Humanizing Education: Analysis of the Islamic Perspective on the Dignity and Potential of Students

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ABSTRACT: *This study aims to examine the Islamic perspective on human dignity and potential and its implications for educational practices. In Islam, humans are endowed with a noble status and equipped with intellectual, spiritual, emotional, and moral potential that must be developed through education. This research employs a qualitative approach using literature review and document analysis methods related to the concept of human dignity and potential in Islam. The findings reveal that Islamic education should be holistic, student-centered, and respectful of individual dignity and uniqueness. Teachers play a role as facilitators who accommodate diverse learning styles and student needs, while the learning environment should be designed to foster creativity, provide a sense of security and comfort, and encourage respectful interactions. In conclusion, the implementation of humanistic-based education in Islam is capable of producing students who excel intellectually, spiritually, emotionally, and morally, positioning education as a means of self-transformation toward human perfection.*

Penelitian ini bertujuan untuk mengkaji perspektif Islam tentang martabat dan potensi manusia serta implikasinya terhadap praktik pendidikan. Dalam Islam, manusia dianugerahi dengan status yang mulia dan dilengkapi dengan potensi intelektual, spiritual, emosional, dan moral yang harus dikembangkan melalui pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode studi literatur dan analisis dokumen yang berkaitan dengan konsep martabat dan potensi manusia dalam Islam. Hasil penelitian menunjukkan bahwa pendidikan Islam harus bersifat holistik, berpusat pada siswa, dan menghormati martabat dan keunikan individu. Guru berperan sebagai fasilitator yang mengakomodasi beragam gaya belajar dan kebutuhan siswa, sementara lingkungan belajar harus dirancang untuk menumbuhkan kreativitas, memberikan rasa aman dan nyaman, dan mendorong interaksi yang saling menghormati. Kesimpulannya, implementasi pendidikan berbasis humanistik dalam Islam mampu menghasilkan siswa yang unggul secara intelektual, spiritual, emosional, dan moral, serta memposisikan pendidikan sebagai sarana transformasi diri menuju kesempurnaan manusia.

Keywords: *Islamic Education, Dignity, Humanity*

Received: *October 28, 2025;* ***Revised:*** *November 28, 2025;* ***Accepted:*** *January 18, 2026*

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DOI: https://doi.org/10.35723/scis.v1i1.7

I. INTRODUCTION

To produce superior human resources, education is very important. Islamic education not only provides knowledge, but also builds individuals and fosters their human potential. This contains the principles of Islam. Islamic education has a unique philosophical perspective on the importance of humanity and the dignity and honor of the students. What is meant by "dignity" in Islamic education is the recognition that every individual has a high intrinsic value as a human being that reflects the will of God. Students as one of God's caliphs on earth have rights, duties, and potentials to be developed holistically. Islamic education aims to enhance the dignity and honor of students and humanize them through moral development, expansion of religious knowledge, and development of social skills (Jailani et al., 2023).

Furthermore, in Islamic education, the potential of students is valued and considered as an important self-confidence. So that students can achieve personal perfection and make a positive contribution to society. They need reinforcement of their cognitive, emotional and psychomotor aspects. Islamic Religious Education prioritizes Islamic values, student-centered learning, and the overall development of one's potential.

Islamic education is a method of shaping the personal values and behavior of students in schools. Islamic education is a comprehensive study because it integrates the fundamental values from the Qur'an and As-Sunnah (Khan et al., 2021). Islamic education is a way of shaping the personal values and behavior of students in school. The goal of Islamic education is a process that must be fulfilled not only for intellectual needs, but also to gain life experience and its application.

In the learning process, educational transformation is not only carried out by educational institutions. But I also see it in my students. How students cheat during exams, fight with each other, use drugs, engage in free association, and treat each other badly? This behavior indicates a lack of alignment between moral knowledge, moral attitudes, and moral behavior.

In this context, a philosophical analysis of the dignity and potential of students in the Islamic perspective becomes relevant and important. Through this analysis, we can understand the philosophical concepts that underlie Islamic education, such as the concept of fitrah, the concept of *khilafah*, and the epistemological concept of tauhid (Adzim, 2021). This analysis can also provide enlightenment on how Islamic education can humanize students by recognizing their dignity and developing their potential according to Islamic principles (Nurjanah, 2021).

Islamic education emphasizes not only on intellectual development but also on character and moral formation of learners. Values such as honesty, responsibility and social care are taught as an integral part of the curriculum. It aims to form individuals who are not only academically intelligent but also have good morals. This approach emphasizes the importance of integrating moral values in every aspect of learning to ensure that learners become whole and balanced individuals (Darlan et al., 2021).

Islamic education also emphasizes the importance of student-centered learning. This learning method allows learners to be actively involved in the learning process, so they can develop critical and creative thinking skills. This approach also emphasizes the importance of providing space for students to explore and develop their interests and talents. Thus, Islamic education strives to create a learning environment that supports the development of each individual's full potential (Nugraha et al., 2024).

DOI: https://doi.org/10.35723/scis.v1i1.7

Islamic education also sees the important role of community in education. Students are taught to understand and appreciate diversity and to work together in society. Islamic education emphasizes the importance of developing social skills and empathy, which are considered part of an individual's moral obligation as a khalifah on earth. Through this learning, students are expected to become responsible and positively contributing members of society.

In today's digital era, Islamic education must also adapt to technological developments. The integration of technology in learning allows wider access to educational resources and opens up new opportunities for innovation in teaching methods. However, the use of technology in Islamic education must still pay attention to moral and ethical values, so that technology can be used as a tool that supports holistic educational goals.

Islamic education faces the challenge of maintaining its relevance amidst rapid social and cultural changes. It is important for educators and Islamic education institutions to continuously innovate and adapt their teaching methods to remain relevant and effective. This includes developing curricula that fit the needs of the times, as well as improving the capacity of teachers through continuous training and professional development. Thus, Islamic education can continue to play an important role in shaping individuals who excel intellectually and morally (Diana et al., 2024).

This background aims to analyze the philosophy of the dignity and potential of students in the Islamic perspective. The study includes a detailed literature study on the philosophical ideas of Islamic education and an analysis of key concepts related to the dignity and potential of students. The research is expected to provide a deeper understanding of the importance of Islamic education that humanizes students and optimizes their potential in an educational environment based on Islamic values (Rahmat et al., 2020).

II. METHOD

This research uses a qualitative approach with a literature and document review method to describe phenomena related to student dignity and potential from an Islamic perspective. Data were collected through analyzing documents and literature related to the concept of student dignity and potential in an Islamic perspective, including religious texts, philosophical works, and previous research. The research location was purposively chosen at *Madrasah Ibtidaiyah Darussalam* Tatung Ponorogo, given its relevance to the context of the study. The research participants consisted of effective subject teachers and madrasah principals who have strategic roles in supporting professionalism development.

Data were collected through in-depth interviews with semi-structured guides, direct observation of learning activities in the classroom, and document analysis such as lesson plans and learning archives. Interviews were conducted to explore the meaning and experience of participants in understanding and applying the concept of student dignity and potential in Islamic education. Observations were made to directly observe the learning practices implemented. Data analysis was conducted thematically, including the process of organizing data, coding, and identifying main themes related to teacher competence. Data validity was maintained through triangulation of sources, methods and time to ensure accuracy of findings (Sugiyono, 2017). This technique allows researchers to describe the reality in the field objectively and thoroughly.

DOI: https://doi.org/10.35723/scis.v1i1.7

III. RESULT AND DISCUSSION

In the context of this research, how understanding of the philosophical foundations of Islamic education becomes one of the concepts, namely fitrah, khalifah, and tawhid epistemology. So that it can influence the way we see and approach the dignity and potential of students in the context of Islamic education. In the context of this research, we can see how education humanizes humans in the Islamic context. With a focus on the dignity and potential of students. In the context of the research you are conducting on humanizing education from an Islamic perspective. The main theory that becomes the theoretical basis.

a) The Concept of Humans in the Islamic Perspective

The concept of fitrah inherent in humans refers to the natural or essential tendency possessed by every human individual to know and connect with God. This theory recognizes that students have a pure fitrah and intrinsic potential that must be developed in accordance with the principles of Islam. Thus, humans have noble and high dignity because they are endowed with a pure fitrah, which lies in the ability to know God and do good. Education must be able to maintain and develop human dignity in accordance with its fitrah. In Islam, humans are considered the highest and most divine creatures in terms of their dignity. The Islamic view of humanity is based on the belief that humans are created by God and are endowed with various special possibilities and abilities. God has bestowed the power of reason upon us, which distinguishes us from other creatures. This goal enables one to ponder, understand, and overcome various problems in one's existence. In addition, the conscience functions as a wise moral and spiritual guide for humans. In the Islamic view, in addition to reason and conscience, humans are also endowed with fitrah, or the innate ability to strive for goodness and truth. This fitrah is a gift from Allah that enables humans to know and worship Allah. This fitrah is a gift from Allah that enables humans to know and worship Allah. People have a noble position before God because of the perfection of reason, conscience, and nature. Among all living beings, humans are considered the most perfect. Nevertheless, Allah allows humans to serve as leaders or caliphs in this world. However, the Islamic view of humanity also emphasizes the moral and spiritual obligations that humans must fulfill. Humans have the freedom to choose the right or wrong path, and in the hereafter, they will be held accountable for all their actions before Allah. Therefore, the concept of humans in Islam comprehensively views humans not only as material beings, but also as spiritual beings with dignity, potential, and noble responsibility before God (Mukaromah & Azzamzuri, 2023)

Ultimately, the potential of students in the perspective of the theory of fitrah is the ability to grow and develop optimally. The task of educators is to develop and maximize the fitrah potential of students. The educational process must be oriented towards the development of the students' fitrah potential, not merely the transfer of knowledge. Overall, the concept of the theory of fitrah in the Islamic perspective emphasizes the dignity and potential of humans who are pure and noble. The implication of the theory of fitrah in educational practice is the need for appreciation of dignity and potential, by developing learning methods that are in accordance with human fitrah. The theory of fitrah affirms that humans are created in a state of purity and tend towards goodness. Fitrah is a gift from Allah SWT that becomes the foundation for one's humanity. In the perspective of the theory of fitrah, the dignity of a person lies in the potential of his fitrah, namely the ability to know God and do

DOI: https://doi.org/10.35723/scis.v1i1.7

good. Education must be able to maintain and develop human dignity in accordance with its fitrah, because humans have a noble and high dignity (Hamzah & Arofah, 2019).

Students become the subject of education who have the potential of fitrah (human nature) that must be developed. Maximizing the potential of students' fitrah, not just the transfer of knowledge. The educational process must be oriented towards the development of the students' fitrah potential. The implication of the theory of fitrah in educational practice is the need for respect for the dignity and potential of students. Learning methods and strategies must be adapted to the students' fitrah, with the educator acting as a facilitator and guide. The ultimate, goal of education is to help students realize and develop their human fitrah. By applying the concept of the theory of fitrah, it is hoped that education can "humanize" students. And they develop according to the dignity and potential of the fitrah bestowed by Allah SWT. Based on the concept of the theory of fitrah in the Islamic perspective, there are several ways for education to maintain and develop the potential of students' fitrah. How to respect and appreciate the dignity of students. This is the attitude that teachers are expected to pass on to students. Because they are partners in goodness. Good and right education will certainly make students better. Students must find various new events or occurrences in the community environment, which are extraordinary, good and bad, which can be repeated and cannot be repeated, which are praiseworthy and blameworthy.

Students must overcome this dynamic situation by applying the polite behavior and understanding the etiquette they have learned at home and at school. Learning and practicing everything related to moral education must be in accordance with religion, law, and prevailing social norms. Education must position the main subject of students who have noble fitrah abilities. The learning process must be based on respect for the dignity and uniqueness of each student.

Developing learning methods that are in accordance with fitrah, namely learning methods must be adapted to the characteristics and potential of students' fitrah. A student-centered approach is more in line with the concept of fitrah. In this case, there is also a need for development facilities. That is, by facilitating the development of fitrah potential. Providing a conducive learning environment for the development of fitrah and a learning curriculum that must be oriented towards the development of fitrah potential.

Student-oriented learning with the theory of constructivism. The context of constructivist learning emphasizes students understanding knowledge. Students must be able to have knowledge. So as to improve understanding of new knowledge and ideas. Educators and students are able to bring the classroom atmosphere to life with activities in the teaching and learning process. Educators become the main focus who are good in the teaching and learning process. Educators are able to become intermediaries to students and become the best role models for students.The role of educators is very important. So that educators act as facilitators and guides, not just the delivery of information. But educators are able to help students to realize and develop their fitrah potential. With the balance factor between spiritual, intellectual, and moral aspects. Education must develop all dimensions of students' humanity, not just the cognitive aspect. Developing students' abilities includes spiritual, intellectual, and moral aspects in a balanced manner. Education is expected to

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maintain and develop the potential of students optimally. In addition, it is hoped that students will be able to grow and develop in accordance with the principles of human dignity through the application of these principles.

b) Principles of Humanistic-Based Education

Several important principles must be upheld when building an education system that truly humanizes human beings. These principles come from Islam, which views humans as the most noble creatures with various potentials and tremendous dignity. Education must recognize the dignity and uniqueness of every student. Each student is an individual with a distinct identity, needs, and learning styles. The education system must not standardize, but rather accommodate this diversity.istic-centered education focuses on respecting human dignity and enhancing student capabilities. Respect and dignity for students are crucial aspects of education. Education must prioritize respect and dignity for students. All students are entitled to the dignity and honor that comes from being created by God. Therefore, education must position students as subjects, not just objects. Teachers must be more skilled at demonstrating the learning process so that students can succeed. They require guidance from their teachers to identify and solve problems.

From Shuhaib, the Prophet Muhammad peace be upon him said, "Once there was a king who had a sorcerer. The sorcerer, being old, said to the king, 'I have grown old, so send me a young boy to teach him sorcery.' A young boy was sent to him, and as the boy was traveling to the sorcerer, he saw a wolf and was afraid of it. The sorcerer said to him, 'Don't be afraid; if you come late, I will beat you.' So the boy hurried and, whenever the wolf came near him, he said, 'I am late, I am late.' And when he came to the sorcerer, he told him the excuse. The sorcerer said, 'Instead of that, if you are afraid of me, tell the wolf that you were delayed because your family detained you; and if you are afraid of your family, tell them that you were delayed because the sorcerer detained you.'"

"O Allah, O our Lord, if the knowledge of the priest is more preferred than the knowledge of the sorcerer," he said, taking a stone. The young man went to an imam to tell him about the incident. "My son, now you are more important to me," the priest said after that. I believe that the knowledge you possess has already reached the desired goal. Nevertheless, do not forget that you will face difficulties. If you have done it, do not show that I am your instructor. The young man was able to heal the blind and the lepers. He could even cure various diseases that exist in humans (Harisatunisa, 2021).

In the education system, a humanistic, dialogical, and democratic learning atmosphere must be built. To create a conducive learning environment, the teacher-student relationship must be built on respect, openness, and communication skills. To achieve this, schools must still provide opportunities for students to avoid oppression and discrimination. Education must provide opportunities for students to be creative, independent, and able to solve problems independently.

We will create an education system that truly humanizes people by applying the principles of humanistic-based education. This system will allow students to develop fully according to their human dignity and potential in a safe and conducive learning environment, where the teacher-student relationship must be built on respect, openness, and communication skills. Education must provide opportunities for

DOI: https://doi.org/10.35723/scis.v1i1.7

students to develop creativity, independent thinking, and the ability to solve problems independently to achieve this.

The intellectual, emotional, spiritual, and social potentials possessed by all students are diverse. Education must balance the need to enable and optimize the development of these potentials. Comprehensive education is needed as the third aspect. In other words, we need to target the overall growth of students, not just their cognitive aspects. Learning must encompass the intellectual, emotional, spiritual, and social dimensions.

Philosophy is one of the parents of all sciences (mother of sciences) and its goal is to seek solutions to existing and non-existent problems. This problem is related to the metaphysical trilogy: humans, God, nature, and all their problems. The main subject of philosophical study is the occurrence of changes and developments in the community environment. Therefore, human problems cannot be solved by philosophy alone (Syafei, 2020). It is impossible for philosophy to solve the universal problems faced by humans, according to some scientific fields. Students are an important part of Islamic education. Article 1 Paragraph 4 of the Law of the Republic of Indonesia states that students in the national education system in 2003 are all citizens who aim to develop through education at certain levels and types of education.

To obtain in achieving the goals of education to practice noble religion and Islamic morals and morals, Islamic education requires great attention. Without trying to simplify it with other things, we can say that the process of the success of Islamic education can be assessed from the morals and behavior of every Muslim that reflect the results of Islamic education. That the success of Islamic education reflects the behavior of each student who is the output of the existence of Islamic education. Muslims realize that all activities of community life must be based on the behavior of Islamic teachings. Not only the obligation to teach Aqidah Sharia, but to convey the truth (Maghfiroh, 2020).

Education should not only focus on the intellectual aspect, but also touch upon the spiritual, emotional, social, and moral aspects. The goal is to create a well-rounded individual, balanced in intelligence and moral character. Education must adopt a truly student-centered approach.

Furthermore, a conducive learning environment is a prerequisite for the realization of humanistic-based education. An atmosphere of affection, mutual respect, and encouragement of creativity is an absolute must that must be present in the classroom and throughout the educational institution. The goal is to create a fully developed human being, who is both intellectually capable and possesses noble character. Education must adopt a truly student-centered approach.

The teacher plays the role of a facilitator, helping to understand the needs and characteristics of the students and designing the learning process accordingly. Students are positioned as active subjects, not just passive recipients.

c) Implementation of Humanistic-Based Education in Islamic Perspective

From the Islamic perspective, the concept of education is not limited to the development of the intellect alone, but also encompasses the spiritual and moral dimensions. Islamic education views humans as noble beings, endowed with various potentials, and are required to develop themselves responsibly. To realize truly

DOI: https://doi.org/10.35723/scis.v1i1.7

humanizing education, Islam offers several key principles and concepts that can be implemented in learning practices.

In philosophy, we know many streams, including streams in the philosophy of education, which will lead to philosophical products. More specifically, multiculturalism in the world of education is a concept from the Progressive-constructivism school of thought, which is a critical and constructive philosophy that can be said to be progressive and contextual (Ramli, n.d.).

This philosophical stream seeks to enable students to become useful and highly knowledgeable individuals, able to mingle in society, and also able to adapt to various changes that may occur in the world. Therefore, multiculturalism in education can be considered as the philosophical foundation of the Progressive-constructivism philosophy.

Islam emphasizes the role of the teacher or educator as a role model who is able to guide and inspire students. Educators are required not only to master the material, but also to possess exemplary character and spirituality. The curriculum and learning methods in Islamic education must be in harmony with the innate nature and needs of the students. Teaching materials are not only aimed at transferring knowledge, but also encouraging the holistic development of positive potentials.

The religious character explained in the word of Allah SWT in the Quran *(QS. al-A'raf/7:172)* is strengthened by the explanation of M. Quraish Shihab, who talks about how the Quran applies religion, which results in a religious character in the conscience of every Muslim. He said that the religion revealed by Allah SWT originates from the recognition and experience of the first human beings in the world, where they find three things: beauty, truth, and goodness. The three are sacred. As a result, a person becomes attracted to what or who is sacred. After finding Him, he establishes a relationship with Him and strives to possess His attributes.

Education must integrate and develop all dimensions of humanity because Islam views humans as multidimensional beings, consisting of physical, intellectual, emotional, and spiritual aspects. Education must be democratic and dialogical. Islam teaches the importance of respecting differences of opinion and perspective. The learning process must begin with open communication and mutual respect between teachers and students. Developing habits is a major challenge and sometimes takes a long time. This becomes a problem when children do not yet know in practical terms something that they need to get used to, especially if what they are getting used to is considered less than ideal. Therefore, for instilling habits, supervision is necessary. Even in such situations, educators can provide sincere encouragement, give rewards, or even use punishment if necessary to encourage students to correct their mistakes (Elias et al., 2022).

In Islam, education centered on humanity is in line with the basic beliefs of Islamic philosophy, which views humans as the most superior and flawless creatures. Islam views education as an effort to develop human potential to the maximum extent possible physically, intellectually, and spiritually. The learning methods must also be diverse and interactive, accommodating the diversity of student learning styles. Just as importantly, creating a conducive learning environment is also the key to the realization of humanity-based education. A classroom atmosphere full of warmth, mutual respect, and encouragement of creativity is an absolute must. In addition, the

DOI: https://doi.org/10.35723/scis.v1i1.7

involvement of parents and the surrounding community can also strengthen the humanistic learning atmosphere.

Spiritual hermeneutics is the term for the esoteric interpretation process known as ta'wil. This term indicates the return of something to its source or origin in terms of etymology. Returning to the source of meaning. The term Ta'wil indicates the various symbols in nature, in humans, and in the context of revelation. The Quran itself uses the word verse or symbol for objects and events that exist in nature and in the human soul (Ilham, 2020).

The esoteric interpretation process is called ta'wil, which means spiritual hermeneutics. It has a certain etymological meaning, namely returning something to its origin. Returning the symbol to the source of its meaning. Returning the symbol to its initial representation. Ta'wil refers to the types of symbols in nature, in humans, and in the context of revelation. The Quran itself uses the word verse or symbol for objects and events that exist in nature and in the human soul.

Education must focus on the liberation and empowerment of human beings. Islam emphasizes the importance of freeing humans from all forms of domination, oppression, and poverty, both material and spiritual. Education must provide opportunities for students to learn to solve problems and become independent individuals. Education must be based on moral and spiritual principles. From an Islamic perspective, education is not only aimed at improving the cognitive abilities of students, but also at instilling moral values and characteristics derived from Islamic teachings. By applying the principles of humanity-based education in accordance with Islamic teachings, it is hoped that an educational system can be created that truly humanizes humans and leads students to become the perfect human being *(insan kamil)* in accordance with their human nature.

As expressed by Sufyan al-Tsauri, the theoretical foundation in practice should pay attention to the balance between the two, which is one of the learning principles that needs to be applied. One of the learning principles put forward by Abu Hanifah and Imam Shafi'i is to pay attention to worldly affairs and exclude dependence and preoccupation, except to meet the needs of educational costs. The most important thing is that students must be given the greatest possible attention.

The last learning principle is the continuity of learning. Because the continuity of learning, asking questions, and discussing is one of the principles of learning continuity that is new. Regarding an incident, Sufyan bin Uyaina answered: "Who is actually the most needed in seeking knowledge?" Likewise, Abdullah bin Mubarak said, "How long should we pursue knowledge?" Writing a sentence will give me a lot of benefits.

In fact, educators in the school environment hold a strategic position in breaking the cycle of violence. The number of crimes involving teachers and students has a decreasing trend from year to year. Therefore, the characteristics of teachers and students must be considered in Islamic education. By applying the principles of Islamic education, we hope to produce superior human resources who not only have high intellectual abilities, but are also rich in faith and noble character. Education is a tool for self-transformation towards human perfection, not just the dissemination of knowledge.

DOI: https://doi.org/10.35723/scis.v1i1.7

d) Challenges and Practical Implications

Realizing an education that truly humanizes humans is not an easy task. There are several challenges and practical implications that must be faced in its implementation. A change in mindset is needed from educators, students, and all stakeholders in the world of education. So far, the educational model that tends to pursue quantitative targets and is mechanical in nature still dominates. To shift to a humanistic-based education paradigm, a fundamental paradigm shift is needed.

Organizing proper education is a major challenge that requires reorientation. Shifting from the traditional teacher-centered learning methods, we now have to prioritize student-centered learning. This requires a fundamental change in the mindset and learning habits of educators. In addition, the success of humanistic education depends on the motivation and skills of teachers. It is important for teachers to have a comprehensive understanding of the attributes, needs, and abilities of students. Not all teachers have the ability to design and manage student-centered learning.

Adjusting the curriculum, teaching materials, and learning methods. So far, most of the learning materials have been more cognitive and theoretical in nature. Systematic efforts are needed to integrate aspects of character development, emotional intelligence, and spirituality into the entire learning process. The roles and competencies of teachers also need to be reviewed. Teachers are no longer enough to just master the content of the subject matter, but must also be able to become role models, facilitators, and mentors who understand the unique needs of each student. Therefore, teacher education and training programs must be adapted. The curriculum is actually responsible for preparing and supervising the system. People who live in their own dynamics. The hope is to shape Pancasilaist people who can inherit the diversity and diversity of Indonesian society, which is bound by the ideology and guidelines of the Pancasila state.

In contrast, humanistic-based education requires a strong system that includes education policies, management, and infrastructure. Educational transformation will be difficult to achieve without systematic support. In addition, the shift in the educational paradigm often faces opposition from long-standing cultures and traditions in society. Some practical consequences must be implemented to address this issue. The curriculum and learning approaches must first be adapted to the needs, interests, and characteristics of the students. Student-centered learning methods such as project-based, active, and collaborative learning are highly recommended. In the 2013 education curriculum, there are three achievement values used: affective, cognitive, and psychomotor. Affective values include spiritual and social attitudes. For the 2016/2017 academic year, the Education Office has set spiritual and social attitudes. Spiritual attitude is worship, prayer, and gratitude. Social attitudes are honesty, discipline, responsibility, politeness or courtesy.

Improving teacher capacity becomes very important because teachers must be provided with comprehensive training, professional development, and mentoring to acquire the knowledge, skills, and attitudes needed to manage humanistic learning. The education system must be changed to support humanistic-based education. This will include changes in policies, management, and funding, as well as an organizational culture in education that is more in line with student needs.

The implications of educational facilities and infrastructure design. Creating a conducive, comfortable, and supportive learning environment for the holistic

DOI: https://doi.org/10.35723/scis.v1i1.7

learning process of students becomes an absolute necessity. Libraries, laboratories, classrooms, and other facilities must be designed in a student-friendly and student-centered manner. Building close relationships between the school environment, family, and community. The involvement of parents and the surrounding environment is the key to creating synergy that supports the humanistic education process (Ramli, n.d.). Support for humanistic-based education can be increased through cooperation among these various stakeholders.

Meanwhile, Imam Syafi'i developed extracurricular activities to modify behavior. For better understanding, guidance on its implementation is needed. Learning the Quran is one of the important points, learning fiqh is a noble honor, learning hadith is a strong argument, people who learn languages have a refined personality, and people who learn accounting have a healthy mentality.

In his curriculum, Shafi'i's beliefs not only limit religious knowledge, language, and accounting; but also include scientific findings regarding physical fitness. In addition, instructional content on physical skills such as horseback riding and archery has also been added. Imam Shafi'i once taught his student al-Muzani the books of al-Sabuk and al-Rayu.

Although not an easy matter, the implementation of humanistic-based education from an Islamic perspective is a necessity. With serious efforts and cooperation from various parties, it is hoped that the education system can truly become a vehicle for the development of human potential and dignity as a whole.

This research aims to deeply examine the concept of humanistic-based education from the Islamic perspective. The focus of the analysis is on the philosophical understanding of the dignity and potential of students as the foundation for the implementation of educational practices that truly humanize human beings. The research results show that in the Islamic view, humans have noble degrees and are endowed with various noble potentials that must be developed through the educational process. Humans are not merely seen as rational beings, but as entities that have interconnected spiritual, emotional, and moral dimensions.

Therefore, Islamic education not only aims to develop students' intellectual intelligence, but also their spiritual, emotional, and moral intelligence in a holistic manner. The curriculum, learning methods, as well as the role of teachers and the learning environment must be designed to support the development of students' positive potential. This means that educational practices must be student-centered and respect the dignity and uniqueness of each individual. Teachers are no longer the sole authority, but as facilitators and mentors who can accommodate diverse learning styles and needs of students (Mustaghfiroh & Az Zafi, 2021).

Furthermore, the learning environment must also be created in such a way as to encourage creativity, foster a sense of security and comfort, and build warm and mutual respect interactions between teachers, students, and all other educational components. Thus, the implementation of humanistic-based education in the Islamic perspective that produces excellent students not only intellectually intelligent, but also rich in spirituality, emotional, and morality. Education is essentially a means of self-transformation towards human perfection.

DOI: https://doi.org/10.35723/scis.v1i1.7

IV. CONCLUSION

This study shows that from an Islamic perspective, humans possess a noble status and extraordinary potential that must be developed holistically, including intellectual, spiritual, emotional, and moral intelligence. The goal of Islamic education is to optimize all of these potentials while respecting the dignity and uniqueness of each individual, making education student-centered. Teachers play the role of facilitators who can accommodate the diversity of learning styles and needs of students, while the learning environment must support creativity, a sense of security, and respectful interactions. The implications of this study highlight the importance of integrating moral, spiritual, and social values into the curriculum and teaching methods in schools to create individuals who are not only intellectually excellent but also possess good character and can make a positive contribution to society. Recommendations for implementing humanistic-based education from an Islamic perspective include providing educational spaces that support the optimal development of students' innate potentials, emphasizing a balance between cognitive, moral, and spiritual aspects in the learning process.

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