

HUMANISTIC APPROACH IN THE DEVELOPMENT OF ISLAMIC EDUCATION CURRICULUM

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ABSTRAK

Pendidikan Agama Islam (PAI) mengalami berbagai permasalahan dalam proses pembelajarannya. Penerapan kurikulum PAI saat ini masih kurang dalam membantu mengembangkan potensi yang dimiliki peserta didik. Proses pembelajaran PAI belum bisa mengembangkan seluruh aspek potensi individu peserta didik secara utuh. Masih banyak proses pembelajaran dilaksanakan dengan guru sebagai pusatnya tanpa melibatkan peserta didik yang ada. Tujuan dari penelitian ini yaitu untuk menganalisis teori-teori dan kerangka kerja pendekatan humanistik yang relevan dalam mengembangkan kurikulum PAI. Metode yang digunakan dalam penelitian ini adalah kepustakaan (library research) melalui proses seleksi, pencarian, penyajian, dan analisis bahan pustaka. Hasil dari penelitian menunjukkan bahwa pendekatan humanistik yang dalam pengembangan kurikulum PAI memberikan perspektif baru terhadap tujuan, materi, metode dan evaluasi. Beberapa implementasi pendekatan humanistik yaitu student centered learning, humanizing of the classroom, quantum learning, the accelerated learning dan active learning. Pendekatan humanistik tidak terlepas dari kritik, tetapi jika dipakai secara benar dan sesuai kebutuhan, dapat digunakan dalam pengembangan kurikulum PAI guna mengembangkan potensi yang dimiliki peserta didik.

Kata Kunci: Pendekatan Humanistik, Pengembangan Kurikulum, Pendidikan Agama Islam.

ABSTRACT

Islamic Religious Education (PAI) experiences various problems in its learning process. The current implementation of the PAI curriculum is still insufficient in helping to develop the potential of students. The PAI learning process has not been able to fully develop all aspects of individual student potential. There are still many learning processes carried out with the teacher as the center without involving existing students. The aim of this research is to analyze the theories and frameworks of humanistic approaches that are relevant in developing the PAI curriculum. The method used in this research is library research through a process of selection, search, presentation and analysis of library materials. The results of the research show that a humanistic approach that is integral, the role of the teacher is not authoritative, and cooperative learning in the development of the PAI curriculum provides a new perspective on objectives, materials, methods and evaluation. Some implementations of the humanistic approach are student centered learning, humanizing of the classroom, quantum learning, accelerated learning and active learning. The humanistic approach is not free from criticism, but if used correctly and according to needs, it can be used in developing the PAI curriculum to develop the potential of students.

Keywords: Humanistic Approach, Curriculum Development, Islamic Religious Education

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INTRODUCTION

Education is very important, one of which is to develop the potential of every human being. The purpose of Islamic Religious Education (PAI) is to provide a process of physical and spiritual guidance to students towards the formation of a personality in accordance with Islamic law.¹

In order to realize the objectives of PAI, a planned and directed educational process is needed. One of the important elements in every educational institution is the curriculum.² The curriculum is an intention in the form of a plan or educational program, to be carried out at school.³ The Islamic Education curriculum is a set of learning plans and arrangements designed to organize the process of Islamic Education in formal educational institutions. More specifically, the PAI curriculum includes materials related to teachings, values, religious practices, and others.⁴

However, the implementation of the current PAI curriculum is still lacking in helping to develop students' potential. There are still many learning activities carried out with the teacher as the center without involving existing students. This makes the learning process less enjoyable for students. Not a few educators are authoritarian and communication goes only one way. In addition, learners are seen as passive.⁵ Research by Muh Fajri Ardiansyah, Lukman S. Thahir and Hamlan.⁶ Revealed that many teachers today only use traditional methods such as lectures with no addition of other methods. This lacks human potential, because students are more accommodating to the material without interaction. As a result, most students only pay attention to their learning during tests. When the lesson takes place, students are not very interested and only come to school physically, while their minds are not involved.

Other research from Muhammad Rohim, Sudadi and Akhmad Muadin.⁷ revealed that the problem that currently occurs in the Islamic education curriculum is that there are many intersections of interests and not in accordance with the current era. This is because the curriculum approach in its development is not on target. Schools and teachers have not found a suitable solution to overcome the problems in the world of Islamic education.

Sela Saputri in her research explained that the teaching and learning process mostly uses a traditional approach.⁸ Not a few teachers just explain the subject matter without

¹ Mukh Nursikin Nur Afifah, "Implementasi Kurikulum Merdeka dalam Mewujudkan Profil Pelajar Pancasila melalui Pendekatan Humanistik pada Pembelajaran Pendidikan Agama Islam", *Jurnal Cendekia* 16, no. 01 (2024): 22. <https://doi.org/10.37850/cendekia>.

² Bisman Ritonga et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *Jurnal Al-Murobbi* 8, no. 2 (2020): 18, <https://doi.org/10.35891/amb.v7i2.3046>.

³ 19. Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek* (PT. Remaja Rosdakarya, 2002), 3.

⁴ Sutarto et al., *Pengantar Pengembangan Kurikulum PAI* (CV Brimedia Global, 2020), 131.

⁵ Ali Mudlofir and Evi Fatimatur Rusydiyah, *Desain Pembelajaran Inovatif Dari Teori Ke Praktik* (PT Rajagrafindo Persada, 2017), 7.

⁶ Muh Fajri Ardiansyah et al., *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIIES 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2024*, 0 (2024): 1–6.

⁷ Muhammad Rohim and Akhmad Muadin, 'Pengembangan Kurikulum Pendidikan Agama Islam Melalui Model Pendekatan Humanistik, Subjek Akademik Dan Rekonstruksi Sosial', *Jurnal Pendas Mahakam* 8, no. 2 (2023): 202–8.

⁸ Sela Saputri, 'Pentingnya Menerapkan Teori Belajar Humanistik Dalam Pembelajaran Untuk Meningkatkan Hasil Belajar Peserta Didik Pada Jenjang Sekolah Dasar', *EduBase : Journal of Basic Education* 3, no. 1 (2022), <https://dx.doi.org/10.47453/edubase.v3i1.568>.

paying attention to the needs of their students. This illustrates that the methods used by educators are still conventional. This causes students to tend to be passive in learning. As a result, students find it difficult to expand their potential.

The problems described above reflect a learning orientation that is not in accordance with the perspective of the humanistic approach, even opposite to each other. The principle of humanistic learning is that the learner is considered as a person who has the power to develop all his potential. If the learning process does not respect humanity and does not treat learners equally, educational goals are difficult to achieve.⁹

Many studies have examined the humanistic approach in learning, including research from Cahyani Isnaini, et al.¹⁰ His research revealed that the humanistic approach was used in the making of the PAI curriculum. Specifically, the humanistic idea offers a fresh perspective in PAI learning, ideal teacher quality.

Research conducted by Bisman Ritonga, et al, revealed that the humanistic approach in educational curriculum development has a very significant role.¹¹ The purpose of the religious education curriculum is to encourage students to appreciate social values, such as mutual respect and assistance to others. In addition, the Islamic education curriculum also emphasizes cognitive, affective, and psychomotor aspects in the learning process.

Fahmi Khumaeni, et al, state that in today's digital age, curriculum with a humanistic approach aims to make learners the subject of learning.¹² The humanistic approach in curriculum development helps learners discover their character and talents. In addition, the humanistic approach also directs learners to become individuals who are aware of the social environment. Learners will be wiser in using technology, without losing their humanity.¹³

Several studies have shown that the humanistic approach is indispensable in the development of PAI curriculum. This approach focuses on learners and emphasizes affective development as an integral part of the learning process. Teachers who adopt the humanistic approach believe that learners' mental and emotional well-being should be the top priority in the curriculum. This will enable learning activities to produce optimal results. The main focus of this approach is learning experiences that respond to learners' interests, needs and abilities.¹⁴

This study discusses the application of the humanistic approach in the development of PAI curriculum. The focus of this research is to analyze the concept of PAI curriculum through a humanistic point of view. The main objective of this research is to analyze the application of the concept of humanistic approach in PAI curriculum development. Further research on the importance of the humanistic approach in PAI curriculum development is needed.

⁹ Tasman Hamami Handayani, Ilham Putri, 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pai Pada Kma 183 Tahun 2019', *Tarbiyatuna: Kajian Pendidikan Islam* 6, no. July (2020): 246.

¹⁰ Cahyani Isnaini et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 2 (2024): 138–46, <https://doi.org/10.59059/perspektif.v2i2.1286>.

¹¹ Ritonga et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam'.

¹² Fahmi Khumaini et al., 'Kebijakan Pengembangan Kurikulum Pendidikan Islam : Kurikulum Dan Pendekatan Humanistik Di Era Digital', *Risâlah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 680–92, <https://doi.org/10.31943/jurnalrisalah.v8i2.243>.

¹³ Sofwatun Nida et al., 'Dynamic Transformation of Islamic Religious Education Curriculum In Indonesia', *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 9, no. 2 (2025): 192–99.

¹⁴ Agus Pahrudin dan Ismail SuSuardi Wekke, *Pengembangan Model Kurikulum Pendidikan Agama Islam Multikulturan* (Penerbit Samudra Biru, 2021), 84.

METHODS

This research uses the literature study method, which is data collection from written sources that have been tested for accuracy. Data can be obtained from research journals, books, magazines, e-books, or sources on the internet. Library research also utilizes library facilities to obtain the data needed in the research. In desk research, data is collected through a series of steps that include the selection, search, presentation and analysis of library materials. This data collection process involves in-depth analysis of the data and information obtained, as well as the development of new knowledge, hypotheses and knowledge. The analysis technique used was content analysis, which is a scientific study of the message content in data. Furthermore, the researcher checked the conclusions to ensure that the conclusions were accurate.

RESULT AND DISCUSSION

Characteristics of the Humanistic Approach in Curriculum

Every application of the curriculum, a teacher is not allowed to indoctrinate and apply authoritarianism to all students. Instead, teachers must have a humanizing spirit and provide fun learning.¹⁵ There are several characteristics of the curriculum in the humanistic approach including integralistic, the role of the teacher is not authoritative, cooperative learning. These three characteristics can be explained as follows:

First, the humanistic curriculum is integralistic. This shows that the teacher plays an important role in emphasizing the integration of behavior that is not only focused on the intellectual (cognitive) aspect, but also includes emotional and action aspects. This is a point of attention in humanist education which aims to return education to social reality.¹⁶

Education is not just about transferring knowledge to students. Furthermore, education must be able to form a nation that is civilized, virtuous, and has good morals. This is not only measured in terms of academic intelligence, but also requires spiritual and emotional intelligence.¹⁷ So, the integralistic humanistic curriculum is an approach in education that integrates various aspects of human development, namely cognitive, affective, and psychomotor in the learning process.¹⁸ This approach aims to form a complete individual, taking into account the various needs of students. Thus, an integralistic humanistic curriculum creates an educational environment that is more relevant to the development of individuals and the nation.

Second, the teacher's role is not authoritative. Teachers who do not enforce authority are expected to communicate and establish good emotional relationships with students, based on a humanistic approach. This approach provides subject matter and learning experiences that help learners to understand and differentiate results based on their meaning and significance. Applying the humanistic approach in learning activities, educators should guide learners to think inductively, emphasize practice, and prioritize the importance

¹⁵ Suparta, *Pengantar Teori Dan Aplikasi Pengembangan Kurikulum PAI* (PT Rajagrafindo Persad, 2016), 22.

¹⁶ Ritonga et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', 16.

¹⁷ Tatang Muhtar et al., *Internalisasi Nilai Kesalehan Sosial* (UPI Sumedang Press, 2018), 2.

¹⁸ Sofwatun Nida et al., 'Education on the Rights and Obligations of Husbands and Wives A Study of Kalis Mardiasih on Instagram', *Jurnal Wanita Dan Keluarga* 6, no. 2 (2025): 99–115, <https://doi.org/10.22146/jwk.23468>.

of learner participation in the learning process.¹⁹

According to Mulyasa, the role of teachers as educators is that a teacher should have balanced emotions, be committed to improving student achievement, be realistic, honest, transparent, and sensitive to developments, especially innovations in the field of education. To achieve this goal, teachers need to have broad insights, master various teaching methods, understand educational theory and practice, and master the curriculum and teaching methodology.²⁰

Thus, the role of the educator is oriented more as a facilitator and guide than as a rigid ruler or regulator. In the humanistic approach to curriculum, the role of educators is to actively support learners and give them space to develop. Educators support learners to become critical thinkers, creative and responsible, and able to contribute positively to society. *Third*, cooperative learning. Cooperative is a humanistic curriculum development that makes learning more cooperative. Planning for humanistic curriculum development, educators must be able to develop and foster positive values in students. For example, the awareness to help others, do good, and have faith and devotion. In addition, humanistic characteristics indicate that educators do not function as absolute authorities in teaching morals to learners. They should love justice, truth and honesty. This kind of humanistic learning makes the learning process more cooperative. The humanistic approach aims to form individuals who have awareness, freedom, and responsibility as human beings, but still realize the fact that they live in the midst of society. Thus, they have a moral responsibility towards their surroundings.²¹

Cooperative learning is able to increase interaction among learners, thus serving to hone learners' solidarity. Cooperative learning is also needed in schools. One of the reasons is to balance the rise of technology that is very close to the lives of children. In addition, it teaches learners to accept diversity and appreciate differences.²²

So, a characteristic of the humanistic approach in a cooperative curriculum is that learners work together in teams to achieve shared learning goals. It is effective in creating a learning environment that fosters social interaction, improves communication skills and builds a sense of responsibility among learners. Through cooperative learning, learners are prepared to face challenges in the real world. Apart from these three characteristics, there is another characteristic, namely the harmony between teachers and students. This must be built as harmoniously as possible so that the teacher does not look scary to students. The humanistic curriculum provides a comprehensive experience to learners, not just a partial one. In addition, the humanistic curriculum does not use grades to evaluate students in learning.²³

Indicators of the success of the application of humanistic learning theory, namely students feel happy, take the initiative in learning, have high enthusiasm, and an organized

¹⁹ Nur Afifah, 'Implementasi Kurikulum Merdeka Dalam Mewujudkan Profil Pelajar Pancasila Melalui Pendekatan Humanistik Pada Pembelajaran Pendidikan Agama Islam', 22.

²⁰ E. Mulyasa, *Standar Kompetensi Dan Sertifikasi Guru* (PT Remaja Rosdakarya, 2012), 19.

²¹ Ardiansyah et al., *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIES 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2024*, 3.

²² heni Rita Susila and Arief Qosim, *Strategi Belajar Dan Pembelajaran* (Syiah Kuala University Press, 2021), 88.

²³ Cahyani Isnaini et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', 4.

mindset, behavior, attitude to the wishes of students.²⁴ The characteristics of the humanistic learning concept include: 1) Human existence includes two main aspects, namely related to self and acting for self-interest. 2) The availability of freedom to choose about the material to be learned. 3) Awareness, where with awareness, humans are expected to understand what they will do in the future.²⁵

Humanistic Approach in Islamic Religious Education Curriculum Development

The humanistic concept of curriculum development shifts the focus of education from teaching materials to the child as a whole individual. Therefore, it is important to integrate affective aspects (feelings, attitudes and values) with cognitive aspects (knowledge and intellectual abilities). Using this method, children are given more opportunities to choose from various alternatives that are relevant to the meaning of their lives. In addition, learners are expected to take responsibility for the choices they have made.

Curriculum development is needed to provide support to educators in improving the knowledge, attitudes, values, and skills of learners through various subject matter according to the level and unit of education.²⁶ The PAI curriculum is a curriculum that prepares humans according to the laws of Allah SWT as well as His rules for nature and life.²⁷ The content of the humanistic approach in the PAI curriculum includes:

First, the PAI curriculum has clear objectives. According to the humanistic approach, the purpose of the curriculum is to provide valuable experiences (knowledge) that can support the personal development of learners. The main purpose of this curriculum is to provide learning experiences that are tailored to the needs, interests, requirements, and abilities of learners.²⁸

Based on the experiential aspect, the way students learn, believe, understand, and explore the teaching of Islam can generate internal motivation for them to practice and obey the teachings of Islam. The purpose of Islamic education itself is to create individuals who are devoted to Allah SWT, and can achieve a happy life in the world to the hereafter.²⁹

Thus, PAI curriculum that uses a humanistic approach aims to form individuals who not only aim to understand religious teachings, but also to help learners internalize the spiritual, moral, and social values that exist in Islam. Placing learners at the center of the learning process, this curriculum focuses on developing their potential and creativity. Thus, PAI curriculum with a humanistic approach seeks to not only create cognitive knowledge, but also build stronger relationships between learners and themselves, the community, and God.

Second, the PAI curriculum applies various methods. A humanistic curriculum emphasizes the importance of a good emotional relationship between educators and learners. An educator or teacher not only needs to build a warm bond with students, but also must be a source of inspiration. He or she must be able to deliver the material in an interesting

²⁴ Iswati and Chusnul Rohaningsih, 'Pembelajaran PAI Melalui Pendekatan Humanistik Pada Anak Berkebutuhan Khusus Di Sekolah Inklusi', *Jurnal Pendidikan Islam* 8, no. 2 (2021): 85.

²⁵ Eko Prayogo and Suyadi, 'Editorial Team', *Jurnal At-Tarbiyat* 2, no. 2 (2019), <https://doi.org/10.30649/fisheries.v1i2.23>.

²⁶ Khumaini et al., 'Kebijakan Pengembangan Kurikulum Pendidikan Islam : Kurikulum Dan Pendekatan Humanistik Di Era Digital', 689.

²⁷ Hamdani Hamid, *Pengembangan Kurikulum Pendidikan* (CV Pustaka Setia, 2012), 232.

²⁸ Rohim and Muadin, 'Pengembangan Kurikulum Pendidikan Agama Islam Melalui Model Pendekatan Humanistik, Subjek Akademik Dan Rekonstruksi Sosial', 206.

²⁹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Kencana, 2012), 8.

way and create an atmosphere that supports the learning process. Educators also need to provide encouragement to learners based on mutual trust. The teaching process is not only the responsibility of the educator, but also involves the active role of the learners. Educators should avoid applying force or imposing things that learners do not want.³⁰

Humanistic education emphasizes the importance of positive emotional interaction between educators and learners. Some examples of methods that can be used to integrate the humanistic approach into PAI include: a) Cognitive aspects, where methods that can be used include question and answer, discussion, and others. b) Affective aspects, with methods that can be applied such as learning by doing, problem solving, and others. c) Psychomotor aspects, where methods that can be used include demonstration, experimentation, and others. The existence of these various methods is expected to improve the quality of PAI. Learning in this curriculum is considered successful when learners are able to understand their environment and personality.³¹

Thus, the methods used in the PAI curriculum with a humanistic approach focus on learner engagement. The methods are designed to foster learners' potential, creativity and social skills while still considering religious values. Applying these methods, PAI curriculum can make the learning experience more meaningful.

Third, the PAI curriculum contains the materials taught. The humanistic curriculum emphasizes the importance of a holistic experience. This curriculum emphasizes the unity of behavior that includes not only intellectual abilities, but also emotional aspects and actions. The humanistic curriculum's focus on integration is one of the main strengths in this education. The material taught is not limited to the concept of merit and sin, or heaven and hell, but is expected to be contextual, so that learners can understand reality and internalize it in themselves into a character that is reflected in their daily lives. In addition, learners are expected to be able to recognize and develop their abilities and potential.³²

The material serves as a means to an end. Therefore, the selection of materials must be based on the objectives that have been set, both in terms of scope, level of difficulty, and organization. In the context of Islamic education, materials include PAI materials consisting of activities, experiences, and knowledge that are given intentionally and structured to students to achieve learning objectives.³³

Thus, the material in the PAI curriculum that uses a humanistic approach is designed to cover various aspects of Islamic teachings that are interrelated with the lives of learners. The approach allows the material not only to be taught as theory, but to be lived and implemented in the lives of learners, thus creating individuals who are not only knowledgeable but also have character.

Fourth, the Islamic Religious Education curriculum has an evaluation. The humanistic curriculum has a difference with other curricula, because this curriculum pays more attention to the learning process than the results achieved. The humanistic curriculum does not

³⁰ Tusadia Annisa and Hery Noer Aly, 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam Di SDN 12 Bengkulu Selatan', *Jurnal Pendidikan Dan Konseling* 5, no. 4 (2023): 257.

³¹ Prayogo and Suyadi, 'Editorial Team', 7.

³² Muhammad Hendra Firmansyah, 'Pendekatan Humanistik Pendekatan Humanistik Dalam Proses Belajar Mengajar Pendidikan Agama Islam Di Sma Negeri 1 Lumajang', *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 7, no. 2 (2021): 119, <https://doi.org/10.37567/alwatzikhoebillah.v7i2.628>.

³³ Sayid Habiburrahman and Suroso, *Materi Pendidikan Agama Islam* (CV. Feniks Muda Sejahtera, 2022),

compare the achievements of students with certain criteria, but rather focuses more on how the learning process takes place. Implementing a humanistic curriculum, teachers not only prioritize the results achieved, but also pay attention to how learners respond to learning activities. They observe learners' actions and seek feedback after exercises are given, so they can know how learners will respond to learning activities in the future. So, a humanistic curriculum focuses more on the growth and development of learners rather than the outcomes achieved.³⁴

In humanistic-oriented education, evaluation must integrate all aspects of humanity as a whole. Evaluation of cognitive aspects can be done with various methods, such as objective tests and descriptive tests. For example, evaluation of affective aspects can be done by observing daily records of learners' attitudes and behaviors, including awareness, responsibility, and attention to the learning process. In addition, psychomotor aspects should also be included in the evaluation, which can be done by observing worship skills and analyzing the tasks given. However, humanists focus more on growth, without paying too much attention to how it is measured or identified. Their goal is to help the child develop into a more open and independent individual.³⁵

Thus, evaluation in the context of PAI curriculum that uses a humanistic approach aims to measure students' understanding, skills, and character development holistically. However, the humanistic approach in curriculum development is not concerned with results or grades. The most important evaluation of this humanistic approach is the learning process of students rather than the result.

PAI learning activities with a humanistic approach, teachers can apply strategies and methods that are active, creative, and fun. Active learning is defined as a process that encourages learners to dare to ask questions and convey their ideas.³⁶ For example, in Fiqh material, teachers provide opportunities and encouragement to students to ask questions about the reasons and objectives of the laws of prayer, fasting, zakat, and hajj.

Creative learning is a method that encourages learners to develop their ideas by utilizing available learning resources. This approach focuses on developing creativity, including imagination and creative thinking skills.³⁷ For example, PAI teachers guide learners to understand concepts in Islamic law in line with the development of science and technology and changes in society. In addition, they also guide learners to understand moral concepts, such as *zuhud* and *wara'*, in the context of modern life.³⁸

Joyful learning is a learning process that learners can enjoy. In this condition, learners feel comfortable, safe and engaged with enthusiasm. This pleasant feeling includes an element of internal motivation, namely the urge to learn that arises from curiosity and the effort to seek information. The use of this strategy aims to enable learners to actively

³⁴ Khumaini et al., 'Kebijakan Pengembangan Kurikulum Pendidikan Islam : Kurikulum Dan Pendekatan Humanistik Di Era Digital', 691.

³⁵ Annisa and Aly, 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam Di SDN 12 Bengkulu Selatan', 257.

³⁶ Nur'aeni et al., 'Implementasi Pendekatan Humanistik Pada Materi Pendidikan Agama Islam Melalui Kurikulum Merdeka Di SDN Sukaraja I', *Science, Journal of Comprehensive* 3, no. 5 (2024): 995.

³⁷ Nur'aeni et al., 'Implementasi Pendekatan Humanistik Pada Materi Pendidikan Agama Islam Melalui Kurikulum Merdeka Di SDN Sukaraja I', 995.

³⁸ Aulia Azmi Alkhairi et al., 'The Influence of PAI Learning Outcomes and Learning Motivation on Students' Honesty Character', *Jurnal Penelitian Pendidikan Islam* 12, no. 2 (2024): 145–58.

participate, express their creativity, and undergo PAI learning without feeling pressured or threatened. PAI teachers need to create an environment that makes learners feel comfortable and entertained in the learning process. The implementation of PAI learning that refers to humanistic can encourage learners to build a safe and comfortable learning environment. Thus, learners can establish good social ties thanks to the sense of security and comfort they feel, as well as internalize the values of compassion in accordance with the teachings of Allah Swt. in Islam.³⁹

Curriculum development is carried out to add value to the curriculum that has been implemented and in accordance with the objectives of education.⁴⁰ PAI curriculum development considers philosophical, sociological, psychological, scientific, and technological principles as well as approaches that are utilized.⁴¹

The humanistic educational approach emphasizes that the main purpose of education is to develop children both as individuals and as social beings. This can be achieved by optimizing children's abilities and potential, especially their creative imagination. Therefore, learners need to be given freedom, independence, the right to discover themselves, as well as the development of physical, social, and affective aspects (including emotions, attitudes, feelings, values, etc.). Through this approach, children's development can be understood as a whole.⁴² Some implementations of the humanistic approach to PAI curriculum development include:

First, student centered learning, which is a teaching and learning process that focuses on students as the center of learning activities. Learners are welcome to actively participate in developing attitudes, behaviors, and knowledge. Thus, the teacher will not have total control over the learners' learning process. This learning system uses methods such as contextual learning, discussion, and discovery learning. Various methods, students are expected to be more active and critical in learning.⁴³

The implementation of student-centered learning in the development of PAI curriculum is like students are divided into several groups to discuss themes in Islam. For example, the meaning of prayer or zakat. After that, each group then presents their thoughts to the class. Or another example of implementation is an independent project where each learner is assigned to make a project about a religious figure they admire. Learners express their thoughts on their biography and influence on society. Learners can choose how to present their project, either through a poster, presentation or video.⁴⁴

Second, the humanizing of the classroom, which is a learning process that puts humans at the center, is to make the classroom a warm and interesting place. Educators must treat each learner as their strengths and weaknesses. As a place of learning, the classroom is not

³⁹ Resti Okvani Kartika et al., 'Pembelajaran Pai Dengan Pendekatan Humanistik Dalam Kurikulum Merdeka', *Al-Iltizam: Jurnal Pendidikan Agama Islam* 9, no. 1 (2024): 62, <https://doi.org/10.33477/alt.v9i1.7309>.

⁴⁰ Miswar Saputra and Dkk, *Pengembangan Kurikulum Pendidikan Agama Islam* (Yayasan Penerbit Muhammad Zaini, 2021), 41.

⁴¹ Rohim and Muadin, 'Pengembangan Kurikulum Pendidikan Agama Islam Melalui Model Pendekatan Humanistik, Subjek Akademik Dan Rekonstruksi Sosial', 205.

⁴² Khumaini et al., 'Kebijakan Pengembangan Kurikulum Pendidikan Islam : Kurikulum Dan Pendekatan Humanistik Di Era Digital', 691.

⁴³ Handayani, Ilham Putri, 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pai Pada Kma 183 Tahun 2019', 254.

⁴⁴ Sofwatun Nida et al., 'Realize Digital Transformation in Higher Education', *Attarbiyah: Journal of Islamic Culture and Education* 10, no. 2 (2025): 141–54.

only a place for the implementation of the learning process but also outdoor. This method aims to produce a learning environment that is safe, fun, and challenging.⁴⁵

The implementation of humanizing the classroom is a comfortable classroom. Where the teacher provides comfortable and friendly learning conditions by decorating the classroom with inspirational quotes from the Qur'an, as well as providing a relaxed discussion area. You can also learn outside the classroom while contemplating nature. Or another example is with empathy activities. Teachers organize reflection activities where learners share stories about life experiences related to Islamic values, then discuss them in class to understand each other's perspectives.

Third, quantum learning, which is a learning process that focuses on the transformation of various interactions, relationships, inspiration, and motivation in the learning environment. The practice of quantum learning assumes that learners have the ability to manage their cognitive and emotional potential effectively. Therefore, they will be able to achieve the desired performance.⁴⁶

The implementation of quantum learning in PAI is mind mapping. Teachers use mind mapping techniques to help learners understand and connect various concepts in PAI, such as the pillars of faith and the pillars of Islam, with interesting visuals. Another example is project-based learning experience. Where learners create community projects. For example, social service by inviting Muslims to share with those in need, while exploring Islamic teachings on sharing and social care.

Fourth, the accelerated learning, this learning model is designed to make the teaching and learning process more fun and interesting. This model is one of the latest learning models that has several advantages, because it prioritizes research on brain development and children's learning. The implementation of this model is done by utilizing various media and methods that are flexible and open.⁴⁷

The implementation of the accelerated learning in PAI is with interactive learning sessions, using technology such as interactive videos. For example, the history of Prophet Muhammad SAW and the learning process through role-play to accelerate learners' understanding. Another example is the use of mnemonic techniques. Teachers teach learners mnemonic techniques to memorize surahs of the Qur'an, so they can remember and understand the contents of the surah more easily and quickly.⁴⁸

Fifth, active learning, this process motivates learners to participate in gathering various knowledge information, so that it can be discussed and studied in class. Thus, learners gain a lot of experience to improve their abilities, and are able to develop the ability to analyze and synthesize to formulate new knowledge.

The implementation of active learning in PAI is to hold a simulation of Eid celebration in class. Learners act as a committee, organizing everything from food to activities. Learners

⁴⁵ Cahyani Isnaini et al., 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', 143.

⁴⁶ Handayani, Ilham Putri, 'Pendekatan Humanistik Dalam Pengembangan Kurikulum Pai Pada Kma 183 Tahun 2019', 254.

⁴⁷ Firmansyah, 'Pendekatan Humanistik Pendekatan Humanistik Dalam Proses Belajar Mengajar Pendidikan Agama Islam Di Sma Negeri 1 Lumajang', 119.

⁴⁸ Sofwatun Nida et al., 'Pendidikan Agama Islam Berbasis Behaviorisme: Strategi Efektif Membangun Perilaku Positif Siswa Melalui Reinforcement', *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 10, no. 1 (2025): 566–81.

also learn about the values of togetherness in Islam. Another example of implementation is using role play. The teacher invites learners to act as the Prophet's companions in a historical event, such as the Badr War. Furthermore, analyze the decisions made by the companions and the meaning behind the decision.

Critique of the Humanistic Approach

When it comes to theory, we must realize that no theory is perfect. Each theory seeks to improve and complement previous theories. This means that each theory can be used, understood, or interpreted in different ways. However, when viewed from a scientific perspective, a theory is still a theory. Each theory has certain insights contained within it.

Asri Budiningsih, quoted from Sela Saputri, argues that the shortcomings of humanistic theory include: The humanistic approach tends to produce learners who have no desire to understand their potential, so they can be left behind in the learning process. Learners are given excessive freedom. Humanistic theory has strong beliefs about human nature, but fails to address the negative aspects of that nature. In addition, the theory is difficult to test objectively, as many concepts in humanistic psychology are still ambiguous and subjective, such as self-actualization. There is also a deviation to the value of individualism in humanistic psychology. The theory is often criticized for its lack of application in a more practical context. Therefore, humanistic theory is still considered difficult to translate into easy and applicable activities.⁴⁹

There are several criticisms of the humanistic approach, one of which is that it focuses more on methods, techniques and experiences, without giving enough attention to the impact or learning outcomes for learners. In fact, the outcome of the learning process is important for learners' progress. In addition, the concept of self-actualization in this approach is not entirely clear and does not always contribute positively to society in general. This approach tends to prioritize individual interests. Therefore, it is important to integrate the humanistic approach with other approaches in the curriculum.⁵⁰

Every individual is different in terms of intelligence, character and life background. Therefore, educators need to pay attention to aspects of their personal experience. Prioritizing learners' personal experiences will actually be able to gain better knowledge and skills. However, in the humanistic approach, there is a lack of focus on the individual as it emphasizes more on social needs. The curriculum process should put more emphasis on individual growth and self-actualization through learning experiences. This can lead to difficulties in identifying learning problems among learners if everything focuses on uniformity.⁵¹

Based on some of these criticisms, the author adds for PAI that the humanistic approach tends to be more flexible and individualized, which may result in a lack of clear structure in the PAI curriculum. This can make it difficult to set standards of achievement that learners should reach. A highly individual-focused approach can lead to the principles of religious teachings being interpreted subjectively. Humanistic approaches tend to focus on

⁴⁹ Saputri, 'Pentingnya Menerapkan Teori Belajar Humanistik dalam Pembelajaran Untuk Meningkatkan Hasil Belajar Peserta Didik Pada Jenjang Sekolah Dasar', 55.

⁵⁰ Khumaini et al., 'Kebijakan Pengembangan Kurikulum Pendidikan Islam: Kurikulum Dan Pendekatan Humanistik Di Era Digital', 691.

⁵¹ Febri Widiandari and Tasman Hamami, 'Pengembangan Kurikulum Pendidik Agama Islam Dalam Pendekatan Humanistik Di Indonesia', *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 2, no. 1 (2022): 172, <https://doi.org/10.47498/tadib.v1i2.1562>.

learners' experiences, but may underemphasize deep mastery of Islamic teaching materials. This is important for forming a comprehensive understanding of the scriptures and religious teachings. While the humanistic approach supports moral and spiritual development, it can sometimes overlook the importance of discipline and order, which are also very important in religious education. In addition, the humanistic approach can complicate the assessment process. Objective and fair assessment is a challenge, and this can make it difficult for PAI teachers to accurately assess learner achievement.

It can be concluded that this humanistic approach can be used in the development of PAI curriculum, but it also has weaknesses. The existence of these weaknesses has led to criticisms as described above. Although the humanistic approach has great potential in improving the quality of PAI, there needs to be a balance between attention to the individual as well as emphasis on collective values, discipline, and in-depth mastery of the material to achieve more optimal results. So, in its application, it must also be studied and adjusted to the needs.

CONCLUSION

The humanistic approach in PAI curriculum development can improve the quality of education as well as the potential of students. This approach helps them understand religious values and universal values related to humanity. The application of the humanistic approach in PAI curriculum covers various aspects, such as the learning process that focuses on learners (Student Centered Learning), humanizing the classroom, paying attention to the transformation of various learning environments (Quantum learning), making learning more fun (The accelerated learning), and motivating learners to be active in gathering information and knowledge (Active learning).

In addition, the humanistic approach also plays a role in integrating religious values with universal values. Thus, learners can understand and apply these values in their daily lives. Therefore, it is important to develop a PAI curriculum that is more humanism-oriented with an emphasis on humanity and the needs of learners. Hopefully, the humanistic approach in PAI curriculum development can foster and develop learners' potential to improve the quality of life according to their potential.

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