

IMPLEMENTATION OF THE HUMANISTIC APPROACH IN FORMING STUDENTS' MORAL CHARACTER AT MUHAMMADIYAH 2 MIDDLE SCHOOL MEDAN

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Abstract

Strengthening students' moral character has become a strategic issue amidst the complexities of modern education, characterized by social change, the penetration of digital technology, and growing challenges regarding the internalization of values. A humanistic approach is considered relevant as it positions students as active subjects of learning who possess potential, needs, and the capacity for reflection. This study aims to analyze the implementation of a humanistic approach in shaping students' moral character at SMP Muhammadiyah 2 Medan. A qualitative research method employing a case study approach was used. The participants consisted of two teachers and three students, selected purposively based on their involvement in the learning process. Data were gathered through observation, in-depth interviews, and documentation, then analyzed using an interactive process involving data reduction, data display, and conclusion drawing. The results indicate that the humanistic approach is implemented through dialogic learning, empathetic interaction, respect for learning experiences, and the creation of an environment that fosters moral reflection. Teachers act as facilitators, mentors, and role models in the internalization of values. Student responses include increased moral awareness, responsibility, discipline, social concern, and the ability to make ethical decisions. Successful implementation is reinforced by family support through the habitual practice of values and communication aligned with the school; however, limited instructional time restricts the depth of moral reflection, while the heterogeneity of students' characters, backgrounds, and abilities necessitates more adaptive teaching strategies. These findings demonstrate that a humanistic approach is effective in strengthening students' moral character when supported by synergy among the school, teachers, and families.

Keywords: *Humanistic Approach; Moral Formation; Character Education; the role of teachers; Case Study*

A. Introduction

Moral education is the main foundation of Islamic education because it is intended to form human beings who are not only intellectually intelligent but also morally mature, socially responsible, and spiritually oriented (Faliza et al., 2026; Giofandi, 2025). Therefore, the success of education is not measured only through academic achievements, but also through students' ability to internalize values so that they are reflected in daily behavior (Ahmad, 2025; Lesmana, 2025). However, the dynamics of contemporary education show a different tendency. The education system is increasingly oriented towards cognitive achievement, academic competition, and measurable evaluation standards, so that the

space for character development and moral formation is often in a secondary position (Hidayah, 2025; Suswita, 2025). As a result, the learning process focuses more on knowledge transfer than value transformation, even though Islamic education essentially places the development of intellectual, emotional, social, moral, and spiritual dimensions as an inseparable unit (Rahmani, 2025; Saidina, 2025).

These challenges are increasingly evident amid social changes and the penetration of digital technology, which presents new complexities in students' lives. The increase in cases of bullying, low social responsibility, aggressive behavior, and weak ethical awareness shows that the internalization of values has not taken place optimally in educational practices. Data from the Indonesian Child Protection Commission (2024) shows an increase in bullying cases in education units, which indicates the need to strengthen character education more systematically. At the same time, learning practices in various schools are still dominated by an approach oriented to the delivery of material so that the affective and moral dimensions of students have not received adequate attention (Agung & Siregar, 2025). In fact, authoritative learning patterns have the potential to limit students' emotional involvement and hinder the development of moral awareness born through experience, dialogue, and reflection (Lo, 2024). This condition is not a light challenge, including for Islamic-based schools that normatively have a greater mandate in shaping the morals of students. In this context, the humanistic approach offers a more relevant pedagogical paradigm because it positions students as learning subjects who have potential, needs, experiences, and reflective capacity to develop optimally (Nuzulia, A. Ratnawati, Azis, & Kaharuddin, 2025).

Various previous studies have shown the positive contribution of humanistic approaches in education, although they still have a diverse focus. Rahmat, Gustian, and Gusmaneli (2024) show that the humanistic approach can increase learning motivation and the quality of interpersonal relationships between teachers and students. Juwairiyah and Fanani (2025) found that integrating Islamic values in learning contributes to the formation of religious character, but the approach is still normative and does not accommodate students' individual needs. Research by Rahayu et al. (2023) emphasizes the importance of teacher role models in shaping students' characters, but has not explained how humanistic pedagogical strategies work in the learning process. Lilawati (2024) highlights the role of the school environment in building character culture, but the analysis is more oriented to the institutional context than the dynamics of learning interactions. Meanwhile, Datulayta et al. (2026) show that the humanistic approach can increase student participation. However, the research was conducted in the context of general education, so it has not explained its implementation in Islamic education oriented to the formation of morals.

While previous studies have enriched the field of humanistic education, most have focused on enhancing learning motivation, interpersonal relationships, school culture, or religious character; meanwhile, the mechanisms of value internalization—through empathetic interaction, dialogic learning, teacher role-modeling, meaningful learning experiences, and self-reflection in shaping student morality within Islamic schools—have

not been deeply examined. Consequently, the relationship between humanistic pedagogical practices and the process of moral formation leaves an academic gap that requires a more systematic and contextual explanation. Addressing this gap, this study offers conceptual and empirical novelty by developing a humanistic moral formation model; this model posits that value internalization occurs through the interplay of five pedagogical mechanisms that shape students' moral consciousness. SMP Muhammadiyah 2 Medan was selected as the research site because it implements an Islamic education approach that integrates academic learning, character building, and a religious school culture into daily activities, thereby providing a relevant context for directly observing the process of value internalization. This study aims to analyze the application of the humanistic approach to student moral formation encompassing planning, implementation, and evaluation and to identify the pedagogical mechanisms that facilitate the internalization of moral values. The research findings are expected to strengthen the humanistic moral formation model and serve as a reference for the development of humanistic pedagogy and character education within Islamic educational institutions.

B. Method

This study employs a qualitative case study design to gain an in-depth understanding of the implementation of a humanistic approach to students' moral development at SMP Muhammadiyah 2 Medan. The case study design was selected because it enables a holistic exploration of the phenomenon within the school's natural setting, thereby allowing for a comprehensive understanding of the moral development process. The research was conducted from April to June 2026. Informants were selected purposively based on their direct involvement in implementing the humanistic approach, comprising two Islamic Religious Education teachers and three students. This number of informants was deemed sufficient as they represented both the implementers and recipients of instruction, possessed relevant experience, and were capable of providing in-depth information aligned with the research focus. Data collection involved observation, semi-structured in-depth interviews, and document analysis. Observations spanned eight instructional sessions—each lasting approximately 80–90 minutes—and included monitoring school activities related to moral development. Interviews were conducted one to two times per informant, with each session lasting 45–60 minutes.

The interviews focused on the implementation of a humanistic approach to instruction, teacher strategies for instilling moral values, student experiences during the learning process, the nature of teacher-student interactions, facilitating and inhibiting factors, and perceived changes in moral behavior. Documentation—including instructional materials, school records, and relevant archives—was used to supplement the data. Data analysis was conducted interactively based on the Miles and Huberman model, involving data reduction, data display, and conclusion drawing. Data were coded, categorized, and thematically analyzed to inductively identify emerging themes regarding the implementation of the humanistic approach and the mechanisms of student moral development. Interpretations were refined through an iterative process of comparing

findings from observations, interviews, and documentation until a comprehensive understanding was achieved. Data collection ceased when data saturation was reached – meaning no new substantive themes or information emerged from subsequent interviews. Data validity was ensured through source and technique triangulation and confirmed with informants via member checking to verify the alignment between research findings and participants' experiences.

C. Finding and Discussion

Planning for the Implementation of Humanistic Approaches in the Learning Process

The planning for implementing a humanistic approach in the learning process at SMP Muhammadiyah 2 Medan shows a strong orientation toward the development of students as individuals with intellectual, emotional, social, and spiritual needs in an integrated manner. The results of the observation show that teachers design learning by starting with the habit of order, joint prayer, warm communication, and interaction that fosters a sense of security for students. Planning can be seen in the teacher's habit of greeting students in a friendly manner, building interpersonal closeness, and conditioning the classroom to be comfortable before entering the learning material. This kind of learning design shows attention to students' affective aspects, which, from a humanistic perspective, is an important prerequisite for the growth of an optimal learning process. The humanistic theory developed by Carl Rogers (1995) places psychological security and acceptance without prejudice as the foundation of individual development. Findings in the field show that this principle has become part of learning planning through the conditioning of the classroom atmosphere that avoids pressure and prioritizes a persuasive approach.

Learning planning is also directed so that the learning experience has direct relevance to students' lives. Observations in grades VIII and VII show that teachers consistently design the delivery of material by connecting it to daily experiences, the surrounding environment, and various events that are close to students' reality. This strategy makes the material develop into a reflective experience that allows students to find personal meaning in the learning received. Abraham Maslow (2013) explained that meaningful learning arises when individuals can relate new knowledge to their needs, experiences, and self-actualization. The practices found align with the framework because, from the planning stage, teachers have directed students to understand the importance of mutual respect, maintaining cleanliness, gratitude, responsibility, and caring for the environment through concrete examples they face every day. The integration of moral values is explicitly designed through the delivery of motivation regarding commendable behavior and social responsibility. In contrast, integration is implicitly realized through learning activities that require students to relate material to real actions in life.

Planning the implementation of the humanistic approach also demonstrates respect for student individuality through a learning design that provides space for freedom of expression. Observations indicate that teachers have designed various activities that allow

students to express opinions, share experiences, ask questions, and provide responses to the material being studied. Discussion and question-and-answer activities are designed to acknowledge students' existence as learning subjects. Interviews with students A, D, and B support these findings, as they stated that:

"Teachers always provide opportunities to ask questions when there is material that is not yet understood and are willing to provide further explanations until students understand the lesson" (IF-A, D, & B, June 2026).

This practice aligns with Rogers' (1995) perspective, which emphasizes learner-centered learning that empowers students to construct their own knowledge actively. The freedom of expression envisioned in learning is not unlimited, but rather responsible freedom that remains within the bounds of learning ethics. Through this design, moral values such as respect for others' opinions, polite communication, courage in expressing ideas, and respect for differences are expected to develop naturally through social interactions during the learning process.

Humanistic learning planning also places empathy as a key principle in building educational relationships between teachers and students. Observations show that teachers design coaching patterns that prioritize educational reprimands and a tactful approach when dealing with students who lack focus. Communication established during learning demonstrates a plan to understand students' conditions before assessing their behavior. This approach is reinforced by an interview with Buya FH, an Islamic Religious Education teacher, who explained:

"I make it a habit to listen to students' opinions, understand their feelings before passing judgment, and then find solutions together to the problems they face. This approach improves the relationship between teacher and students, making the learning process more effective" (IF-FH, May 2026).

The humanistic perspective views individual behavior as inseparable from the underlying psychological conditions, so the educational process needs to be designed with students' subjective experiences in mind (Zhang & Tian, 2024). This planning is evident when teachers maintain positive relationships even when students lack focus due to afternoon study schedules or other factors that affect learning readiness. These empathetically designed interaction patterns create important moral experiences because students learn to respect others through the experience of being respected by their teachers.

The implementation plan for the humanistic approach is then directed at developing morals through concrete social experiences. Observations noted the emergence of student behavior, such as giving up their seats to the researcher as a form of concern and respect for others. This phenomenon indicates that the learning design does not stop at mastering the material, but is directed at building social experiences that enable moral values to be realized in real behavior. The humanistic perspective places educational success not merely on achieving material mastery, but also on developing an individual's ability to build healthy and meaningful social relationships (Fadillah & Purba, 2025). The spontaneous emergence of caring attitudes indicates the existence of a learning

environment that was designed from the outset to support the formation of prosocial character. The integration of moral values with the environment is also evident in the planning of habits for maintaining classroom cleanliness, which are consistently reinforced throughout the learning process. This activity builds moral awareness regarding individual responsibility for the shared environment.

Planning the implementation of a humanistic approach also includes developing reflection activities as the final part of the learning process. Observations show that teachers intentionally provide opportunities for students to express their impressions, understandings, and experiences gained during the learning process. Reflection activities are designed so that learning leads to the formation of self-awareness, not simply the acquisition of information. The humanistic perspective views reflection as a means of developing self-awareness that enables individuals to understand the meaning of their experiences (Rusu, 2019). This practice demonstrates that the process of moral formation has been considered from the planning stage through an internalization mechanism that involves students' awareness of the values learned. Religious values, responsibility, respect for others, discipline, and concern for the environment are designed to be reprocessed through reflective activities, thus having a greater opportunity to become part of the students' personality structure.

Implementation of Humanistic Approach in Shaping Students' Morals

Observations showed that interactions between teachers and students took place in a relatively fluid atmosphere, characterized by friendly communication, non-intimidating language, and openness to students' emotional needs. An interview with Ms. AM, the eighth-grade homeroom teacher, revealed:

"Before class begins, we usually ask students how they're doing that day. If someone seems down or is having a problem, we allow them to talk about it. We try to listen without judgment, so they feel comfortable and not afraid to share what they're going through. In this way, we hope students feel valued and better prepared to participate in the learning process."
(IF-AM, May 2026)

This type of relationship pattern demonstrates a facilitative function carried out by creating a safe psychological climate so that students feel accepted as individuals with unique characteristics and different needs. Rogers (2016) places unconditional positive acceptance as a key element that enables optimal personality development. Field practice demonstrates alignment with this view because teachers strive to understand the background of students' behavior before providing educational responses. An approach that prioritizes empathy and respect for students also aligns with the principles of Islamic education, which emphasize gentleness in interactions. Allah SWT says in Surah Ali 'Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ.

Meaning: "So, by the grace of Allah, you (Prophet Muhammad) were gentle with them. If you had been harsh and harsh-hearted, they would have withdrawn from you." (K. A. R. Indonesia, 2019).

According to Ibn 'Āsyūr (1985), this verse demonstrates that educational relationships built on gentleness, respect, and openness are more effective at fostering emotional closeness and facilitating moral development. The guiding function is most evident when teachers confront students who commit violations or exhibit behavior inconsistent with school norms. Mrs. AM explains:

"Teachers do not use physical punishment or shouting as the primary means of guidance. The strategies employed tend to be restorative, involving personal dialogue, identifying the causes of behavior, and reflecting on the impact of their actions. Students are encouraged to understand the social consequences of their behavior through questions that foster moral awareness, such as how others feel when harmed and how responsibility is needed to correct mistakes." (IF-AM, May 2026).

This type of developmental mechanism demonstrates a shift in orientation from external compliance to internal awareness. A study by Moody-Adams (2025) explains that more mature moral development is characterized by an individual's ability to understand the ethical reasons behind an action, rather than simply following rules to avoid punishment. These findings demonstrate teachers' efforts to guide students toward this stage through reflection and accountability. Morality is formed through developing the ability to understand the moral consequences of each action.

The quality of interpersonal relationships teachers build is also evident through their individualized approach, which takes into account each student's unique circumstances. An interview with Ms. AM explains:

"I never label students as stupid, naughty, or incapable. Every child has different potential and abilities. A teacher's job is to help them develop according to their individual abilities, not to label them, which can actually lower their self-confidence." (IF-AM, 2026).

This finding holds significant significance in the formation of morals because respect for human dignity is the primary foundation of healthy educational relationships (Triana, Ilmi, & Bayu, 2025). The humanistic perspective views every individual as having the capacity to develop if they are provided with a supportive environment (Winarko & Budiwati, 2024). Teachers' attitudes that avoid stigmatization enable students to maintain self-esteem while developing trust in the school environment. Its influence extends beyond the psychological aspect and contributes to the formation of social character. When students experience treatment that respects differences, they learn to apply the same patterns in their relationships with peers. This phenomenon is evident in the statement of a student at SMP Muhammadiyah 2 Medan with the initials B, who mentioned the habit of respecting friends, respecting students with special needs, and avoiding teasing.

The role of role models is another dimension that is strongly reinforced by field findings. Interviews with student D indicate:

"During my time at school here, the teachers have never been rude to us. They also don't use violence when teaching. The way they speak to and treat students is consistent with what they teach us, so we feel they are setting a good example to emulate." (IF-D, June 2026).

This indicates that moral transmission occurs through modeling mechanisms, which significantly influence behavioral formation. Albert Bandura's (1986) social learning theory explains that individuals more easily adopt values when they see concrete examples demonstrated by figures they consider significant. The context of Muhammadiyah 2 Middle School in Medan shows that this process occurs through daily interactions, whether when teachers provide advice, reprimand students, or build informal communication within the school environment. The importance of role models in shaping behavior is also strongly supported by Islamic teachings. The Prophet Muhammad said:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ إِنِّي أَبَدَعْتُ فِي فَاخِمْ لِي فَقَالَ مَا عِنْدِي. فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنَا أَذْلُهُ عَلَى مَنْ يَحْمِلُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

Meaning: *"It has been told to us by Abū Bakr bin Abū Syaibah, Abū Kuraib and Ibn Abū Umar - and the translation is from Abū Kuraib - they said: It has been told to us by Abū Mu'āwiyah, from al-A'mash, from Abū Amr al-Syaibānī, from Abū Mas'ūd al-Ansari, he said: A man came to the Prophet peace be upon him and said: My vehicle has died, so give me something to ride on. The Prophet said: Then a man said: O Messenger of Allah, I can show him to the person who will give him a vehicle."* (Muslim, 1955)

According to al-Nawawī (1976), this hadith emphasizes that good behavior exemplified by an educator has both educational and spiritual value because it can encourage students to imitate and practice that goodness in their daily lives. However, field findings also reveal challenges related to the consistent implementation of the humanistic role by all teachers. D, as a student, stated that:

"Learning is actually comfortable, but it also depends on the teacher. Some teachers are easy to talk to, friendly, and don't hesitate to ask questions. However, there are also teachers who, when in a bad mood, feel more difficult to approach, making the learning atmosphere somewhat awkward." (IF-D, June 2026).

When educators' emotional states influence the quality of communication, the space for open dialogue can become restricted, leading students to be more cautious in expressing opinions or expressing difficulties (Falcon, Alonso, & Leon, 2023). This situation necessitates ongoing reinforcement through intense personal relationships between teachers and students. Overall, the findings indicate that the role of teachers at SMP Muhammadiyah 2 Medan operates primarily through personal interactions that

foster moral awareness, enabling moral development to occur as a result of the relational experiences students directly experience in their daily school life.

Student Moral Response and Transformation

The moral changes emerging among students at Muhammadiyah 2 Middle School in Medan indicate a positive response to the humanistic approach implemented in the school environment. Interviews with students revealed a common pattern of responses, including acceptance of values developed through interpersonal relationships that respect students as individuals. A stated that:

"After receiving guidance from my teacher, I try not to repeat bad behavior. I've also become more disciplined in following school rules because I feel like my teacher isn't just reprimanding me, but also guiding and appreciating me." (IF-A, June 2026).

A moral psychology perspective explains that successful moral development can be identified through an individual's ability to internalize behavioral standards, gradually transforming external control into internal control (Gavrilets & Richerson, 2017). Response A demonstrates this process, as awareness of avoiding negative behavior emerged after a reflective experience. Morality does not develop as a result of momentary adherence to rules, but rather as a consequence of a personal awareness of the importance of better behavior. Indicators of change are also evident in the development of mutual respect and the ability to build more positive social relationships. A states that:

"At school, we are taught to respect teachers, appreciate our peers, and love our juniors. Because of this, we hardly ever tease or belittle our peers anymore. We've become accustomed to respecting each other in our daily interactions." (IF-A, June 2026).

The information provided indicates minimal teasing among students because norms of respect have become part of the culture of everyday interactions. This finding is reinforced by B, who stated:

"We are also taught to respect our friends with special needs. They are just like us and should be treated well, not discriminated against or ridiculed." (IF-B, June 2026).

This inclusive attitude is significant because it demonstrates the development of social empathy that transcends the boundaries of ordinary friendships. The theory of social moral development places empathy as the primary foundation of prosocial behavior, as individuals learn to consider the perspectives and needs of others before acting (Graaff, Carlo, Crocetti, Koot, & Branje, 2018). The reality on the ground shows that the value of respect is not merely understood as a rule to be obeyed but has been translated into concrete behaviors in school life. This internalization process indicates a relatively high level of success, as students can practice moral values spontaneously without waiting for direct instruction.

The aspect of responsibility shows quite prominent development in students. D stated that:

"Since participating in school activities, I've become more responsible for my actions. For example, I try to maintain school facilities, avoid damaging items, and care more about keeping the learning environment clean and comfortable. If I see something that could damage the school environment, I try to avoid it." (IF-D, June 2026).

The experience shared about the prohibition on playing with the classroom door demonstrates a shift from an orientation toward spontaneous behavior to an awareness of consequences. After receiving direction and coaching, students begin to connect actions with their potential impact on the surrounding environment. Thomas Lickona (1991) explains that mature character is formed through the integration of moral knowing, moral feeling, and moral action. Field findings demonstrate the interconnectedness of these three aspects, as participants develop an emotional concern for the consequences of their actions and manifest this in concrete behavior. Awareness of maintaining school facilities, respecting rules, and being responsible for the learning environment demonstrates a more substantive moral development than mere administrative compliance. Morality, in this context, develops as the ability to manage freedom responsibly, rather than as a passive attachment to a set of applicable regulations.

The differences in responses among A, D, and B indicate that moral transformation occurs through diverse pathways. A tends to emphasize changes in discipline and behavioral control, while D demonstrates greater development in the ability to reflect on daily actions and awareness of protecting the social environment. B displays a strong response in the areas of acceptance of advice and the ability to adapt behavior to the situation at hand. This variation demonstrates the influence of individual characteristics on the process of value internalization. Moral constructivism theory explains that each individual interprets educational experiences based on their psychological background, life experiences, and developmental needs (Shaminezhad, 2022). This explains why the same values can produce different behavioral manifestations in each student. The diversity of responses demonstrates the flexibility of the humanistic approach, allowing students to develop forms of moral actualization appropriate to their personal context. Moral transformation occurs through an adaptive process that respects differences in individual character and experience.

The quality of moral transformation can also be seen through the emergence of psychological comfort that encourages students' openness to the development process. A and B explicitly state:

"We feel comfortable at this school because the atmosphere is relaxed, the teachers are friendly, and we don't feel pressured. This makes it easier to participate in the guidance and activities at school. The school environment makes us feel at home. The atmosphere is comfortable, and our relationships with the teachers are good, so we don't feel pressured during the moral guidance at school." (IF-A & B, June 2026).

This sense of comfort contributes to the acceptance of the moral values offered by the educational environment. A study by Held and Hascher (2022) showed that

individuals internalize values more easily when in a positive emotional state because psychological barriers do not interfere with the process of understanding meaning. However, D's interview results offer a more critical perspective. He acknowledged that:

"Learning comfort is sometimes influenced by the teacher's unstable emotional state, which can lead to reluctance to ask questions when the classroom atmosphere becomes less conducive." (IF-D, June 2026).

These findings indicate that successful moral formation through a humanistic approach does not proceed linearly, as the relational dynamics among teachers, students, families, and the social environment can both reinforce and hinder the process of value internalization. A critical analysis of the success of this moral transformation reveals significant improvements in moral awareness, social empathy, discipline, and responsibility. Student A reported feeling more disciplined after receiving guidance. Student D acknowledged an increased awareness regarding behavioral conduct and the care of school facilities. Student B stated that the advice and mentorship received motivated them to become a better person. All these responses demonstrate observable behavioral changes, rather than merely shifts in knowledge or moral perception. However, this transformation is not yet fully stable, as it remains subject to the influence of peers, the family environment, and social media. This study offers new insights into humanistic Islamic education by demonstrating that the effectiveness of moral formation cannot be measured solely by the successful internalization of values within the individual; it must also be gauged by the ability to apply a humanistic approach to build a relational ecosystem fostered through synergy among schools, families, and the social environment that sustains moral behavior.

E. Conclusion

The transformation of moral education in the contemporary era demands a learning model that positions students as active, autonomous, and meaningful subjects. Research findings indicate that applying a humanistic approach at SMP Muhammadiyah 2 Medan fosters a learning ecosystem that integrates respect for individual potential, dialogic relationships, teacher role modeling, and self-reflection as the foundation for internalizing Islamic values. Teachers act as facilitators, mentors, and role models who connect religious values with students' real-life experiences, thereby fostering responsibility, discipline, empathy, social skills, and consistency in practicing religious values. A conducive school culture, family involvement, consistent school policies, and educator competence influence the effectiveness of this implementation. These findings offer contextual insights into the relevance of the humanistic approach in Islamic education and demonstrate that moral development is more effective when supported by a participatory learning environment and humanistic educational relationships. It is recommended that teachers employ reflective, dialogic, and student-centered learning strategies; school leadership should strengthen school culture, ensure policy consistency,

and support teacher professional development; meanwhile, families need to establish intensive communication, provide role-modeling, and align moral habituation with school programs. The study's limitations stem from its reliance on a single case study and a qualitative approach; therefore, future research should encompass diverse educational contexts, employ mixed-methods designs, and examine the long-term sustainability of moral changes.

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