# Humanism-Based Management of Islamic Religious Education Learning

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**ABSTRACT:**

*A common phenomenon at SMAN 13 Semarang is that, due to the large amount of Islamic Religious Education (PAI) subject matter, teachers often focus on completing the curriculum targets, which causes them to overlook the humanistic aspects of the learning process. Therefore, managing Islamic learning based on humanism is an important thing that can be done to achieve national education goals and vision. This study aims to find out and analyze the implementation of humanism-based PAI learning management at SMAN 13 Semarang. This research is qualitative with a phenomenological approach. Data collection is carried out by observation, interviews or interviews and documentation. The results of the study show that humanism-based PAI learning management in this school includes planning that emphasizes student activity and creativity, the implementation of participatory learning, and internal supervision by the principal. Evaluation is also focused on the learning process. Humanism-based PAI learning management at SMAN 13 Semarang prioritizes a close teacher-student relationship and fosters a positive, engaging learning environment. Teachers serve as facilitators who inspire and support students with patience and by setting a good example. Learning is conducted in an active and participatory manner, emphasizing the development of creativity and religious and social character. Evaluation emphasizes students' physical, mental, and social development, providing constructive feedback to support their growth.*

*Keywords: Learning Management, PAI Learning, Humanism*

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## INTRODUCTION

The implementation of humanistic-based Islamic Religious Education (PAI) learning management is vital in enhancing the quality of human resources by cultivating compassionate character and promoting a high level of tolerance. Humanist-based Islamic management will change the mindset of humans to love each other more. Violence in schools must be eliminated with the implementation of this humanist-based management of Islamic Religious Learning. The potential for violence in schools is very high, it needs to be resolved peacefully first because it will be very unfortunate if it is only because of small actions that are carried out, but it will have a fatal impact on chaos and even harm other parties, because education is an environment that will play a big role in producing the nation's generation. So, all forms of violence must be eliminated.

Furthermore, the PAI learning process in schools is seen as less democratic. Lack of a forum for students or students to develop their imagination and creativity with their point of view. In fact, creativity and critical competence in thinking are valuable assets for children to be able to overcome challenges and be more competitive. Islamic Religious Education (PAI) teachers often lack space for students to develop creativity and critical thinking skills. In fact, the values of PAI itself prioritize the principles of equality and liberation, as well as the virtues and benefits of all elements of education. The function of education is to equip students with relevant skills to face the realities of human life.

PAI is not limited to teaching religious doctrine; it also seeks to develop individuals who are conscious of Allah SWT, embody noble character, and demonstrate values such as honesty, justice, ethical conduct, mutual respect, discipline, social harmony, and productivity in both personal and communal contexts. In this context, religious education must create individuals who not only understand religion but can also think critically and creatively and apply religious values in daily life. The formal education system has not fully implemented humanistic learning theories that should be able to adapt students' emotional needs to learning. This method is still rarely used, causing differences between

existing educational theory and practice, so students are less interested in learning [1] .

The phenomenon at SMAN 13 Semarang shows that the pressure to complete the subject matter causes Islamic Religious Education (PAI) teachers to pay less attention to the humanist approach to learning. This has an impact on the emergence of student delinquent behaviour, such as noise in class, indoor soccer games, ridicule between friends, shouting for no apparent reason, and singing along loudly. As a result, the classroom atmosphere becomes unconducive, and interactions between students tend to be rude and easily involved in conflicts even though the problem is trivial. This is reinforced by Suryanto's (2017) research describing different things where a humanistic approach to PAI learning can actually reduce students' negative behaviour problems such as noise and delinquency.[2]. Likewise, research by Fauzi (2019) shows that when teachers pay more attention to the emotional aspects, feelings, and psychological needs of students, students tend to be more cooperative and reduce negative behaviours in the classroom, such as shouting, mocking each other, and other disruptive activities.[3].  However, it should be noted that the effectiveness of the humanism approach in building student behaviour is highly dependent on consistent and comprehensive implementation. If not implemented properly, this approach may not achieve the desired goals.[4]. Humanistic pedagogy offers an alternative educational framework that focuses on the holistic development of students, emphasizing autonomy, emotional well-being, and personalized learning.[5].

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[1] Putu Ursula, "Application of Humanistic Learning Theory in Increasing Student Learning Motivation," *International Journal of Sustainable Social Science (IJSSS)* 2 (October 31, 2024): 323–34, https://doi.org/10.59890/ijsss.v2i5.2625.

[2] Suryanto, "The Application of Islamic Religious Education Learning with a Humanistic Approach in Schools," *Journal of Comprehensive Science* 3, no. 5 (2017).

[3] Fauzi, "The Influence of Humanistic Approach in Learning on Student Behavior in Secondary School," *Indonesian Teacher Research Journal* 4, no. 1 (2019).

[4] Nur Zaini, "THE CONCEPT OF HUMANIST EDUCATION AND ITS IMPLEMENTATION IN THE TEACHING AND LEARNING PROCESS," *Title: Journal of Education, Learning, and Development* 1 (November 16, 2019): 62–72, https://doi.org/10.55273/karangan.v1i01.7.

[5] Bagus Winarko and Neti Budiwati, "Humanistic Pedagogy: Approaches to Enhancing Individual Development in Modern Education," *EDUTEC : Journal*

The goal of humanistic learning is to develop all aspects of the self, including personal growth, creativity, and self-learning, to become a fully functioning person. Its characteristics include openness to experience, flexible living, and belief in organisms as the basis of behaviour.[6]. The concerns expressed by Bykov and Leshchenko (2016), [7]This highlights the tension between the structure of the education system and the nature of a humanistic approach that is personal and flexible; therefore, it is necessary for good humanism-based PAI learning management to be an important thing that can be done to achieve the goals of national education and the vision of SMAN 13 Semarang by carrying out several stages, namely:  planning, organizing, implementing and control. The way that can be done so that management can run well is *first* by doing everything correctly, including the procedures taken, the means, the media, the materials used, and the methods applied, which must be suitable. *Second*, if a problem occurs, it should be solved as soon as possible; third, secure learning resources by coordinating these sources as well as possible; fourth, every teacher/lecturer should follow the work assignments. Fifth, implementing process skills methods in learning[8].

This study aims to examine the learning management of Islamic Religious Education (PAI) based on humanism at SMAN 13 Semarang. The main focus of this research is to understand how planning, organizing, implementing, and supervising PAI learning can develop students not only in terms of knowledge but also in implementing good deeds in daily life. The emphasis on the moral and intellectual development of students with a humanism-based approach is expected to create students who not

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*of Education And Technology* 8 (December 17, 2024), https://doi.org/10.29062/edu.v8i2.1047.

[6] Khatib Mohammad, Saeid Sarem, and Hadi Hamidi, "Humanistic Education: Concerns, Implications and Applications," *Journal of Language Teaching and Research* 4 (January 1, 2013), https://doi.org/10.4304/jltr.4.1.45-51.

[7] Valerii Bykov and Mariya Leshchenko, "DIGITAL HUMANISTIC PEDAGOGY: RELEVANT PROBLEMS OF SCIENTIFIC RESEARCH IN THE FIELD OF USING ICT IN EDUCATION," *Information Technologies and Learning Tools* 53 (July 1, 2016): 1, https://doi.org/10.33407/itlt.v53i3.1417.

[8] Made Pidarta, *Indonesian Education Management* (Jakarta: Rineka Cipta, 2016), 25–26.

only understand but also love and practice religious values in real life in accordance with the principles of religious morality in Islam.

## METHOD

This study uses a qualitative approach with field research design and phenomenology to understand the implementation of humanism-based PAI learning management at SMAN 13 Semarang. The focus of the research is on the symptoms and behaviours of teachers and students in the learning process, with an approach that is appropriate to the field situation. Primary data was obtained through interviews with PAI teachers, school principals, waka, and students, as well as direct observation in the field. Observations were made by researchers as non-participant observers to illustrate the implementation of learning. Free guided interviews are used to gain perspectives from various related parties. In addition, secondary data is obtained through documentation, including school profiles, planning documents, learning tools, and monitoring documents.

The validity of the data is ensured through the triangulation of sources by comparing information obtained from different times and using data collection tools. The member check technique is used to verify the accuracy of data by checking information from PAI teachers, principals, waka, and students. The data that has been collected is analyzed starting from the collection of relevant data related to humanism-based PAI learning management at SMAN 13 Semarang. The data is then reduced by selecting relevant information, summarizing it, and focusing on themes related to the research problem. Furthermore, the data is presented in the form of a narrative to facilitate understanding. Finally, conclusions are drawn based on verified analysis to ensure that the findings are supported by valid evidence. This research aims to produce new findings that explain the phenomenon that has not been previously fully revealed.

## RESULT AND DISCUSSION

### 3.1 Humanism-Based PAI Learning Management at SMAN 13 Semarang

### 3.1.1 Humanism-Based PAI Learning Planning at SMAN 13 Semarang

The humanism-based learning planning for Islamic Religious Education (PAI) implemented at SMAN 13 Semarang reflects a dedicated effort to uphold humanistic principles in education. This learning focuses on giving fair attention to all students, taking into account the diversity of their abilities and characteristics. In an effort to achieve these goals, there are several elements involved in planning, including the development of materials, the use of appropriate media and methods, and assessments that support the social and emotional development of learners.

The planning carried out by PAI teachers at SMAN 13 Semarang by identifying students before learning is in accordance with Abdul Madjid's opinion that as an implementation of the teaching plan that has been prepared, PAI teachers should consider the existing situations and conditions and try to polish every situation that arises into something that allows learning activities to take place."[9] Changes in culture and learning practices in schools are needed to create an environment that is more responsive to the needs and diversity of students in accordance with the principles of humanism in education.[10].

Maslow posited that in order to achieve self-actualization, individuals must go through several stages of basic needs, ranging from physiological needs to the need for reward and self-actualization[11]. In the context of education, Maslow's theory suggests that teachers need to ensure that students feel safe and valued before they can reach their full potential in both cognitive and emotional aspects. The application of humanism at SMAN 13 Semarang, which creates an environment that

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[9] Abdul Madjid, *Learning Planning: Developing Teacher Competency Standards* (Bandung: Remaja Rosdakarya, 2017), 91.

[10] Wiwiek Khadijah, M Nur Lukman Irawan, and Untung Sunaryo, "IMPLEMENTATION OF RELIGIOSITY HUMANISM EDUCATION IN ISLAMIC RELIGIOUS EDUCATION IN THE INDUSTRIAL REVOLUTION 4.0," *UNISAN JOURNAL* 1, no. 5 SE-Articles (August 17, 2023): 321–30, https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/1556.

[11] Abraham Maslow, *Motivation and personality (motivation theory with a hierarchy approach of human needs)* (Jakarta: PT. PBP, n.d.), 45.

supports the holistic development of students, can be understood as an effort to meet various student needs in accordance with Maslow's hierarchy. This is in line with the research of Nurhayati, & Pratama (2023). The theory of humanism in learning emphasizes the importance of developing students' social and emotional skills as an integral part of the curriculum[12]  Therefore, integrating humanistic elements into the curriculum can increase the overall effectiveness of special education programs. In addition, teachers must receive training that covers not only the academic needs of the student but also the emotional and psychological well-being of the learner[13]. By strengthening the integration of humanist values in the curriculum, it is hoped that humanism-based PAI learning at SMAN 13 Semarang can be more effective in helping students develop their personal potential holistically.

### 3.1.2 Implementation of Humanism-Based PAI Learning at SMAN 13 Semarang

Humanism-based PAI learning at SMAN 13 Semarang is designed to educate students comprehensively and improve the quality of human resources with an approach that focuses on students as whole individuals. This approach integrates affective and cognitive aspects, and encourages active participation through lecture, question and answer, *role-playing*, and *cooperative learning methods*. Teachers play the role of facilitators who build positive emotional relationships and provide rewards to increase learning motivation. The learning process is divided into three stages: initial activities (*pre-test*), core activities (competency cultivation), and follow-up (*post-test*), with an emphasis on developing social, emotional, and intellectual skills. This approach also emphasizes Islamic values and humanism, creates a safe and inclusive learning environment, and instils an attitude of mutual respect and fairness without differentiating students' backgrounds so that students can develop personal potential according to Islamic values in social life.

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[12] S. Nurhayati and B. Pratama, "Building Collaboration of Parents and Teachers in Realizing a Humanist Learning Environment in Elementary Schools," *Journal of Family Education* 12, no. 1 (2023): 34–47.

[13] Junita Patrick and Mohd Nordin, "CARL ROGERS' HUMANISTIC LEARNING THEORY AND TEACHING STRATEGIES FOR SPECIAL EDUCATION STUDENTS WITH DOWN SYNDROME," *Special Education [SE]* 3 (March 21, 2025): e0045, https://doi.org/10.59055/se.v3i1.45.

Knight said "*Central to the humanistic movement in education has been a desire to create a learning environment where children would be free from intense competition, harsh discipline, and the fear of failure.*" The fundamental thing in humanistic learning is the desire to create a learning environment that makes students free from great competition, high discipline, and fear of failure. Freire says; "There is no humanistic dimension in oppression, nor is there a process of humanization in rigid liberalism." [14] The application of humanistic principles in education develops strategies such as collaborative learning that emphasizes emotional support, open communication, and student-centred learning. Teachers play more of a facilitator role, giving students more autonomy in their learning [15].

A study by Mawardi and Sabarudin (2021) at Diponegoro Junior High School, Depok, Sleman , Yogyakarta , shows that the application of humanistic theory in PAI learning can form high social attitudes, mutual respect, and foster togetherness among students. Teachers act as facilitators who provide examples and individualized approaches to overcome students' negative behaviour[16] . Another study by Mukhoyyaroh, Falahi, and Mukhlisin (2021) at Pamulang University emphasizes the importance of applying a religious humanist approach to PAI learning. This approach aims to develop student's character through honesty, discipline, responsibility, caring, politeness, environmental friendliness, mutual cooperation, peace-loving, responsive, and proactive, as well as actualizing religious values as a paradigm of thinking, attitude, and behaviour [17].

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[14] P. Freire, *The Politics of Education: Culture, Power, and Liberation, Terj. Agung Prihantoro and Fuad Arif Fudiyartanto* (Yogyakarta: Pustaka Siswa & READ, 2012).

[15] S Cochran, "Carl Rogers' Humanistic Approach to Learning in Contemporary Education: A Review," *Journal of Educational Theory* 12, no. 3 (2020): 145–60.

[16] Ferika Mawardi and Sabarudin Sabarudin, "Implementation of Humanism Learning Theory in PAI Class VII Learning at Diponegoro Junior High School, Depok, Sleman, Yogyakarta," *Journal of Education and Learning Dimensions* 11 (December 30, 2023): 104–13, https://doi.org/10.24269/dpp.v11i1.8186.

[17] Mukhoyyaroh Mukhoyyaroh, Kamil Falahi, and Mukhlisin Mukhlisin, "THE APPLICATION OF RELIGIOUS HUMANISTS IN PAI LEARNING (STUDIES AT PAMULANG UNIVERSITY)," *Journal of Religious Studies, Law and Islamic*

### 3.1.3 Humanism-Based PAI Learning Supervision

The humanism-based PAI learning process at SMAN 13 Semarang is actively supervised by the principal through monthly routine supervision. This supervision includes learning observation, administrative evaluation, and guidance for PAI teachers in the use of humanist learning methods and media. The principal also encourages teacher participation in training and learning innovation. The purpose of this supervision is to improve teachers' pedagogic competence and ensure that learning runs actively, collaboratively, and with humanist values, thereby supporting the creation of intelligent and noble graduates. The importance of teacher training programs that include the skills necessary to support students' holistic development[18].

According to Piet A. Sahertian, the principal as an academic supervisor is the only person who can help the development of his members or staff in an effort to improve the quality of education in schools. The principal, as a supervisor, must realise the ability to compile and implement educational supervision programs, as well as utilize the results. The ability to prepare an educational supervision program must be realized in the preparation of classroom supervision programs, the development of supervision programs for extracurricular activities, the development of library supervision programs, laboratories, and exams [19].

Research by Marhadin, et., al (2025) shows that the supervision of school principals has an important role in improving the quality of Islamic Religious Education (PAI) learning, including at SMAN 13 Semarang which implements humanism-based learning. As found in a study at SMA Negeri 1 Simeulue Cut Aceh, supervision is carried out through strategies such as academic supervision, professional guidance, and teacher performance evaluation. This activity involves monitoring the learning process, providing constructive input, as well as training and

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*Education (KAHPI)* 3 (September 4, 2021): 1, https://doi.org/10.32493/kahpi.v3i1.p1-10.12956.

[18] P. Jones and N. Hensel, "Preparing Teachers for Inclusive Classrooms: The Role of Humanistic Education," *Journal of Special Education Leadership* 26, no. 1 (2020): 57–67.

[19] Piet A. Sahertian, *Basic Concepts and Techniques of Educational Supervision in the Context of Human Resource Development* (Jakarta: Rineka Cipta, 2015), 112.

discussion to improve the pedagogic competence of PAI teachers[20]. In addition, the research of Sripurwati et., al (2024) also shows that school principals carry out academic and clinical supervision, including classroom observations, discussions, and teacher meetings, to improve the professionalism of PAI teachers in the learning process[21] .

The results of the research are in line with the practice at SMAN 13 Semarang, where the principal conducts monthly routine supervision which includes learning observation, administrative evaluation, and guidance for PAI teachers in the use of humanist learning methods and media. The purpose of this supervision is to improve teachers' pedagogic competence and ensure that learning runs actively, collaboratively, and with humanist values, thereby supporting the creation of intelligent and noble graduates.

### 3.1.4  Evaluation and Reporting of Humanism–Based PAI Learning

The evaluation of humanism-based PAI learning at SMAN 13 Semarang emphasizes process rather than results, with the aim of developing students' character to be more open, independent, and moral. Evaluations cover cognitive, affective, and psychomotor aspects through active participation, portfolios, and attitude assessments. The assessment is carried out in a formative and summative manner, and includes an evaluation of behavior, discipline, and humanist values. Teachers avoid a judgmental approach and focus on character building, with evaluations that provide feedback for learning improvement.

Reporting and evaluation of humanism-based PAI learning are also emphasized on important things in affective assessment, including *characterization by a value or value complex, organization, valuing, responding, and receiving or attending* with self-assessment and

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[20] Marhadin, Erjati Abas, and Taqwatul Uliyah, "IMPLEMENTATION OF PRINCIPAL SUPERVISION IN IMPROVING THE PERFORMANCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS AT SMA NEGERI 1 SIMEULUE CUT ACEH," *Mubtadiin Journal* 11, no. 1 (2025): 1–14, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

[21] Sripurwati, Titik Haryati, and Endang Wuryandini, "THE ROLE OF SCHOOL PRINCIPALS AS SUPERVISORS IN IMPROVING THE QUALITY OF TEACHERS AT SDN 2 PENGKOLREJO," *Journal of Education and Teaching Review* 7, no. 4 (2024): 16211–17.

assessment between students in relation to humanist behaviour. Evaluation of the affective realm is very important for several reasons, including: (1) the form of affective assessment of apparent or original behaviour, (2) affective assessment in its application is very difficult to do, so it tends to be ignored, (3) each student has a different character, affective assessment can be the right means of information for each student, and (4) affective assessment can be a means to decide important things that must be done or not necessary for each student[22].

The results of the research by Ardiansyah et al (2024) The evaluation of learning Islamic Religious Education (PAI) based on humanism emphasizes the learning process that prioritizes the development of student's character, such as openness, independence, and noble morals. This approach is in line with various previous studies that have also examined the application of humanistic approaches in PAI learning in various schools [23].

Overall, the evaluation of humanism-based PAI learning at SMAN 13 Semarang is in line with the approach applied in various other schools. This approach emphasizes the development of a student's character through evaluations that include cognitive, affective, and psychomotor aspects and avoids a judgmental approach. Evaluation is carried out in a formative and summative manner by providing constructive feedback for learning improvement.

## 3.2 Implications of Humanism-Based PAI Learning Management at SMAN 13 Semarang

### 3.2.1 Teachers Teaching with Humanists

PAI teachers at SMAN 13 Semarang carry out the role of facilitators in humanism-based learning with a focus on the holistic personal development of students. They pay attention to affective needs, create a fun and inclusive learning atmosphere, and provide space for

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[22] Ahmad Dhomiri, Junedi Junedi, and Mukh Nursikin, "Affective Evaluation on Islamic Religious Education Learning in Schools," *Equator: Journal of Educational and Social Humanities* 3, no. 1 SE-Articles (March 30, 2023): 108–17, https://doi.org/10.55606/khatulistiwa.v3i1.971.

[23] Muh Fajri Ardiansyah et al., "Proceedings of Islamic Studies and Knowledge Integration in the Society 5.0 Era (KIIIES 5.0) Postgraduate of Datokarama State Islamic University Palu 2024 Theoretical Study of Humanistic Approach in PAI Learning" 0 (2024): 1–6, https://jurnal.uindatokarama.ac.id/index.php/kiiies50/issue/archive.

students to be confident, responsible, and brave to express their opinions. Teachers empower students in the process of independent learning, not only pursuing academic achievements but also shaping character and spirituality, including through prayer and compassion. In learning management, teachers pay attention to students' interests and needs, create a supportive environment, and build relationships that are full of empathy, fairness, and respect for freedom of expression. This humanistic approach allows students to develop cognitively, affectively, and psychomotor with evaluations that emphasize the learning process, not just the final outcome.

PAI teachers at SMAN 13 Semarang treat students fairly, lovingly, and proportionately. Teachers must love all students, both smart and underprivileged, in the same way as loving their biological children. Teachers' affection for students is very important because it can form righteous behaviour. If students feel disliked by teachers, they tend to become phobias or antipathies, which can hinder the learning process of students. Therefore, teachers not only teach but also touch the hearts of students with affection, which will strengthen students' relationships and increase students' confidence and independence [24].

Alihudin's research (2021) shows that in humanism-based PAI learning, teachers are not only teachers but also supervisors who pay attention to the formation of students' character and spirituality through practices such as prayer and sincere compassion. This is in line with the approach at SMAN 13 Semarang which integrates spiritual values into the learning process [25]. Further research by Rahmat (2023) reveals the importance of teachers in creating an inclusive and flexible learning environment which respects freedom of opinion and supports students' interests and needs, so that the learning process becomes effective and [26]enjoyable.

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[24] Sabaruddin Sabaruddin, "Schools with the Concept of Humanist Education," *Humanika* 20 (November 10, 2020): 147–62, https://doi.org/10.21831/hum.v20i2.29306.

[25] Soleh Alihudin, "Humanistic-Based Islamic Religious Education Learning Model in the Development of Students' Independent Character.," *Oasis : Scientific Journal of Islamic Studies* 8 (October 29, 2024): 112, https://doi.org/10.24235/oasis.v8i2.13143.

[26] Dymas Asy Syams Hidayat et al., "Evaluation of PAI Learning at SMA 1 Surakarta Analysis of the Independent Curriculum," *IHSANIKA : Journal of*

### 3.2.2 Students Behave Humanistically

Students in PAI learning at SMAN 13 Semarang, are placed as the center of the learning process. Students are given the freedom to explore learning methods that suit themselves, play an active role in interpreting the learning experience, and develop students' potential to the maximum. Learning objectives must have important meaning for students, so that students feel connected to the lives and needs of students. In addition, students are given the opportunity to direct themselves in the learning process, so that students can become more independent, motivated, and not just passive recipients of information, because one of the factors that affect learning outcomes is learning motivation (Fatimah et al., 2022);[27] Hidayat & Perdana, 2021 [28]; Moore & Wang, 2021[29]; Nur Aisyah et al., 2021[30]; Rizkiawan et al., 2022[31]). The Principal of SMAN 13 Semarang, Rusmiyanto, emphasized the importance of respecting the rights of students and providing learning experiences that support students' personal development. PAI learning is expected to help students achieve balance in personality development,

*Islamic Religious Education* 3, no. 1 SE-Articles (December 31, 2024): 206–17, https://doi.org/10.59841/ihsanika.v3i1.2174.

[27] Muslikh Fatimah, "Student-based Learning in The Perspective of Constructivism Theory and Maieutics Method," *International Journal of Social Science and Human Research* 05 (Mei 2022), https://doi.org/10.47191/ijsshr/v5-i5-10.

[28] Abas Hidayat and Fani Perdana, "Media Hippo Animator on Statistics Learning in an Effort to Improve Statistical Skills and Student Self-Confidence in the Covid 19 Pandemic Era," *JUMLAHKU: Journal of Scientific Mathematics STKIP Muhammadiyah Kuningan* 7 (December 15, 2021), https://doi.org/10.33222/jumlahku.v7i2.1510.

[29] Robert Moore and Chuang Wang, "Influence of Learner Motivational Dispositions on MOOC Completion," *Journal of Computing in Higher Education* 33 (April 1, 2021), https://doi.org/10.1007/s12528-020-09258-8.

[30] Rasyidah Aisyah, Dewi Istiqomah, and Muhammad Muchlisin, "Rising English Students' Motivation in Online Learning Platform: Telegram Apps Support," *Utamax : Journal of Ultimate Research and Trends in Education* 3 (July 28, 2021): 90–96, https://doi.org/10.31849/utamax.v3i2.6464.

[31] Andika Rizkiawan, Septi Gumiandari, and Abas Hidayat, "IMPROVING THE QUALITY OF MATHEMATICS LEARNING FOR MILLENNIAL STUDENTS THROUGH QUIPPER VIDEO," *JUMLAHKU: Journal of Scientific Mathematics STKIP Muhammadiyah Kuningan* 8 (June 11, 2022): 1–14, https://doi.org/10.33222/jumlahku.v8i1.1903.

covering cognitive, aesthetic, and moral aspects, and help students become fully or *self-actualized.*

Humanism-based PAI learning at SMAN 13 Semarang has a positive impact on the development of students, creating humanist individuals with values such as freedom, creativity, compassion, solidarity, tolerance, justice, and deliberation. In the context of individualism, students are taught about personal responsibility, independence, and freedom to express themselves, as well as develop students' creativity and self-actualization. This learning encourages students to take responsibility for the tasks given with compassion, not as coercion, and supports independence and freedom in learning. On the social side, values such as love, solidarity, and tolerance are reflected in the interaction of students who respect each other, help each other, and support each other[32]. Fairness and deliberation are also important aspects, with students taught to act fairly and always respect differences. Overall, PAI learning at SMAN 13 Semarang focuses on developing students as individuals with integrity and strong social values, which will help students in their daily lives.

Humanist education facilitates students to develop their potential by providing the freedom to learn without pressure or threats. In this approach, learners play a central role in the learning process, allowing learners to solve problems and test learners' abilities through experience, including mistakes made without fear. The results of Sabaruddin's (2020) research stated that freedom in humanist education provides opportunities for students to understand and develop their positive potential, as well as minimize negative potential. In this way, the learning process becomes more effective and focuses attention on the self-development of the learner[33].

### 3.2.3  Fun Learning

Humanism-based PAI learning at SMAN 13 Semarang integrates intellectual, action, and emotional aspects with a participatory approach that encourages student activity and independence. Teachers act as facilitators who create a fun, inclusive, and conducive learning atmosphere through a variety of media, teaching styles, and warm and enthusiastic interactions. Learning management emphasizes

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[32] Machnum Husain, *Islam and Reform* (Jakarta: CV Rajawali, 2014), 169.
[33] Sabaruddin, "A School with the Concept of Humanist Education."

appreciation for learners' uniqueness, active collaboration, emotional well-being, and the development of critical and creative thinking skills. The learning process focuses on a comprehensive experience and gives students the freedom to self-actualize, with teachers always prioritizing love and compassion in learning interactions.

This is strengthened by the research of Sutrisno (2019) Participatory approaches are also often found in humanistic learning [34]. Nurhadi (2020) also emphasized the importance of teachers playing the role of motivators and facilitators [35]. Teachers are facilitators who create a fun, inclusive, and conducive learning atmosphere with a variety of media and teaching styles. Nasar (2024) explained that motivation has a very important role in the learning process, both for teachers and students [36].

The implications of humanism-based PAI learning management at SMAN 13 Semarang involve accepting and appreciating the uniqueness of students, as well as creating an inclusive climate that avoids stigmatization. This approach also emphasizes togetherness through active collaboration between teachers and students, by providing space for students to contribute to discussions. Learners' emotional well-being is taken care of through a safe environment and individual support. The humanistic approach develops problem-solving and critical thinking skills, with tasks or projects that motivate creative thinking. Experiential learning is also applied, such as visits to places of worship or volunteer activities, to deepen students' understanding of religion [37].

### 3.2.4 Evaluation of Target Targets

Evaluation in humanistic learning aims to understand the potential of students comprehensively and sustainably, not just provide a

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[34] E. Sutrisno, "Implementation of Humanistic Learning Based on Student Active Participation," *Journal of Education and Learning* 26, no. 2 (2019): 134–42.

[35] N. Nurhadi, "The Role of Teachers as Facilitators in Humanistic Learning," *Educational Journal* 15, no. 1 (n.d.): 57–65.

[36] Ismail Nasar, Postgraduate Programs, and Article History, "EXPLORING MODERN EDUCATIONAL THEORIES: A LITERATURE REVIEW OF STUDENT LEARNING IN THE" 3, no. 3 (2024): 83–94.

[37] Choerul Umam and Choerul Umam, "Model of a Humanistic Approach in the Management of Islamic Religious Education Learning Classes at SDN Palumbonsari 1," *ANSIRU PAI: Professional Development of PAI, Openwork*, 2023.

final assessment of students' intelligence. This evaluation opens up space for students to develop optimally, leads to student growth, and supports open and independent personal development. From this perspective, evaluation focuses more on the process than the final outcome, providing opportunities for students to get to know themselves more deeply and develop their potential. The effectiveness of learning is often measured by subjective assessments involving educators and learners themselves.

Evaluation in humanism-based PAI learning at SMAN 13 Semarang emphasizes a comprehensive and sustainable understanding of students' potential, with a focus on the process and personal development of students. Evaluation is carried out formatively using observation, discussion, and portfolio methods that involve the active participation of students. This approach creates an inclusive learning environment centred on individual uniqueness, resulting in positive behaviour change, increased self-confidence, and the values of empathy and tolerance.

This is in line with Rogers' view that emphasizes the importance of evaluation to support students' growth and self-actualization [38], the research of Andayani [39] (2018) and Ningsih[40] (2021) strengthens the finding that humanistic evaluation has an impact on changes in students' attitudes and learning motivation. A humanism-spiritualism paradigm that integrates intellectual, emotional, and spiritual aspects in evaluation.

Overall, evaluation at SMAN 13 Semarang has adopted the principles of holistic humanistic evaluation, making it an integral part of the learning and development process of students, not just a measuring tool.

## CONCLUSION

Based on the results of research and analysis, it can be concluded that: first, the management of humanism-based PAI learning at SMAN 13 Semarang is carried out by planning a systematic, clear, and fun subject

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[38] C. R. Rogers, *Freedom to Learn for the 80's* (Columbus: Merrill Publishing Company, n.d.).

[39] D. Andayani, "Changing Social Attitudes and Values through Humanistic Evaluation," *Journal of Character Education* 7, no. 3 (n.d.): 200–210.

[40] S. Ningsih, "The Effect of Humanistic Evaluation on Learning Motivation and Student Attitudes," *Journal of Educational Psychology* 12, no. 1 (2021): 75–84.

matter, as well as utilizing appropriate learning media. Learning prioritizes active interaction between students with learning resources and environments, focuses on developing religious abilities and social-emotional skills and uses information technology. Teachers act as facilitators and motivators, inviting students to be active both individually and in groups. Supervision is carried out by the principal through direct guidance and observation to improve teachers' skills and create a conducive learning atmosphere. Evaluation focuses on the process and participation of students, using tests and portfolios to provide feedback and improve students' self-development both as individuals and as social beings.

Second. The implications of humanism-based PAI learning management at SMAN 13 Semarang create teachers who are close to students, build a fun, patient, and affectionate learning atmosphere, and play the role of a second parent and friend. This teacher is also able to support students by providing space for students' freedom, creativity, and self-actualization. Students become more aware of the material and behave humanistically, developing values such as compassion, solidarity, tolerance, and justice. Learning is carried out in a warm, challenging, varied atmosphere, and emphasizes positive things, as well as teaches self-discipline. Evaluations are carried out with the right target, monitoring the active involvement of students physically, mentally, and socially, and recording positive changes in students' behaviour and enthusiasm for learning.

Based on the above conclusions, the researcher provides the following suggestions:

1. The humanism-based PAI learning management at SMAN 13 Semarang has been able to build the humanist spirit of students, so it needs to be implemented continuously and not only as a condition for running independent learning or child-friendly schools, so that in any circumstances and or changes in the curriculum system, teachers, students and even the humanist soul education program will remain embedded.

2. Various efforts must be made by schools to create a humanist school so that the school becomes a comfortable school and avoids bullying and persecution of students.

3. Cooperation from various parties is needed to succeed in the management of humanism-based PAI learning at SMAN 13 Semarang, so that child-friendly schools and learning are realized.
4. Students must continue to apply humanist attitudes in daily life, so as to become a person who is rahmatal lil alamin.

The limitations of this study include:
1. This research has limitations in terms of the time and resources available to conduct deeper and broader observations on the implementation of humanism-based PAI learning management. This can affect the completeness and accuracy of the data obtained.
2. This research was conducted at SMAN 13 Semarang, so the results and findings may not be fully generalized to other schools with different conditions. These limitations suggest that the success of humanistic learning management at SMAN 13 Semarang may be influenced by specific local factors in the school.
3. Although evaluations are conducted with tests and portfolios, measurements of changes in students' behaviour and development in terms of humanist attitudes may be difficult to measure objectively and may take longer to assess their impact more comprehensively.
4. This research only involved teachers, principals, and students at SMAN 13 Semarang. There may be limitations in seeing the perspectives of other parties who also play a role in the implementation of humanism-based education, such as parents or the surrounding community who can also contribute to the success of this program.
5. This research states that humanistic learning management can still be applied despite changes in curriculum or policies. However, changes that occur outside the control of the research, such as changes in education policies or large curriculum systems, can affect the continuity and effectiveness of the implementation of humanism-based learning management.

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