

Implementation of Humanist Learning Theory in Islamic Education Learning at SMA Negeri 19 Palembang

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Abstract

One of the main challenges of learning in the 21st century is how to develop learners' abilities holistically. In response to this challenge, SMA Negeri 19 Palembang applies humanistic learning theory in Islamic Religious Education (PAI) to encourage students' all-round development beyond mere academic achievement. This study aims to explore the application of the theory in Islamic Religious Education through the planning, implementation, and evaluation stages. Qualitative research methods involving observation, interviews, and document analysis were used to gain in-depth insights from educators and students. The results showed that the integration of the humanistic approach significantly increased student engagement through active learning, emotional engagement, and cooperative learning strategies. This approach not only improved academic understanding but also contributed to the development of social skills and character. This study implies that the application of humanistic approaches in education can create a more meaningful and effective learning experience and promote more holistic cognitive and affective growth.

Keywords: Implementation; Humanist Learning Theory; PAI Learning

Introduction

Education plays a key role in shaping students' character and knowledge, especially in Islamic Religious Education (PAI) subjects that focus on developing spiritual and moral values.¹ The birth of humanist learning theory offers an approach that emphasizes the importance of meeting students' emotional, psychological, and social needs in the learning process, as well as developing their potential holistically, both intellectually and emotionally.²

In Indonesia, especially at the senior high school level, the application of humanist learning theory is becoming increasingly relevant as students face various academic and social challenges.³ SMA Negeri 19 Palembang reflects this context, where the diversity of students' backgrounds and academic demands make the application of humanist theory in PAI teaching important. However, the implementation of this theory in the school still faces various challenges.

Nizam Aulia Rachman revealed that the lack of understanding and institutional support for the application of humanist learning theory in PAI, as well as the reliance on traditional teaching methods, has hindered teaching effectiveness and student development.⁴ In addition, the difference in perception and readiness between teachers and students in adopting a humanist approach exacerbates the situation. Teachers often face the dilemma of balancing the demands of a busy curriculum with the need to pay attention to individualized student development.⁵ Meanwhile, students who are used to conventional teaching methods often need extra time and support to adjust to a more personalized and reflective approach.⁶

This condition confirms the urgency of a more structured and inclusive transition strategy in the application of humanist approaches in order to effectively improve the

¹ Achmad Junaedi Sitika et al., "Pengembangan Kurikulum Pendidikan Agama Islam Sebagai Upaya Memperkuat Nilai-Nilai Keagamaan," *Journal on Education* 6, no. 1 (2023): 5899–5909.

² Abraham Maslow, "Motivation and Personality, Jld 2, Terj," *Nurul Imam. Jakarta: PT Midas Surya Grafindo* (1993).

³ Awaluddin Tjalla, Tsulistia Poetry Hendrawan, and Zulfa Saleh, "Implementasi Pendekatan Humanistik Dalam Pembelajaran Serta Penerapannya Dalam Layanan Bimbingan Dan Konseling Di Sma Muhammadiyah 11 Jakarta," *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia* 8, no. 3 (2022): 158–163.

⁴ Nizam Aulia Rachman, Tobroni Tobroni, and Nafik Muthohirin, "Implementasi Konsep Humanisme Religius Dalam Pembelajaran Akidah Akhlak," *Al-Liqo: Jurnal Pendidikan Islam* 8, no. 2 (2023): 305–325.

⁵ Rizky Ramadhan, "Implementasi Pembelajaran Humanistik Dalam Pendidikan Karakter" (Tesis, n.d.).

⁶ Aulia Diana Devi, "Implementasi Teori Belajar Humanisme Dalam Proses Belajar Mengajar Pendidikan Agama Islam," *At-Tarbawi: Jurnal Pendidikan, Sosial dan Kebudayaan* 8, no. 1 (2021): 71–84.

quality of education and support students' all-round development. This research focuses on identifying the specific problems faced in the application of humanist learning theory in PAI learning at SMA Negeri 19 Palembang. Through in-depth analysis, this research aims to uncover the barriers and offer practical solutions that can be implemented to improve teaching effectiveness and fulfill students' holistic developmental needs.

This study aims to identify and evaluate the implementation of humanist learning theory in learning Islamic Religious Education (PAI) at SMA Negeri 19 Palembang. Another objective of this study is to identify the obstacles and challenges faced in the implementation of humanist learning theory in Islamic Education classrooms. By delving deeper into the difficulties experienced by teachers and students in adapting this approach, this research seeks to provide practical and evidence-based recommendations to overcome these barriers. This includes proposing more effective learning strategies that not only fulfill curriculum standards but also support holistic student development.

In the literature review, it was found that research on the implementation of humanist learning theory in the context of Islamic Religious Education (PAI) in Indonesia is still relatively limited. Gigih Setianto's research examines the implementation of humanist learning theory in children with special needs.⁷ Nurul Azizah's research examines the implementation of humanist learning in overcoming student learning problems.⁸ Azyana Alda Sirait's research highlights the need for a comprehensive student-centred approach.⁹ Rahman Afandi's research examines the patterns of the application of humanistic learning models in junior high schools; the important findings of the study are the creation of a pleasant learning atmosphere, the principle of developing student potential, the principle of respecting opinions, fostering creativity, building relationships with real-life situations, and recognizing the freedom to try.¹⁰

⁷ Gigih Setianto and Risdiani Risdiani, "Learning Humanist Islamic Religious Education For Children With Special Needs (Case Study at SLB Negeri Wiradesa Pekalongan)," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 9, no. 2 (2024): 549–560.

⁸ Nurul Azizah et al., "Implementation Of Abraham Maslow's Humanism Learning Theory In Overcoming Learning Disabilities In Islamic Religious Education," *AL-WIJDÂN Journal of Islamic Education Studies* 9, no. 1 (2024): 92–107.

⁹ Azyana Alda Sirait, Hasan Basri, and Zaizul Ab Rahman, "The Concept of Merdeka Curriculum Implementation: Realizing Humanistic Islamic Education Learning," *Educative: Jurnal Ilmiah Pendidikan* 2, no. 1 (2024): 1–10.

¹⁰ Rahman Afandi and Putri Nofiana Ningsih, "The Implementation of the Humanistic Learning Model in the Learning of Islamic Religious Education in Junior High School," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 5, no. 2 (2023): 526–542.

Although there have been many studies that discuss humanist learning theory in general in various disciplines, specific studies on the application of this theory in PAI learning in senior high schools, especially in SMA Negeri 19 Palembang, have not received adequate attention. This limitation creates a gap in the literature that needs to be filled to enrich the understanding of how the humanist approach can be effectively integrated into the PAI curriculum.

This study aims to fill the gap in the literature related to the application of humanist learning theory in learning Islamic Religious Education (PAI) at SMA Negeri 19 Palembang. By offering a more in-depth and focused study, this research seeks to enrich the literature through empirical data and relevant analyses that can be applied in Islamic religious education at the senior high school level.

This research not only brings a novel aspect by integrating humanist learning theory into the Islamic education curriculum but also introduces a holistic approach that balances academic outcomes and student character development. By exploring this novel aspect of the theory in a less researched context, this research is expected to make a significant contribution to improving the quality of Islamic religious education teaching in senior high schools as well as influencing education policy by encouraging the adoption of a more humanist approach in religious education curricula in Indonesia.

Research Methods

This research uses a qualitative approach with descriptive methods to explore in depth the application of humanist learning theory in learning Islamic Religious Education (PAI) at SMA Negeri 19 Palembang.¹¹ This approach was chosen to understand how teachers apply this theory and how learners experience it in the context of daily learning. The type of research used is a case study focused on one school, namely SMA Negeri 19 Palembang. Case studies allow researchers to observe and thoroughly understand the phenomena that occur in this specific context.

Data were collected through three main techniques: observation, interviews, and documentation. Observations were made to see first-hand how humanist learning theory is applied in the classroom, focusing on teacher and learner interactions. In-depth interviews were conducted with PAI teachers, principals, and learners to get their views

¹¹ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2019).

and experiences regarding the implementation of this theory. Documentation included the collection of lesson plans, records of evaluation results, and teaching materials used.

The collected data were analyzed through several stages. First, the data collected was categorized according to relevant themes. Next, the data was reduced to filter out important information that supported the research objectives. The reduced data was then presented in an easy-to-understand format, such as descriptive narratives and tables. Finally, researchers drew conclusions based on data analysis and verified the findings by comparing existing data and confirming the results of interviews with relevant respondents. Data validity was maintained through triangulation and member check techniques to ensure the interpretation of data was in accordance with the views and experiences of the research subjects.¹²

The Implementation of Humanist Learning Theory in Islamic Education Learning at SMA Negeri 19 Palembang

Humanist learning theory emphasizes the importance of the educator's role as a facilitator who supports the maximum development of learners' potential. Great educators are those who are able to humanize learners, help them self-actualize, and become complete and useful human beings. In the context of Islamic religious education (PAI) at SMA Negeri 19 Palembang, the implementation of this theory follows three main stages: planning, implementation, and evaluation.¹³

1. Planning

The planning stage in the implementation of humanist learning theory at SMA Negeri 19 Palembang begins with preparatory steps taken by the teacher, including the preparation of the Learning Implementation Plan (RPP). The teacher acts as a facilitator who not only provides learning materials but also motivates students to be excited and involved in the learning process. In line with Carl Rogers's view, this plan focuses not only on academic achievement but also on character development and deep human values.¹⁴

¹² Mudjia Rahardjo, "Triangulasi Dalam Penelitian Kualitatif," *Sekolah Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang. (Unpublished)* (2010).

¹³ Sutarman Sutarman et al., "Implementation of Islamic Religious Education Learning in Growing and Developing Religious Humanism Students," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022).

¹⁴ Carl R Rogers and H J Freiberg, "Freedom to Learn," *Columbus, OH: Charles Merrill* (1970).

In an interview with Mrs Diana Paramita, S.Pd.I, a PAI teacher at SMA Negeri 19 Palembang, the planning process includes determining clear learning objectives, understanding the abilities of students, and selecting appropriate learning methods and media. This is consistent with a humanist theory that emphasizes the importance of humanizing learners and enabling them to develop their unique potential. Lupita Artika's research supports this approach, stressing that planning that takes into account learners' individual needs is key to the success of humanist education.¹⁵

Based on the observation, the differences in learning methods used by each PAI teacher at SMA Negeri 19 Palembang show that the approach varies greatly, depending on the characteristics of the learners and the class conditions. This is in accordance with the principle of differentiation in humanist learning presented by Citra Maulidyah Rahmawati Nugroho, where each learner is treated as a unique individual in accordance with the concept of personalized education.¹⁶

2. Implementation

At the implementation stage, SMA Negeri 19 Palembang emphasizes an active learning approach that allows students to be actively involved in the learning process. Teachers not only act as teachers but also as facilitators who create a learning environment that supports the active participation of learners. This approach is in line with Kolb's experiential learning theory, which emphasizes the importance of direct experience in the learning process.¹⁷

According to informant Mrs Diana Paramita, the implementation of learning at SMA Negeri 19 Palembang involves the use of various innovative methods such as film screenings related to the stories of the Apostles, stories with humorous inserts, and group discussions. This approach aims to facilitate deep understanding and

¹⁵ Lusita Artika, Ismail Sukardi, and Idawati Idawati, "Implementasi Teori Belajar Humanistik Pada Pendidikan Agama Islam Dalam Pembentukan Karakter Religius," *Muaddib: Islamic Education Journal* 4, no. 2 (2021): 107–115.

¹⁶ Citra Maulidyah Rahmawati Nugroho and Puguh Darmawan, "Implementasi Pembelajaran Berdiferensiasi Dalam Perspektif Teori Belajar Humanistik Pada Sekolah Dasar: Studi Literatur," *Journal of Innovation and Teacher Professionalism* 2, no. 3 (2024): 282–290.

¹⁷ David A Kolb, Richard E Boyatzis, and Charalampos Mainemelis, "Experiential Learning Theory: Previous Research and New Directions," in *Perspectives on Thinking, Learning, and Cognitive Styles* (Routledge, 2014), 227–247.

internalization of the values taught, as explained by Bonwell and Eison, which state that active learning can increase learners' learning engagement and retention.¹⁸

The observations show that learners are more enthusiastic and active when the methods used are relevant to their daily lives. This finding consistently corroborates Muchamad Chairul Umam's findings that relevant and contextualized learning helps learners internalize the values taught more effectively.¹⁹

3. Evaluation

The evaluation stage in the implementation of humanist learning theory at SMA Negeri 19 Palembang is conducted comprehensively, covering cognitive, affective, and psychomotor aspects. This evaluation refers to Gardner's Multiple Intelligences concepts, which emphasize the importance of recognizing different types of intelligence in the assessment process.²⁰

Teachers at SMA Negeri 19 Palembang use various evaluation methods such as daily tests, group assignments, and end-of-semester exams to assess the extent to which students have understood and are able to apply the material taught. The use of higher-order thinking Skills (HOTS) in evaluation is in line with Bloom's Taxonomy theory, which encourages the development of critical and creative thinking skills.²¹ Research by Riswanda Himawan also shows that HOTS-based evaluation is more effective in assessing students' application and analysis skills in real contexts.²² Field data also revealed that evaluation does not only focus on academic achievement but also the development of learners' character, particularly in the application of religious values in daily life. This finding is consistent with the findings of Saifullah Idris and Tabrani, who emphasize the importance of holistic evaluation in humanist education.²³

¹⁸ Charles C Bonwell and James A Eison, *Active Learning: Creating Excitement in the Classroom*. 1991 ASHE-ERIC Higher Education Reports. (ERIC, 1991).

¹⁹ Muchamad Chairul Umam, "Implementasi Teori Belajar Humanistik Carl R. Rogers Pada Pembelajaran Pendidikan Agama Islam," *Tadrib* 5, no. 2 (2019): 247–264.

²⁰ Howard Gardner and Thomas Hatch, "Educational Implications of the Theory of Multiple Intelligences," *Educational researcher* 18, no. 8 (1989): 4–10.

²¹ David R Krathwohl, "A Revision of Bloom's Taxonomy: An Overview," *Theory into practice* 41, no. 4 (2002): 212–218.

²² Riswanda Himawan, "Strategi Dan Evaluasi Pembelajaran Berbasis Hots Sebagai Upaya Meningkatkan Kemampuan Berpikir Tingkat Tinggi Siswa SMP," *Proceeding Umsurabaya* (2021).

²³ Saifullah Idris and Z A Tabrani, "Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 3, no. 1 (2017): 96–113.

Implication of Humanist Theory Implementation in Islamic Education Learning

The implementation of humanist learning theory in learning Islamic Religious Education (PAI) at SMA Negeri 19 Palembang has a significant impact on the way learning takes place. The implications of the implementation of this theory are mainly seen in two important aspects: confluent education and cooperative learning. Both are tangible manifestations of how humanist theory can be applied in an educational context to achieve more holistic and meaningful learning objectives.

1. Confluent Education

Confluent education is an approach that integrates cognitive and affective aspects in the learning process, creating a learning experience that is not only deep but also meaningful. George Isaac Brown, one of the main figures in humanist learning theory, emphasized that effective education should involve learners' emotions so that learning can be deeply felt and applied in everyday life. Rogers argued that education should be able to facilitate learners' personal development, where affective aspects cannot be ignored in the learning process.²⁴

Research by Devy Mukaromah reinforces this view by showing that emotional engagement in learning improves not only the retention of information but also the application of the material in real situations. Devy Mukaromah found that when learners feel emotionally engaged in education, they tend to remember and apply what they have learned more easily.²⁵ This is consistent with Arnold's confluent education approach, where the integration of affective and cognitive aspects is considered crucial to achieving effective and meaningful learning.²⁶

At SMA Negeri 19 Palembang, the implementation of confluent education is seen in the learning methods used by PAI teachers such as Mrs Diana Paramita. She uses the storytelling method interspersed with humor to deliver PAI materials. This approach not only makes the material more interesting for learners but also helps them internalize religious values emotionally. For example, when discussing the stories of

²⁴ George Isaac Brown, "Human Teaching for Human Learning. An Introduction to Confluent Education." (1971).

²⁵ Devy Mukaromah, Sugiyo Sugiyo, and Mulawarman Mulawarman, "Keterlibatan Siswa Dalam Pembelajaran Ditinjau Dari Efikasi Diri Dan Self Regulated Learning," *Indonesian Journal of Guidance and Counseling: Theory and Application* 7, no. 2 (2018): 14–19.

²⁶ Karen D Arnold, Elissa C Lu, and Kelli J Armstrong, "The Ecology of College Readiness: ASHE Higher Education Report Volume 38, Number 5" (2012).

the Apostles, she uses stories that are relevant to learners' daily lives, followed by deep emotional reflection. This allows learners to not only understand the material cognitively but also feel and live the values taught.

Field data shows that this approach is effective in increasing learners' participation and engagement. They are more open in expressing their views and feelings during the learning process, reflecting strong emotional engagement. This supports George Isaac Brown and Devy Mukaromah's view that education that involves emotional aspects tends to be more successful in creating meaningful and deep learning experiences.

2. Cooperative Learning

Another aspect of the implementation of humanist learning theory in PAI learning at SMA Negeri 19 Palembang is the application of the cooperative learning model. This model emphasizes cooperation between learners in understanding the material and completing tasks together, which is in line with the humanist theory that values social interaction as part of the learning process.

David W Johnson and Roger T Johnson point out that cooperative learning not only improves understanding of the material but also develops social skills and a sense of collective responsibility.²⁷ They argue that when learners work in groups, they learn to help each other, share knowledge, and collaborate to achieve a common goal. This model also supports the development of interpersonal skills, such as communication and cooperation, which are important for life beyond the school environment.

At SMA Negeri 19 Palembang, the application of the cooperative learning model is seen in group tasks designed to encourage learners to collaborate effectively. For example, on the topic of religious values, learners work in groups to develop a presentation, which is then presented in front of the class. The results of this study are consistent with Anna Abramczyk's findings, which state that cooperative learning not only improves learners' understanding of the material but also builds their confidence and interpersonal skills.²⁸

²⁷ David W Johnson and Roger T Johnson, "Making Cooperative Learning Work," *Theory into practice* 38, no. 2 (1999): 67–73.

²⁸ Anna Abramczyk and Susanne Jurkowski, "Cooperative Learning as an Evidence-Based Teaching Strategy: What Teachers Know, Believe, and How They Use It," *Journal of Education for Teaching* 46, no. 3 (2020): 296–308.

The implementation of the cooperative learning model shows that students are more active and involved in the learning process. They exchange ideas, find solutions together, and collaborate to achieve the desired results. In addition, this model also strengthens the sense of shared responsibility within the group, which in turn improves motivation and learning outcomes. Learners involved in cooperative learning tend to have a deeper understanding of the material. They are able to work better in teams, which is one of the main goals of applying humanist theory in education.

The implementation of humanist learning theory in PAI learning at SMA Negeri 19 Palembang through confluent education and cooperative learning has proven to have a positive impact. Confluent education successfully integrates affective and cognitive dimensions, creating more meaningful and in-depth knowledge, while cooperative learning helps develop social skills and improve material understanding. These findings are in line with theory and previous research, suggesting that learner-centered educational approaches that value their emotional and social aspects can lead to more holistic and effective learning outcomes.

Conclusion

This study highlights the importance of applying humanist learning theory in learning Islamic Religious Education (PAI) at SMA Negeri 19 Palembang, which involves a holistic approach to planning, implementation, and evaluation. The implementation of this theory has proven to be effective in developing students' potential to the maximum, both in the cognitive, affective, and psychomotor aspects. In the planning stage, teachers act as facilitators who not only deliver academic material but also focus on character development and human values. This shows that planning that considers the individual needs of learners can humanize them and enable them to develop their unique potential.

The implementation phase emphasizes active learning that engages learners directly, using innovative methods such as film screenings, humor, and group discussions. This approach helps learners internalize religious values more effectively, increasing their learning engagement and retention. Evaluation in this implementation is done comprehensively by recognizing learners' different types of intelligence. The use of higher-order thinking Skills (HOTS) in evaluation also encourages the development of

learners' critical and creative thinking skills, which is in line with the goal of a more holistic education.

The research suggests several steps that educational institutions and teachers can take in implementing humanist learning theory in Islamic Religious Education (PAI) learning: first, increasing teacher training: It is recommended that teachers at SMA Negeri 19 Palembang get further training on the application of humanist learning theory, especially in designing learning that focuses more on character development and human values; second, the development of innovative methods: Schools can encourage teachers to continue developing innovative learning methods that are relevant to students' daily lives. Methods such as project-based learning or case studies can be used more frequently to link PAI materials with real-life experiences; third, technology-based holistic evaluation: to enrich the review, it is recommended to integrate technology in the assessment process. The use of digital platforms that can measure cognitive, affective, and psychomotor aspects holistically will provide a more comprehensive picture of learners' development; fourth, Strengthening Cooperative Learning: The implementation of cooperative learning models can be expanded, with a focus on improving social skills and teamwork. Systematically designed collaborative activities can strengthen learners' sense of collective responsibility.

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