a facilitator for students, on the other hand, an educator encourages students. Experience in learning is a facility provided by an educator to students and educators must control students in achieving success in education. When students master independent skills, it is hoped that students can improve their abilities towards positive things and reduce their ability to negative things. Learning Islamic Religious Education is sourced from the principles of humanistic theory, it can use active, creative, and exciting learning strategies and procedures. The meaning of active learning is that in the teaching and learning process, Islamic Religious Education teachers must make the classroom atmosphere active so that students are active in discussion forums, and students are free to express their opinions (Prajoko, Abrori, 2021).

Meanwhile, according to Abraham Maslow's humanistic learning theory, emphasis is placed on students' potential, freedom to find a way of life, and responsibility for life. Humanistic learning focuses on communication and relationships between individuals, as well as helping students self-actualize and build superior character. Maslow put forward the hierarchy of needs theory, in which humans are driven to achieve higher needs after basic needs have been met. Maslow's hierarchy of needs includes physiological needs, a sense of security, love and a sense of belonging, self-esteem, and self-actualization (Sumantri et al., 2019).

The implementation of humanism learning in Islamic religious education in the modern era has great potential to form a generation that is empowered, inclusive, and of noble character. In this context, Abraham Maslow's humanistic learning theory provides a solid basis to support this approach. First, the concept of student potential emphasized in humanistic learning theory follows the goals of Islamic religious education. Islam teaches that each individual has a unique potential and can be developed to achieve self-perfection. By applying a humanistic approach, students are encouraged to recognize and optimize their full potential.

Second, the principle of freedom to find a way of life in humanistic learning theory is in line with the values of freedom of thought and opinion in Islam. Islamic religious learning in the modern era should provide space for students to express opinions, explore their understanding of religion, and find a way of life that is under their beliefs. By providing this freedom, Islamic religious learning becomes more inclusive and strengthens students' Islamic identity.

Third, responsibility for life and the people around it is an important value in Islam. Humanistic learning theory teaches students to have responsibility for themselves, others, and the surrounding environment. In the context of Islamic religious education, this can be interpreted as the responsibility of students for the implementation of religious teachings in daily life and contributing positively to society.

In addition, the application of Maslow's hierarchy of needs in Islamic religious learning can guide understanding students' needs in the context of religious education. Physiological and safety needs can be met by creating a safe, comfortable, and supportive learning environment. The need for love and belonging can be emphasized through learning that strengthens social bonds and values of compassion in Islam. The need for self-esteem can be met by encouraging students to develop their potential and achieve achievements in the field of religion. Finally, the need for self-actualization can be achieved through providing opportunities for students to develop their interests, talents, and contributions in the context of Islam (Insani, 2019).

In Islamic Religious Education, the paradigm of humanistic learning theory can be used as a way to convey Islamic Religious Education material. The application of the humanism learning paradigm in Islamic Religious Education materials can be done by providing rational reasons for Islamic teachings, providing opportunities for students to think critically and creatively about the Islamic Religious Education materials presented, and connecting Islamic Religious Education materials with the real world of students. The application of the Humanistic paradigm will not reduce transcendental values but will increase the understanding of teachers and students about the importance of knowledge, attitudes, and practice of Islamic religious teachings (Solichin, 2018).

The concept of learning Islamic education with the humanism paradigm emerged, especially from the reflection and construction of Islamic history, as well as Islamic normative values and universal humanism tendencies. Islamic education needs to further develop at least six important things, namely common sense, individualism for independence, thirst for knowledge, multidimensional education, contextualism that is more concerned with function than sign, and the balance between reward and punishment (Nurmaida et al., 2022).

Learning humanism in Islamic religious education certainly starts from how a teacher can understand the concept of life first compared to students so several concepts in Islamic education need to be considered by a teacher, where this is seen in how the concept should be

applied, then the learning method that is following humanistic learning. Several important concepts are of concern to teachers in carrying out humanism learning in Islamic religious education, namely, recognizing the personality of students, fostering good communication with students, providing motivation, and providing teaching with love and love. The method used in the learning process is a tool to see how the understanding obtained by students is based on the method used. A teacher can certainly use a learning method that can accommodate the tendencies of the students. So that in this case, the learning method that can be used provides accommodation to students to be able to foster a high sense of curiosity, and can provide a good experience, for example, a teacher can provide flexibility to understand the content of the material by opening a discussion forum, then giving assignments in the form of projects, and so on (Maula, 2021).

By using the active learning approach in learning humanism in Islamic religious education, it aims to enable students to develop their potential which emphasizes more on student activities. Therefore, with the condition of students who are required to be active in learning activities through this active learning method, an effective and active learning process will be achieved. From the explanation above, it can be understood that the existence of humanism theory with an active learning approach in Islamic Religious Education learning is quite well-known. This theory has been considered as a worthy reference to be applied in the learning of Islamic Religious Education and with this theory it is hoped that it will be able to bring students to develop their potential and personality. The application of humanism theory with an active learning approach in Islamic Religious Education learning is very good to be applied and realized. With the application of this theory, it will bring students to more easily understand, be active, and carry out practical actions directly. In the lessons demonstrated, for example, there can be responses and reinforcement of memory in learning. By providing repetition and activeness in the subject matter taught, it can make a change in behavior in students in a positive direction. The application of humanistic theory with an active learning approach to Islamic Religious Education learning can be applied by providing reinforcement, motivation, exercises, discussions, and field practices (Nasution & Suyadi, 2020)

The application of humanism theory refers more to the spirit during the learning process that colors the methods applied. The role of teachers in learning humanism is to be a facilitator for students and teachers provide motivation and awareness about the meaning of learning in students' lives. Teachers facilitate learning experiences to students and assist students to obtain learning objectives. Students play the role of the main actor (student center) who interprets the process of their own learning experience. The concept of learning with humanism theory is effectively applied to learning with learning materials that are in the nature of forming personality, conscience, attitude changes, and analysis of social phenomena, one of which is the subject of Islamic Religious Education, because religion is one of the foundations of the formation of human personality and morals (Diana Devi, 2021). In this regard, many schools have tried to implement a learning system by referring to the concept of humanism, especially in Islamic Religious Education subjects.

Conclusion

His thoughts on the concept of humanistic learning, including Abraham Maslow who is famous for the hierarchy of human needs, and Carl Rogers who discusses freedom in learning

with very high motivation to learn. Humanistic theory has more value than the previous theory, namely behavioristic, because in this theory the educational and learning process pays more attention to what students want. This is certainly what is needed for students so that teachers understand and can direct students' desires, potentials, or skills.

The study of Islam in the modern era faces complex challenges that include the integration of technology with religious values, contextual understanding in a multicultural environment, emphasis on spiritual and moral values, and relevance to global issues. Solutions that can be implemented include the development of an online learning platform that pays attention to religious values, the promotion of inclusive understanding and interfaith dialogue, the strengthening of religion-based character education, and the integration of Islamic religious studies with other subjects in an interdisciplinary manner. By overcoming these challenges, students can develop a deep understanding of the Islamic religion and face the challenges of this era well. The implementation of humanism learning in Islamic religious education in the modern era has great potential to form a generation that is inclusive, empowered, and noble.

The application of humanism learning theory in PAI learning must pay attention to several facts, such as conditions in the classroom during lessons, providing free space for students to learn, and the existence of activities that support the application of humanism learning concepts. This implementation can also produce active learning, one of which is by discussion and presentation methods, which aim to train students' independence and courage to express their opinions.

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