

Implementation of Humanistic and Inclusive Education Learning in Senior High Schools (Analysis of Islamic Education Teacher Practices at SMAN 3 Tumijajar)

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ABSTRACT

This research explores the implementation of Islamic Religious Education, using a humanistic-inclusive approach at SMAN 3 Tumijajar. The study highlights four main aspects: lesson planning, classroom execution, challenges encountered, and the strategies employed by islamic education teachers in addressing these obstacles. A qualitative methodology with a Practice Analysis design was adopted. Data collection techniques included interviews, classroom observations, and document reviews, while data analysis followed Miles & Huberman's framework consisting of data reduction, data presentation, and conclusion drawing. The results indicate that islamic education teachers designed instructional plans grounded in humanistic-inclusive values, emphasizing respect for diversity among students. The learning activities were organized through discussions, cooperative learning, and participatory methods. Key challenges were identified, such as limited teaching time, heterogeneous student backgrounds, and a lack of comprehensive understanding of inclusive education principles. To overcome these issues, teachers applied innovations involving the integration of digital media, fostering a positive classroom culture, and reinforcing the values of religious moderation. In conclusion, the implementation of humanistic and inclusive PAI learning plays an essential role in nurturing students' tolerance while strengthening their religious identity.

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1. INTRODUCTION

Islamic Religious Education plays a crucial role in instilling religious character and fostering tolerance in students. In the contemporary era, the challenge of education is not simply the transfer of knowledge, but also how to create a learning environment that is welcoming to diversity and prioritizes humanitarian values (Hidayat, 2023). In this regard, humanistic and inclusive learning is a relevant alternative, as it emphasizes the individual potential of students, fosters open-mindedness, and fosters mutual respect (Muzaki, 2025). Several previous studies have shown that a humanistic approach can increase student learning motivation (Hidayat, 2021).

In practice, the objectives of Islamic Religious Education extend far beyond the development of students' intellectual abilities and mastery of knowledge. It carries the crucial responsibility of shaping learners into individuals who are religiously devoted, inclusive in outlook, and capable of

embracing pluralism. This view underscores that the true essence of Islamic Religious Education is not confined to the transmission of doctrines or theoretical insights, but rather lies in the integration of values, attitudes, and behaviors that reflect the principles of moderation, tolerance, and respect for diversity. Within the context of today's educational environment—marked by social plurality and global interconnectedness—Islamic Religious Education assumes a strategic role, offering a solid foundation to prepare students for navigating complex realities while upholding their religious identity.

The ultimate aim of Islamic Religious Education is, therefore, the comprehensive development of students' character across cognitive, affective, and psychomotor domains. Achieving this requires the alignment of a well-structured curriculum with pedagogical methods that emphasize dialogue, empathy, and respect for others. Instruction must move beyond conventional content delivery, encouraging learners to engage in reflective thought, cooperative learning, and experiential activities that foster the internalization of Islamic values and their application in real-life contexts.

Accordingly, Islamic Religious Education should be recognized as a transformative force rather than a process limited to memorization or ritual formalism. It ought to equip students with the competencies to engage in intercultural dialogue, collaborate effectively across differences, and contribute positively within diverse communities. As such, effective Islamic Religious Education represents both an academic undertaking and a moral-spiritual investment, preparing future generations to live out and disseminate the values of *rahmatan lil 'alamin* within the increasingly interconnected global society (Zainal Abidin & Neneng Habibah, 2009).

Therefore, Islamic Religious Education needs to be developed with a humanistic and inclusive approach, as it serves not only as a medium for the transfer of religious knowledge but also as a means of developing religious character, tolerance, and pluralism in accordance with the demands of the times.

The effectiveness of Islamic Religious Education in schools should not be solely assessed through students' cognitive performance, but rather through its capacity to cultivate a generation with strong religious character, a moderate outlook, and the ability to coexist harmoniously in a diverse society. Achieving this outcome necessitates the balanced integration of knowledge, attitudes, and skills, fostered through humanistic and inclusive pedagogical approaches. Islamic Religious Education must move beyond rote memorization and mere content mastery, evolving into a medium that nurtures individuals capable of internalizing Islamic values in their everyday lives. In doing so, IRE serves not only as a moral and spiritual foundation but also as a social instrument that reinforces unity within multicultural contexts. When implemented consistently, this paradigm enables IRE to develop a generation that is both devout in faith and adept at engaging in dialogue, collaboration, and the dissemination of *rahmatan lil 'alamin* values in the complexities of global life.

2. METHODS

This research employed a qualitative approach with a Practice Analysis design. This qualitative approach was chosen because it can uncover the meaning behind social realities in greater depth and also provides researchers with the opportunity to interpret learning practices within the context of the situation on the ground (Mackiewicz, 2018). Data analysis was conducted simultaneously with data collection using the interactive data analysis method according to (Miles and Huberman, 1994), which consists of four stages: data collection, data reduction, data presentation, and conclusion drawing or verification. The Practice Analysis design was deemed most appropriate because the research focused on a single location, namely SMAN 3 Tumijajar, allowing for a comprehensive exploration of the implementation of humanist-inclusive Islamic Religious Education learning.

The research involved several key informants, including the principal, Islamic Education teachers, and students. Informants were selected purposively, considering their relevance and direct involvement in the learning process. Data were obtained through three main techniques: in-depth interviews to explore informants' experiences and perceptions, classroom observations to capture actual learning practices, and documentation studies through analysis of syllabi, lesson plans, and learning notes. This diverse data collection strategy is intended to provide richer and more in-depth information (Sugiyono, 2019; Nurdin & Hartati, 2019).

The data analysis process is carried out through three main stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, researchers select information deemed relevant and then present it in the form of narrative descriptions, tables, or matrices. Furthermore, conclusions are drawn reflectively and iteratively, so that the research results can provide a deeper understanding (Sugiyono, 2019; Moleong, (2018).

To ensure the validity of the findings, this study employed triangulation techniques, including source triangulation, method triangulation, and member checking. Source triangulation was conducted by comparing data from teachers, principals, and students; method triangulation was conducted by combining the results of interviews, observations, and documentation; and member checking was conducted by asking informants to review the preliminary research results to ensure they align with their actual experiences. This step is in line with the views of (Lincoln & Guba,1985), (Creswell & Miller, 2000), and (Birt et al, 2016) who emphasize the importance of credibility, validity, and consistency of data in qualitative research.

Through the application of a rigorous methodological framework, this research goes beyond a simple descriptive account of learning practices and generates insights that provide both theoretical and practical foundations for shaping a more humanistic, inclusive, and contextually relevant model of Islamic Religious Education. The study enriches the discourse of Islamic education by offering empirical evidence that humanistic-inclusive practices can reinforce religious moderation, promote tolerance, and cultivate a school culture that values diversity. On a practical level, its outcomes can guide teachers, school leaders, and policymakers in designing instructional strategies that emphasize not only academic performance but also the comprehensive development of students' character. Consequently, this research makes a significant contribution by narrowing the gap between theory and practice and by paving the way for curriculum innovations in Islamic Religious Education that are responsive to global challenges while remaining anchored in the universal values of Islam.

3. FINDINGS AND DISCUSSION

Humanistic and Inclusive Learning in Islamic Religious Education

1. Humanistic Learning

In the evolution of contemporary educational theory, the humanistic approach has emerged as a significant school of thought, shaping how teachers and students view the teaching and learning process. Unlike traditional methods that focus primarily on cognitive development, the humanistic perspective highlights the value of fostering interpersonal relationships, honoring human dignity, and creating a learning environment that encourages personal freedom. Within the realm of Islamic Religious Education, this approach is particularly relevant, as it supports the broader objectives of not only imparting religious knowledge but also cultivating a well-rounded, character-driven personality.

The concept of humanistic learning is rooted in the views of (Alwisol, 2012). Humanistic theory places greater emphasis on the capacity for human values and dignity for self-realization. Therefore, the humanistic concept itself believes that if humans are aware and

willing to take responsibility for their own lives, they will realize their potential to develop creatively and healthily (**Atika Rofiqatul Maula, 2021**). Thus, teachers function not only as instructors but also as facilitators, guiding students towards the formation of holistic personalities. Humanistic education views students as human beings with diverse potential and characteristics. Therefore, in this view, students are positioned as both subjects and objects of learning, while teachers are positioned as facilitators and dialogue partners. The humanistic learning approach views humans as subjects free to determine the direction of their lives (**Siti Nur'aini, 2021**).

From an Islamic perspective, the humanistic approach has long been exemplified by the Prophet Muhammad (peace be upon him). He consistently emphasized values such as compassion, gentleness, and respect for the diverse characteristics of his students and companions. His educational attitude demonstrates a teaching model that prioritizes human dignity, patience, and moral development. This is reflected in the guidance of Surah Ali Imran [3]:159, which highlights the importance of gentleness and consideration when providing instruction or advice. By integrating these principles, the humanistic approach in Islamic Religious Education aligns with the holistic development of students, not only in terms of knowledge acquisition but also in nurturing character, empathy, and ethical responsibility. Therefore, applying humanist-based learning in Islamic Religious Education represents a meaningful synthesis between modern educational theory and traditional Islamic educational practices, creating a learning environment that is both academically enriching and spiritually nurturing.

2. Inclusive Learning

Inclusive learning within Islamic Religious Education is primarily directed toward recognizing and valuing student diversity, encompassing differences in religion, culture, social background, and individual abilities. This principle reflects the awareness that every learner brings distinct experiences, talents, and challenges to the classroom, all of which merit acknowledgment and respect in the educational process (**Nugroho, 2018**). stated that implementing learning strategies that emphasize diversity can significantly improve students' ability to appreciate differences and foster tolerance. By using an inclusive approach, students gain not only academic knowledge but also social experiences that broaden their understanding of individuals from diverse backgrounds. This view aligns with (**Ainscow, 2020**). who emphasized that inclusivity requires creating a learning environment where every student can participate fully without experiencing discrimination or exclusion. Such a learning environment supports the development of each student's potential while fostering self-confidence and a sense of belonging.

Furthermore, **Booth and Ainscow (2011)** highlighted the importance of building a school culture that values diversity and instills principles of respect, equality, and collaboration in daily activities. An inclusive school culture not only strengthens harmonious interpersonal relationships among students but also equips them with essential social skills for community life. Therefore, learning strategies that emphasize diversity and inclusivity not only promote academic achievement but also shape students into tolerant, empathetic individuals capable of coexisting in a heterogeneous society.

From the perspective of Islam, inclusivity is strongly aligned with core values such as *tasamuh* (tolerance), *ta'awun* (mutual cooperation), and *ukhuwah* (brotherhood), which highlight the significance of solidarity, empathy, and respect for others as essential

dimensions of education. The Prophet Muhammad (peace be upon him) demonstrated these principles in his teaching, welcoming people of varying social standings, cultural traditions, and abilities. His approach embodied compassion, justice, and respect, serving as a timeless model for educators today.

Empirical evidence further indicates that the practice of inclusive learning in Islamic Religious Education enhances tolerance among students, minimizes the risk of conflicts stemming from differences, and promotes multicultural awareness in schools. **(Dimas Alfazri, et al, 2025)**. Moreover, inclusive classrooms can function as microcosms of society, where democratic values, mutual respect, and peaceful coexistence are instilled early on. This vision may be actualized through group collaboration, differentiated teaching methods tailored to diverse learning needs, and open discussions that encourage students to share their perspectives. Therefore, inclusive Islamic Religious Education should be seen not merely as a pedagogical choice, but as a transformative framework that prepares learners to thrive in an increasingly pluralistic and interconnected world.

3. Islamic Religious Education Learning

Islamic Religious Education in schools essentially functions not only as a means of transferring religious knowledge, but also aims to internalize moral values, develop tolerance, and shape Islamic character in students. Islamic Religious Education, aims to produce a generation that is not only intellectually intelligent but also religiously and morally upright **(Azra, 2019)**. In the context of modern education characterized by diversity, the application of a humanist-inclusive approach is an effective strategy for strengthening the value of religious moderation. This approach emphasizes the importance of respecting student potential, creating space for active participation, and encouraging mutual respect among students. Several studies also confirm that humanist and inclusive Islamic Religious Education can improve moderate religious understanding and reduce the tendency towards intolerant attitudes among students **(Hidayat, 2021; Mustamar, 2024)**.

Humanistic and inclusive learning within Islamic Religious Education should be viewed not simply as an optional approach, but as a fundamental paradigm for 21st-century education. The dynamics of globalization, the diversity of society, and the increasingly complex flow of information necessitate the rise of a Muslim generation that excels intellectually, remains steadfast in worship, and is also able to coexist peacefully, contribute constructively in a pluralistic environment, and embody the principles of *rahmatan lil 'alamin*. Consequently, Islamic Religious Education that integrates humanistic-inclusive principles must be given priority in curriculum design, instructional practices, and educational policymaking so that it can play a transformative role in shaping national character in the contemporary era.

Implementation of Islamic Religious Education Learning

1. Learning Planning

Islamic Religious Education teachers at SMAN 3 Tumijajar design Learning Implementation Plans, with a focus on humanistic values. This focus is reflected in the emphasis on freedom of thought, compassion, and a personal approach to students. The plans are not only directed at achieving cognitive aspects but also encompass the development of the affective and psychomotor domains, so that the Islamic Religious Education learning process is more able to address the individual needs of students. Thus, students are positioned not merely as objects but also as subjects who play an active role in learning.

The dimension of inclusivity is evident in the teachers' attention to the diversity of student backgrounds. Differences in religion, culture, and social conditions are important considerations in determining learning strategies. This demonstrates an effort to create a diversity-friendly learning environment, where each student is treated fairly, valued, and given the opportunity to participate according to their potential.

Moreover, the lesson plans are designed to integrate collaborative and participatory approaches. Teachers create learning activities that encourage students to cooperate, exchange experiences, and engage actively in group discussions. Such a model reflects the humanist-inclusive orientation of Islamic Religious Education, which promotes awareness of the significance of tolerance, respect for diversity, and openness in expressing ideas. Through collaboration, students are not only guided to grasp academic content but also to build vital social competencies such as communication, empathy, and teamwork, skills that are increasingly essential for navigating the challenges of a pluralistic and globalized world.

Collaborative learning further provides opportunities for students to encounter a range of perspectives, which helps expand their outlook and reduce biases. Exposure to different cultural backgrounds and viewpoints cultivates adaptability and open-mindedness, while also offering teachers meaningful insights into students' behavior and attitudes within authentic contexts. This participatory approach empowers learners to take greater ownership of their education, thereby strengthening intrinsic motivation and fostering accountability toward both academic achievement and social development.

Consequently, the planning of Islamic Religious Education at SMAN 3 Tumijajar is not confined to academic mastery alone but extends to the internalization of universal values that nurture a religious and tolerant character. This framework serves as a strategic foundation for teachers in delivering instruction that aligns with contemporary educational needs and embodies the principles of religious moderation. Ultimately, such an approach positions the classroom as a microcosm of society where respect, cooperation, and collective responsibility are practiced daily, reaffirming the dual mission of Islamic Religious Education as an intellectual pursuit and a moral-spiritual endeavor.

2. Learning Implementation

Islamic Religious Education learning at SMAN 3 Tumijajar is implemented using various methods, such as discussions, case studies, question and answer sessions, and collaborative learning. These varied methods are chosen to encourage active student involvement, cultivate critical thinking skills, and instill mutual respect. With this approach, learning activities are no longer solely teacher-centered but provide ample opportunities for students to express their ideas, opinions, and understanding.

The classroom atmosphere is built on respect for every student's perspective. The teacher acts as a facilitator, not only guiding discussions but also ensuring that interactions are conducive and inclusive. All students are given equal space to participate, ensuring a more dialogical, democratic learning process, and aligned with the humanist-inclusive principles of Islamic Religious Education.

In practice, learning materials are consistently linked to the realities of social diversity in society. Teachers present concrete examples of the application of Islamic values in multicultural life, such as tolerance between religious communities, cross-cultural cooperation, and respect for differences. This aims to enable students to see the connection

between Islamic teachings and the dynamics of everyday life, while also internalizing an open, tolerant, and moderate attitude.

This approach aligns with the concept of *rahmatan lil 'alamin* (blessing for the universe), the primary foundation of Islamic Religious Education learning. Through this model, Islamic Religious Education is positioned not merely as a subject containing norms and doctrines, but also as a means of character development that emphasizes the values of humanity and diversity. Thus, the learning process not only deepens religious understanding but also fosters awareness of the importance of living harmoniously in a diverse society.

4. Obstacles Faced

In implementing humanistic and inclusive Islamic Religious Education learning at SMAN 3 Tumijajar, teachers face several complex obstacles. One of the main issues lies in the limited learning time stipulated in the school schedule. This limited time often does not accommodate the need to deliver material while implementing active methods such as discussions, group work, and case studies, which require more time. This situation forces teachers to make adjustments, for example by combining several learning strategies to achieve learning targets even within limited time.

In addition to time constraints, the diversity of student backgrounds also presents a challenge. While religious, social, and cultural differences have the potential to enrich the learning process, they can also create obstacles, such as differing perspectives, minor tensions during discussions, and an imbalance in participation between active and passive students. This situation requires

Islamic Religious Education (IRE) must now be repositioned as a strategic pillar within the national education system, moving beyond its conventional role as a normative subject to serve as a catalyst for broader social transformation. By adopting a humanistic-inclusive framework, IRE can nurture a Muslim generation that not only demonstrates devotion in worship but also possesses the capacity for intercultural dialogue, the ability to cultivate harmonious social relations, and the commitment to act as agents of peace within the global arena. This type of generation is indispensable for addressing the multifaceted challenges of the 21st century, where intellectual competence must be integrated with emotional, spiritual, and social intelligence. In this regard, the success of IRE should be understood not merely as an indicator of academic achievement but as a long-term investment in shaping a civilization characterized by peace, justice, and cultural refinement.

4. CONCLUSION

The results of this study indicate that Islamic Religious Education teachers at SMAN 3 Tumijajar have deliberately adopted and applied a humanist-inclusive model that strongly emphasizes the recognition and appreciation of student diversity. This orientation is evident in the preparation of lesson plans that highlight participatory learning strategies, including classroom discussions, collaborative group projects, and interactive learning activities. Through these methods, students are guided not only to grasp religious knowledge at a cognitive level but also to actively engage in the learning process, allowing education to become a dialogical, respectful, and meaningful experience. Such practices reflect the teachers' dedication to developing intellectual abilities alongside affective and social competencies, which together form the essence of Islamic Religious Education.

However, the research also underscores that implementing humanist-inclusive learning in Islamic Religious Education comes with several challenges. Teachers must contend with structural barriers such as limited instructional time within the school schedule, which often hampers the full application of student-centered approaches. In addition, some students display an inadequate understanding of inclusive principles, leading to imbalances in participation or occasional tensions during group activities. The diversity of students' religious, cultural, and social backgrounds can also present complications, as differing perspectives may hinder the creation of a completely harmonious classroom environment.

In response to these difficulties, teachers have shown adaptability and innovation in seeking solutions. The integration of digital media has provided new opportunities to enrich the learning process and expand student engagement. At the same time, intentional efforts to foster a classroom culture rooted in respect for diversity have been central in ensuring that inclusivity functions not just as a teaching method but as a lived reality in the school setting. Teachers consistently weave the values of religious moderation, such as tolerance, justice, and balance—into lessons, reinforcing the relevance of Islamic Religious Education to the demands of contemporary society.

In conclusion, this study demonstrates that Islamic Religious Education practice at SMAN 3 Tumijajar is making meaningful progress toward becoming more adaptive, inclusive, and responsive to students' developmental needs. Although notable challenges persist, the strategies employed reveal that Islamic Religious Education holds significant potential to transcend conventional, normative approaches and serve as a transformative platform for cultivating students who are devout, tolerant, and pluralistic. Consequently, Islamic Religious Education grounded in a humanist-inclusive framework should be regarded not only as an academic discipline but also as a vital instrument for character formation, social cohesion, and preparing the younger generation to navigate life responsibly within a diverse and globalized context.

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