



Transformation of Islamic education through a humanistic approach in learning practice

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Abstract. This study aims to analyze two fundamental issues in the development of Islamic Religious Education (PAI) learning: (1) how the humanistic approach is applied in PAI classroom practice, and (2) to what extent the humanistic approach contributes to the transformation of PAI learning quality. To address both issues, the study employs a systematic literature review (SLR) method guided by PRISMA protocol, analyzing 42 national and international scientific articles published between 2010 and 2024, sourced from Google Scholar, Scopus, ERIC, DOAJ, and national journal repositories Sinta and Garuda. Data analysis was conducted through thematic content analysis and narrative synthesis techniques. The findings reveal that the application of the humanistic approach in PAI is carried out through six interrelated components: student-centered learning, reflection as a value internalization instrument, affective-cognitive-

behavioral integration, creation of open dialogue spaces, respect for moral autonomy, and facilitation of student self-actualization. These components are grounded in John Dewey's concept of learning by experience, David A. Kolb's experiential learning cycle, Thomas Lickona's character education framework integrating moral knowing, moral feeling, and moral action, and Lawrence Kohlberg's stages of moral development that guide students toward post-conventional moral consciousness. In terms of contribution, the humanistic approach has been shown to significantly transform PAI learning quality across six dimensions: active student engagement, depth of Islamic value internalization, moral development, creativity and critical thinking, quality of dialogical pedagogical relationships, and more measurable affective learning outcomes. This study concludes that the humanistic approach represents a relevant, contextual, and transformative pedagogical paradigm for the renewal of PAI learning in the contemporary era.

Introduction

Islamic Religious Education (PAI) carries a very fundamental and strategic mission in forming a complete Muslim personality, knowledgeable, faithful, and virtuous. As emphasized in Law Number 20 of 2003 concerning the National Education System, the goal of national education is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. However, in the reality of learning practices in the field, PAI often faces a serious paradox: on the one hand it is required to form a holistic character and personality, but on the other hand the learning model applied is still dominated by a

transmissive, doctrinal, and teacher-centered approach, thus failing to touch the affective and behavioral dimensions of students in depth (Astuti et al., 2025).

This paradox reflects a serious methodological crisis in Islamic Religious Education (PAI) learning. Field data shows that although students are able to achieve high scores on religious mastery exams, the phenomenon of moral degradation, low social empathy, intolerance, and the inability to apply Islamic values in daily life is increasingly worrying among the younger generation of Muslims (Al Ketbi et al., 2025). This reality indicates a wide gap between the cognitive achievements of Islamic Religious Education (PAI) learning and the formation of authentic religious character and behavior. This phenomenon is often referred to in contemporary Islamic education discourse as a gap between religious knowledge and the practice of Islamic values in real life (Lahmar, 2020).

This methodological crisis in Islamic Religious Education (PAI) is fundamentally rooted in the dominance of the "banking concept" educational paradigm, a term popularized by Paulo Freire to describe an educational model in which teachers act as depositors of knowledge and students as empty accounts ready to be filled. In the context of Islamic Religious Education (PAI), this paradigm manifests itself in the practice of dogmatic lectures, memorization of texts without contextualization, and an evaluative approach that only measures mastery of information without considering character formation and behavioral transformation. Islamic education experts have long warned that this kind of model is not only counterproductive to the goals of Islamic Religious Education but also has the potential to distance students from the essence of Islam itself, which emphasizes awareness, intention, and morality as the core of authentic religiosity (Syafei, 2025).

In the face of this crisis, the humanistic approach to education presents itself as a promising paradigmatic alternative. The humanistic approach is rooted in a tradition of thought that places humans, with all their potential, needs, and dignity, at the center of the educational process. Historically, the humanist movement in education developed as a critical response to behaviorism, which reduced humans to organisms driven solely by external stimuli and responses (Yuocef, 2026). In education, the humanistic approach emphasizes that true learning must integrally involve all dimensions of humanity: thought (cognitive), feeling (affective), and action (conative) (Kaczorowska et al., 2024). This idea is inherently aligned with the basic principles of Islamic education, which emphasize the formation of a perfect human being, a human being who is perfect in the dimensions of faith, worship, and morals simultaneously (Dehshiri, 2022).

The relevance of the humanistic approach to Islamic Religious Education (PAI) learning reform is further strengthened by the contributions of several educational theorists. John Dewey (1938), through his revolutionary concept of learning by doing, asserted that meaningful education is education rooted in the real-life experiences of students and able to connect the academic world with social reality (He & Zhang, 2025). David A. Kolb (1984) further developed Dewey's ideas through a model of the experiential learning cycle consisting of four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation, a model that provides an operational framework for the implementation of experiential learning in Islamic Religious Education (Pherson-Geyser et al., 2020). Thomas Lickona (1991), through a comprehensive character education framework, asserted that complete character can only be formed through the synergistic integration of moral knowing, moral feeling, and moral action, a triad that naturally corresponds to the three dimensions of Islamic Religious Education's goals: *aqidah* (knowing), *akhlak* (feeling), and *ibadah* (action) (Lovat, 2020). Meanwhile, Lawrence Kohlberg (1981) with his theory of stages of moral development provides a psychological basis for efforts to encourage students from external authority-based moral obedience to internal, autonomous and responsible moral awareness (Turiel & Banas, 2020).

In the current context, the urgency of transforming Islamic Religious Education (PAI) learning through a humanistic approach is increasingly pressing in the face of the complex challenges of the 21st century. Today's Muslim generation, growing up amidst globalization, the digital revolution, cultural pluralism, and an intense identity crisis, requires more than just mastery

of religious texts. They require critical thinking skills grounded in Islamic values, the ability to empathize and collaborate across differences, and a strong and adaptive character in facing the dynamics of rapid social change. These demands can only be met by a humanistic, contextual PAI learning model that focuses on developing the full potential of students (Song & Mukundan, 2025). Several previous studies have begun to explore the transformative potential of the humanistic approach in the context of PAI, including (Fitri, 2022) who examined its implementation in public high schools; (Salamuddin et al., 2025) who examined its impact on learning interest; and (Asykur et al., 2025) who analyzed its philosophical foundations from an Islamic perspective. However, studies that systematically and comprehensively synthesize these findings by integrating various theoretical and empirical perspectives are still very limited, so there is still a knowledge gap that needs to be filled.

Based on the background of the problems described above, this study formulates two research questions that will be answered systematically: (1) How is the humanistic approach applied in Islamic Religious Education learning practices? and (2) To what extent does the humanistic approach contribute to the transformation of the quality of learning in Islamic Religious Education? To answer these two questions, this study uses a systematic literature review method that allows for a comprehensive synthesis of various existing research findings, by integrating the theoretical frameworks of John Dewey, David A. Kolb, Thomas Lickona, Lawrence Kohlberg, and Carl Rogers as the main analytical lens. The results of this study are expected to provide significant conceptual and practical contributions to the development of a more humanistic, contextual, and transformative Islamic Religious Education learning methodology at various levels of Islamic education in Indonesia.

Method

This study uses a systematic literature review (SLR) approach designed to identify, evaluate, and synthesize relevant literature on the application of a humanistic approach in Islamic Religious Education (PAI) learning. A systematic literature review was chosen because it is able to provide a comprehensive, objective, and evidence-based overview of a developing educational phenomenon, while also providing a strong conceptual contribution to the development of theory and practice (Oliveira & Bonito, 2023).

The research protocol was developed following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, adapted for educational literature reviews. Data sources were obtained from various leading scientific databases, including Google Scholar, Scopus, ERIC (Education Resources Information Center), DOAJ (Directory of Open Access Journals), and reputable national journal repositories such as Sinta and Garuda Kemdikbud. The search was conducted using predetermined keywords, including: "humanistic education, Islamic learning," "humanistic Islamic education," "student-centered Islamic education," "humanistic approach to learning," "transformation of Islamic education," and other derived keyword combinations.

The publication period used as a reference in the selection process was 2010 to 2024. Of the total 214 articles identified through the initial search process, a multi-layered filtering was carried out based on inclusion and exclusion criteria. The inclusion criteria included: (1) articles published in national journals accredited with at least Sinta 3 or international journals indexed by Scopus and Web of Science; (2) specifically discussing the humanistic approach in the context of Islamic education; (3) using a clear and verifiable research methodology; and (4) available in Indonesian or English. The exclusion criteria included opinion articles without empirical data, articles without clear academic affiliation, and articles from unverified sources.

After a selection process based on titles and abstracts, 78 articles qualified for further review. Full-text reading was then conducted, resulting in 42 articles meeting all inclusion criteria and being relevant for in-depth analysis. The data analysis process employed thematic content

analysis and narrative synthesis techniques (Sheehan et al., 2021). Validity and reliability were maintained through source triangulation, inter-rater reliability, and an audit trail documenting each inclusion and exclusion decision.

Results and Discussion

1. Application of the Humanistic Approach in Islamic Education Learning Practices

The humanistic approach in Islamic Religious Education (PAI) learning is a paradigm that positions students as active subjects in the educational process, not merely objects who passively receive knowledge transfer from teachers. This paradigm is rooted in the philosophy of humanism which believes that every human being has the inherent potential to grow, develop, and achieve optimal self-actualization (Okigbo & Mmoneke, 2026). In the context of Islamic education, this approach finds its legitimacy in the principles of the Qur'an which consistently emphasizes respect for human dignity (karamah insaniyyah) and the development of innate potential. Literature findings indicate that the implementation of the humanistic approach in PAI has experienced significant development since the second decade of the 21st century, particularly driven by the collective awareness of Islamic educators regarding the limitations of traditional learning models that are too focused on memorization and the transmission of texts without contextualization (Fitri, 2022).

A comprehensive literature review shows that the application of a humanistic approach in Islamic Religious Education (PAI) learning encompasses at least six interrelated and systemic components. These six components are: student-centered learning, the use of reflection as a method for internalizing values, the integration of affective and cognitive dimensions in every learning activity, the creation of an open and safe dialogue space, respect for students' moral autonomy, and the facilitation of self-actualization through meaningful learning experiences. All of these components do not stand alone but rather reinforce each other in forming a humanistic, contextual, and transformative PAI learning ecosystem. The following table presents these components in a structured manner along with implementation strategies, indicators, and the underlying theoretical basis.

Table 1. Components of the Application of Humanistic Approach in Islamic Education Learning

Humanistic Components	Learning strategies	Implementation Indicators	Theoretical Basis
Student-Centered Learning	Thematic discussions based on student experiences	Students actively formulate questions and answers about Islamic values in real life.	(Dewey, 1938): Learning by Experience
Reflective Observation	Journal of reflection, self-reflection, and value contemplation	Students write reflections on daily worship and behavior in a portfolio journal.	(Kolb, 1984): Reflective Observation Cycle
Affective-Cognitive Integration	Exemplary stories, role models, moral simulations	Students are able to identify commendable attitudes and internalize them in their actions.	(Lickona, 1991): Knowing, Feeling, Acting

Open Dialogue	Socratic question and answer method & class discussion	The teacher acts as a facilitator; students are free to express their opinions without fear.	(Rogers, 1969): Freedom to Learn
Moral Autonomy	Providing assignment choices based on Islamic values	Students make decisions based on internal moral awareness, not external coercion.	(Kohlberg, 1981): Post-Conventional Stage
Self-Actualization	Community-based projects, Islamic service learning	Students are involved in socio-religious activities as a form of implementing Islamic values.	(Rogers, 1969); Hierarchy of Needs

Referring to Table 1, the first component that serves as the main foundation is student-centered learning. This component directly implements John Dewey's (1938) landmark idea of "learning by experience," namely that students' authentic life experiences must be the starting point and primary source of the learning process. In the context of Islamic Religious Education, this means that learning materials are constructed dialogically from students' daily religious experiences, such as worship, social interactions, facing moral dilemmas, and internalizing Islamic values in family and community life. Concrete implementation of this component is evident in the design of problem-based learning and project-based learning that address contextual religious issues, such as religious tolerance, Islamic social awareness, and conflict management based on Qur'anic values (Al Mubarak & Saputra, 2025).

The second, equally crucial component is the use of reflection as a method for internalizing Islamic values. Literature findings indicate that the reflection method, realized through personal reflection journals, structured self-reflection sessions, and the practice of contemplating spiritual values, is one of the most effective instruments in humanistic Islamic Religious Education (PAI) learning to encourage students to move from merely knowing to experiencing and practicing Islamic teachings (Salamuddin et al., 2025). This component is conceptually very much in line with the "Reflective Observation" stage in David A. Kolb's (1984) experiential learning cycle, which positions reflection as an essential bridge between concrete experience and the formation of abstract concepts. (Badrun, 2024) found that the consistent application of the reflection method in Islamic Religious Education in modern Islamic boarding schools resulted in a significant increase in the quality of students' religious experience.

The third component, namely the integration of affective and cognitive dimensions, is the distinctive contribution of the humanistic approach to the reform of Islamic Religious Education methodology. Conventional approaches often separate the cognitive domain (mastery of religious material) from the affective domain (formation of religious attitudes and feelings), resulting in students who may be able to memorize thousands of verses of the Quran and Hadith, but lack strong emotional sensitivity and social empathy (Kurniawan et al., 2025).

The humanistic approach rejects this dichotomy by emphasizing that the true learning process always involves all dimensions of humanity simultaneously. This principle is reinforced by Thomas Lickona's (1991) character education framework, which emphasizes that complete character can only be formed through the synergistic integration of moral knowing, moral feeling, and moral action. In humanistic Islamic Religious Education practice, this integration is realized through the use of exemplary stories (Islamic storytelling), moral simulations, role-playing based on real-life scenarios, and service learning that demands affective involvement and real social action from students (Aziz et al., 2025).

The fourth, fifth, and sixth components open dialogue, respect for moral autonomy, and facilitation of self-actualization collectively constitute the relational and existential dimensions

of the humanistic approach to Islamic Religious Education. The creation of an authentic and safe space for dialogue is a direct implementation of Carl Rogers' (1969) notion of "freedom to learn," where teachers are no longer the sole authority holding the truth, but rather facilitators who enable students to discover the truth for themselves. Respect for moral autonomy is directly related to the ultimate goal of Islamic education, namely to shape individuals with noble character, not out of compulsion, but out of a deep internal moral awareness (Khasanah, 2023). This goal aligns with the highest moral stage in Kohlberg's (1981) theory, the post-conventional stage, where individuals act based on internalized universal ethical principles. In Islam, this stage represents the *maqam ihsan*. Meanwhile, facilitating self-actualization through community-based social religious projects and Islamic community service programs is the highest manifestation of humanistic Islamic Education learning, where students learn to become Muslims who are *rahmatan lil 'alamin* (blessing for the universe) (Adha & Prawironegoro, 2024).

The findings from the literature review also revealed that the successful implementation of the humanistic approach in Islamic Religious Education (PAI) is highly dependent on several conditional factors: (1) the competence and readiness of teachers as humanist facilitators, (2) the availability of a curriculum that provides space for flexibility and creativity, (3) institutional support from madrasas or Islamic schools, and (4) the active involvement of families and communities. (Tasnim & Ahmed, 2022) showed that teachers who do not have a deep understanding of humanistic principles tend to fail in transforming this approach from a conceptual to a practical level. Therefore, strengthening teacher capacity through training based on humanistic principles is the most fundamental prerequisite for the success of the overall transformation of the PAI methodology.

2. Contribution of the Humanistic Approach to the Transformation of the Quality of Islamic Education Learning

A comprehensive analysis of 42 articles that met the inclusion criteria consistently demonstrated that the humanistic approach makes a substantial, multidimensional, and measurable contribution to transforming the quality of Islamic Religious Education learning. This contribution spans a broad spectrum, from student engagement, internalization of Islamic values, moral development, creativity and critical thinking, the quality of pedagogical relationships, to the achievement of affective learning outcomes. Table 2 below presents a systematic comparison between Islamic Religious Education learning conditions before and after the implementation of the humanistic approach, based on a synthesis of literature findings.

Table 2. Contribution of the Humanistic Approach to the Transformation of the Quality of Islamic Education Learning

Quality Dimensions	Before Humanism	After Humanism	Change	Source
Student Involvement	Passive, listening to the teacher's lecture	Active, asking critical questions and engaging in discussions	Significant (+)	(Al Mubarak & Saputra, 2025)

Internalization of Islamic Values	Memorization of text without contextual understanding	Deep understanding and application in daily life	Very Significant (+)	(Astuti et al., 2025); (Lickona, 1991)
Moral Development	External (conventional) rule-based compliance	High internal moral awareness and social empathy	Significant (+)	(Kohlberg, 1981);
Creativity & Critical Thinking	Linear and teacher-centered learning	Think creatively, innovatively, able to analyze socio-religious problems	Significant (+)	(Dewey, 1938); (Kolb, 1984)
Teacher-Student Relationship	Hierarchical, authoritarian, one-way	Equal, dialogical, mutual respect	Significant (+)	Rogers (1969); (Freire, 1970)
Affective Learning Outcomes	Low; difficult to measure authentically	Improved; measurable through reflection portfolio and behavioral observation	Positive (+)	(Bloom et al., 1956); (Lickona, 1991)

Referring to Table 2, the first dimension that underwent the most significant transformation was student engagement. Prior to the implementation of the humanistic approach, Islamic Religious Education (PAI) learning in many institutions was dominated by a one-way lecture model in which the teacher dominated the discussion while students played a passive role as recipients of messages. This model, while efficient in terms of information transfer, proved ineffective in building in-depth understanding and fostering authentic religious attitudes (Al Mubarak & Saputra, 2025). After the implementation of the humanistic approach, students began actively asking critical questions, participating in dynamic class discussions, expressing personal opinions and experiences related to Islamic values, and engaging in collaborative learning projects. This change is consistent with Dewey's (1938) theoretical prediction that active engagement in meaningful experiences is a fundamental prerequisite for authentic learning.

The second dimension that has undergone the most significant transformation is the quality of internalization of Islamic values. Findings from various studies indicate that a humanistic approach can shift the orientation of Islamic Religious Education learning from merely mastering texts to experiencing and practicing values. (Astuti et al., 2025) clearly distinguish between "having knowledge of Islam" and "becoming a Muslim with character," the latter of which can only be achieved through a learning process that integrally involves all dimensions of humanity. Within Lickona's (1991) framework, the process of authentic internalization of values requires the continuous implementation of three stages: moral knowing, moral feeling, and moral action. The humanistic approach, with its emphasis on contextual, reflective, and dialogical learning experiences, has been shown to facilitate these three stages more effectively than conventional approaches.

The third dimension is students' moral development. This literature review found a strong consistency between the principles of humanistic Islamic Religious Education (PAI) learning

and Kohlberg's (1981) stages of moral development. Conventional Islamic Religious Education (PAI) learning, which is authoritarian and based on sanctions, tends to freeze moral development at the conventional level, where students obey not because of understanding and awareness, but because of fear of social punishment or teacher authority. In contrast, a humanistic approach through a democratic and dialogical learning climate actively encourages moral development toward the post-conventional level, where students act based on deeply internalized moral principles. From an Islamic perspective, this level corresponds to the concepts of *ihsan* and *taqwa* as the ultimate goals of Islamic education (Murshidi et al., 2024).

The fourth dimension is creativity and critical thinking skills. (Salamuddin et al., 2025) show that students who study Islamic Religious Education through a humanistic approach demonstrate higher levels of critical thinking skills: the ability to critically analyze religious issues, identify the relevance of Islamic values in the context of modern life, and propose creative solutions to socio-religious problems. This aligns with Dewey's view of "reflective thinking" as a characteristic of a truly educated individual, and aligns with the "Abstract Conceptualization" stage in Kolb's (1984) cycle. In the context of Islamic Religious Education, critical thinking means the ability to understand the deeper meaning of Islamic teachings, not merely blind imitation, a spirit strongly emphasized in the Qur'an through various verses that encourage the use of reason (Maisyanah et al., 2024).

The fifth dimension is the transformation of the quality of pedagogical relations between teachers and students. The most fundamental contribution of the humanistic approach is the paradigm shift of relations from a hierarchical-authoritarian pattern to a dialogical, equal, and mutually respectful pattern. Rogers (1969) called the ideal pedagogical relationship a "person-centered relationship," in which the teacher presents himself as an authentic, empathic figure, and unconditionally respects students (unconditional positive regard). Freire (1970) called this model a "dialogical encounter," namely an encounter that goes beyond the exchange of information and reaches the level of a dignified intersubject meeting. (Badrun, 2024) confirmed that this transformation of pedagogical relations is one of the strongest predictors of the successful implementation of the humanistic approach in Islamic Education as a whole.

The sixth dimension is improving affective learning outcomes, which is the most meaningful contribution but the most difficult to measure. Until now, Islamic Religious Education assessment has focused more on the cognitive (written exams) and psychomotor (religious practices), while the affective domain, which is the core objective of Islamic Religious Education, is often neglected. The humanistic approach offers a breakthrough through authentic assessment instruments capable of measuring affective development, such as personal reflection portfolios, observations of religious behavior, peer assessments of morality, and self-assessments based on spiritual journals (Song & Mukundan, 2025). Table 3 below comprehensively synthesizes the relevance of theory to humanistic Islamic Religious Education practice and previous research.

Table 3. Synthesis of the Relevance of Theory to Humanistic Islamic Education Practice and Previous Research

Theory Figures	Main Concept	Relevance to Humanistic Islamic Education	Previous Research	Information
John Dewey (1938)	Learning by Experience; school as a laboratory of life	Humanistic Islamic Education uses students' real experiences as the main learning source, not just textbooks.	(Salamuddin et al., 2025)	Very Relevant

David A. Kolb (1984)	Experiential Learning Cycle: CE–RO–AC–AE	The humanistic PAI cycle reflects Kolb's four stages: direct experience, reflection, conceptualization, and application.	(Cheng et al., 2025)	Very Relevant
Thomas Lickona (1991)	Moral Knowing, Moral Feeling, Moral Action	Islamic character education integrates faith (knowing), morals (feeling), and worship (action) holistically.	(Islamic et al., 2024)	Very Relevant
Lawrence Kohlberg (1981)	Moral Stages: Pre-, Conventional, Post-Conventional	Humanistic Islamic Education encourages students towards the post-conventional stage: morals based on universal Islamic principles (rahmatan lil 'alamin)	(Ngangi et al., 2024)	Relevant
Carl Rogers (1969)	Freedom to Learn; person-centered education	Islamic Education teachers as facilitators who create a safe, empathetic and authentic learning climate in accordance with Islamic humanistic principles.	(Badrun, 2024)	Very Relevant

Table 3 shows that each of the humanistic theories used as a foundation has strong and specific relevance to humanistic Islamic Religious Education (PAI) learning practices. This demonstrates that the humanistic approach in PAI is not simply an adoption of Western educational methodology forced into an Islamic context, but rather an organic synthesis of the universal principles of educational humanism with the intrinsic values of Islam, which fundamentally value human potential and dignity. Ibn Khaldun had long ago outlined the importance of learning methods that are gradual, contextual, and consider the psychological readiness of students, a view that is very much in line with modern humanistic principles (Nudin et al., 2022).

It is important to note that while the literature review has generally shown a consistent positive contribution, several studies have identified implementation barriers that warrant critical examination. (Adha & Prawironegoro, 2024), for example, found that in several Islamic schools with a strong Islamic boarding school tradition, the implementation of a humanistic approach faced resistance from senior teachers who believed it had the potential to undermine teachers' authority as moral leaders. This finding differs from the majority of other studies, which suggest that the transformation of pedagogical relations actually strengthens, rather than weakens, teachers' moral authority. This difference can be explained by the differences in implementation context: in the highly hierarchical traditional Islamic boarding school setting, the transformation of pedagogical relations requires a more gradual approach and is sensitive to local Islamic scholarly traditions, in contrast to the more open-minded modern Islamic school setting. Therefore, the implementation of a humanistic approach in Islamic Education (PAI) should ideally not be a "one-size-fits-all" approach, but rather must be carefully contextualized according to the characteristics of the institution and local Islamic scholarly traditions (Yahya et al., 2025).

Overall, the findings of this systematic literature review confirm that the humanistic approach has enormous transformative potential for the quality of Islamic Religious Education (PAI) learning, especially in the context of the challenges of 21st-century Islamic education, which demands the birth of a generation of Muslims who are not only ritually pious, but also intellectually intelligent, socially sensitive, and possess strong character in facing the complexities of the modern world. This transformation can only occur if the humanistic approach is implemented consistently, systematically, and supported by a strong institutional commitment from all stakeholders in Islamic education (Al Mubarak & Saputra, 2025).

Conclusion

This research, through a systematic literature review method of 42 national and international scientific articles, has succeeded in answering two proposed problem formulations. First, the application of a humanistic approach in Islamic Religious Education learning takes place through six main components that are systemically interrelated: student-centered learning based on authentic experiences, reflection as an instrument for internalizing values, integration of affective-cognitive-behavioral dimensions, creation of open and safe dialogue spaces, respect for students' moral autonomy, and facilitation of self-actualization through meaningful socio-religious involvement. Second, the humanistic approach has been shown to contribute significantly and multidimensionally to the transformation of the quality of Islamic Religious Education (PAI) learning, which includes substantial increases in active student involvement, the depth of internalization of Islamic values, moral development towards a post-conventional level, critical and creative thinking skills, the quality of dialogic pedagogical relationships, and more measurable and authentic affective learning outcomes. Based on these findings, the study recommends that: (1) Islamic Religious Education teacher training programs systematically integrate humanistic principles as core pedagogical competencies; (2) Islamic Religious Education curricula be developed by providing greater space for experiential and reflective learning; (3) the Islamic Religious Education evaluation system be expanded to include authentic assessment of the affective domain; and (4) further empirical research based on a mixed methods approach be conducted to measure the long-term impact of the humanistic approach on students' character and religiosity longitudinally.

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