2026 INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO
Vol.3, No.1, 2026: December: 129-145

Strengthening Students' Religious Identity Through Serambi Activities Based on A Humanistic-Religious Approach at SDN Harjosari 01

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Submission Track:
Received: 01-10-2026, Final Revision: 25-11-2026, Available Online: 01-12-2026

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ABSTRACT

Elementary education is a crucial phase in the formation of a child's religious identity. However, the inculcation of religious values in schools is often still trapped in dogmatic routines without touching upon the students' personal awareness. This study aims to describe and analyze the strengthening of students' religious identity through routine activities in the month of Ramadan, packaged under the theme SERAMBI (Semarak Ramadhan Bina Iman), utilizing a humanistic-religious approach at SDN Harjosari 01.

This type of research employs descriptive qualitative methods through a field research approach. Data collection was carried out using participant observation techniques during Ramadan activities, in-depth interviews with Islamic Education (PAI) teachers and students, and documentation studies. Data analysis utilized an interactive model comprising data reduction, data display, and conclusion drawing.

The field research findings indicate that the SERAMBI program does not only focus on mahdhah (ritual) worship but also promotes humanistic values such as empathy, appreciation, and a coercion-free approach. This humanistic-religious approach makes students feel more psychologically valued, allowing the internalization of religious teachings to occur more naturally. The impact of this activity is the strengthening of students' religious identity, characterized by an increased awareness of independent worship, the improvement of akhlakul karimah (noble character) in daily life, and high student enthusiasm for participating in Islamic propagation (syiar Islam). In conclusion, the

integration of humanistic and religious approaches in SERAMBI activities has proven effective as a form of child-friendly and meaningful faith-building strategy for students, particularly at the elementary school level.
Keywords: *Religious Identity; SERAMBI Program; Humanistic-Religious Approach; Islamic Education.*

INTRODUCTION

Elementary education is the most fundamental period in the process of shaping a child's character and religious identity. During this phase, children do not only require cognitive aspects, but also the internalization of spiritual values that will serve as the foundation of their future identity (Jannah, 2023; *Psikologi Agama Edisi Revisi 2012 | UPT. Perpustakaan AKPER Al Hikmah 2 Brebes*, t.t.). Religious identity cannot be measured solely by how much a child memorizes, but rather by how they are able to interpret religious teachings as life principles that can be consciously implemented in daily life.

However, current realities show that the practice of Islamic education in schools is still often trapped in rigid and dogmatic teaching (Efendy & Irmwaddah, 2022; Muhaimin, 2001). The learning process tends to be instructional-doctrinal. Students are required to obey rules and perform religious rituals out of coercion, fear of punishment, or merely to fulfill the formalities of academic assessment. Consequently, this triggers the phenomenon of dehumanization in education (Prinsip Prinsip dan Metoda Pendidikan Islam, n.d.). As a result, the formed religious identity becomes merely artificial; students are only diligent in worship under teacher supervision and lose their religious consciousness when in an environment free from surveillance (Masriah dkk., 2023).

Addressing the limitations of this dogmatic approach, an alternative educational paradigm that humanizes students is highly required. One approach capable of meeting this challenge is the humanistic-religious approach, which prioritizes divine values (theocentric) while respecting human nature (fitrah) and dignity (anthropocentric) (Muhtadi, 2021; Nurjanah, 2018). By employing a humanistic-religious approach, Islamic education does not solely focus on formal learning processes but also incorporates discussion or dialogue,

empathy, and the inculcation of affection (Wire & Wantini, 2025). By appreciating students' potential, freedom of thought, and emotions, religious teachings are no longer perceived merely as a burden, but rather as a comforting spiritual need.

In the humanistic concept of Islamic education, a teacher acts as a facilitator who serves as a role model, source of motivation, and spiritual guide for students. Abraham Maslow in his humanistic theory explained that humans possess spiritual and self-actualization needs that must be fulfilled to develop optimally. In Islamic education learning, these needs can be manifested through religious activities that provide space for students to experience worship, togetherness, social care, and the reinforcement of Islamic values in daily life (Fatih, 2026; Watawalaini dkk., 2025).

Within the scope of educational institutions, the humanistic-religious paradigm cannot remain confined to theory; it requires a platform to realize the internalization of Islamic values in a tangible and sustainable manner. One educational institution that is proactive regarding this urgency is SDN Harjosari 01. Capitalizing on the holy month of Ramadan to make it more meaningful for students-and certainly not merely conducting the typical pesantren kilat (short Islamic course) routine-the school designed a flagship program called SERAMBI (Semarak Ramadhan Bina Iman). This activity is designed to enhance students' religious identity through humanizing steps that prioritize appreciation, role modeling, and psychological approaches capable of embracing the diverse characteristics of elementary school children.

Studies cited in this article have examined Ramadan activities and religious education in relation to students' character development. However, within the literature reviewed here, less attention has been given to the process through which a school-based Ramadan program may contribute to religious identity formation among elementary school students. In particular, the relationship between routine worship, supportive teacher-student interactions, age-appropriate learning activities, and direct social experiences has not been sufficiently explained. This study addresses that issue by examining SERAMBI not only as a series of religious activities but also as an educational setting in which students encounter

religious values through participation, teacher role modelling, appreciation, and social engagement. Religious identity is considered through observable and reported indications, including students' participation in worship and Quranic activities, their responses to religious guidance, and their expressions of empathy and social care. These indicators provide a context-specific account of the ways in which religious values are introduced and practised at school; they are not treated as definitive measurements of students' internal beliefs.

On this basis, the study aims to describe the implementation of SERAMBI, analyze how humanistic-religious principles are reflected in teacher-student interactions and learning activities, and explain the ways in which these experiences are associated with indicators of students' religious identity at SDN Harjosari 01. The study's contribution lies in offering a process-oriented account of a school-based Ramadan program at the elementary level. Rather than proposing a new theory of religious identity, it connects established humanistic-religious principles with the concrete practices observed in SERAMBI and identifies how supportive interactions, meaningful participation, worship habituation, and social engagement can work together in the school context.

RESEARCH METHOD

This study utilizes a qualitative approach with a case study design. The purpose of this research is to understand in depth the process of strengthening students' religious identity through SERAMBI activities based on a humanistic-religious approach at SDN Harjosari 01. This qualitative research emphasizes understanding social phenomena naturally through interactions between the researcher and the research subjects, ensuring that the obtained data is more contextual and in-depth. This approach is appropriate as it aims to explore the meanings, experiences, and implementation processes of religious activities occurring within the school environment (Hasanah & Muliati, 2026; Ritonga, 2017; Wahyudi dkk., 2026).

This type of research employs a case study design because it focuses on a specific program, namely the SERAMBI (Semarak Ramadhan Bina Iman) activity at SDN Harjosari 01.

A case study is used to understand phenomena deeply within a real-world context, allowing the researcher to obtain a holistic picture of how the SERAMBI activities are implemented, the social interactions involved, and the religious values built within the program. Bent Flyvbjerg has explained that the use of case study research in educational studies regarding social phenomena possesses relevant strengths because it generates a contextual and profound understanding (Flyvbjerg, 2006; Herawati & Rozi, 2020; Syukran, 2025).

SDN Harjosari 01 was selected as the research location because it serves as the venue for the SERAMBI program throughout the month of Ramadan. The selection of this research site was based on the existence of a religious development program with an engaging and unique theme that sets it apart from others. The program is implemented in a structured manner and involves various religious activities, such as congregational Dhuha prayer, Quranic recitation (tadarus), deepening of religious content, Islamic educational games, distributing takjil (fast-breaking snacks) to the surrounding community, communal fast-breaking (buka bersama), and congregational Maghrib prayer. The program is deemed to be closely linked to strengthening students' religious identity through a humanistic and religious approach.

Data were collected during the Ramadan implementation of the SERAMBI program through observation, interviews, and documentation. Observation focused on the activities and interactions between teachers and students, including participation in worship, Quranic recitation, educational games, and takjil distribution. In-depth interviews were conducted with the PAI teacher and students to explore their experiences of the program, their understanding of the activities, the forms of guidance and encouragement provided by the teacher, and perceived changes in students' religious and social behaviour. Documentation, including activity photographs, schedules, and other relevant school records, was used to describe the program and provide contextual support for the observational and interview data. The credibility of the findings was strengthened through source triangulation by comparing information from observations, interviews, and documents. Member checking was also conducted by confirming the relevant interview information and preliminary

interpretations with the informants. These procedures helped the researcher check the consistency of the accounts and reduce the risk of relying on a single source. Observation records describe behaviour visible during school activities, whereas interviews provide participants' accounts and interpretations. Accordingly, participation and enthusiasm during SERAMBI were not treated, by themselves, as proof of sustained religious awareness or independent worship outside school. Such claims were interpreted cautiously and only in relation to the evidence available in this study.

Data analysis followed Miles and Huberman's interactive model, comprising data reduction, data display, and conclusion drawing. During data reduction, information relevant to the research questions was selected and organized. The analysis was guided by three connected dimensions: (1) humanistic practices, including teacher acceptance, encouragement, appreciation, role modelling, and opportunities for student participation; (2) religious learning experiences, including habituation of worship, Quranic activities, explanations of religious meaning, and social practices; and (3) indicators associated with religious identity, including participation in religious activities, students' expressed understanding or responses, and observable expressions of empathy and social care. The information was displayed descriptively and compared across observation notes, interview accounts, and supporting documents. Where accounts differed, the researcher considered the context and source of each piece of information rather than treating all accounts as equivalent. Preliminary interpretations were also checked with informants through member checking. Conclusions were drawn by examining recurring patterns and differences among the sources. This process supports a context-based interpretation of the case, while the evidence remains limited to the Ramadan activities observed and the accounts obtained from the PAI teacher and students. It does not establish whether the reported practices continued independently over an extended period or outside the school setting.

DISCUSSION

A. The Implementation of SERAMBI Activities at SDN Harjosari 01

Based on the results of observations and interviews conducted by the researcher at SDN Harjosari 01, the SERAMBI (Semarak Ramadhan Bina Iman) activity is implemented during Ramadan as a means of strengthening the Islamic Religious Education program in the school. This activity is attended by all students, accompanied by Islamic religious education teachers and homeroom teachers. The SERAMBI program is designed not merely as a Ramadan ceremonial event, but also to shape religious character and strengthen students' religious identity through hands-on religious experiences applied directly in their daily lives.

SERAMBI activities include congregational Dhuha prayer, Quranic recitation (tadarus), deepening of religious content, educational games, distributing takjil, communal fast-breaking (buka bersama), and congregational Maghrib prayer. Based on the researcher's observations, these activities are not carried out simultaneously for grades 1 through 6. Instead, the implementation is divided into three phases: Phase A for grades 1 & 2, Phase B for grades 3 & 4, and Phase C for grades 5 & 6. This division aims to make the activities more effective and, of course, enjoyable for the students. During the implementation process, students are not only directed to perform formal worship but are also given an understanding of the meaning of worship, discipline, and togetherness in religion. The teachers directly model the worship practices, making it easier for students to emulate and understand the Islamic values being taught.

The Quranic recitation (tadarus) activity begins at the start of Ramadan and is carried out routinely before regular classes commence, attended by all students from grades 4 to 6, teachers, and the principal. The Islamic Religious Education teacher distributes the verses evenly because a collective completion ceremony (khataman) will be held during the peak event of SERAMBI. In this regard, the students display a high level of enthusiasm for reading the Quran and feel a sense of inner peace. A few students are not included in the verse distribution because they are not yet able to read the Quran. However, those who cannot read the Quran yet read the Iqro (basic Arabic reading guide) accompanied by their homeroom teachers. This condition indicates that religious

learning conducted through a humanistic approach can provide a sense of comfort and boost students' confidence in studying religion.

On the first day, the SERAMBI activity is conducted for Phase A (grades 1 and 2), accompanied by Islamic religious education teachers and homeroom teachers. The activity begins with the practice of congregational Dhuha prayer led by the Islamic religious education teacher. This practice aims to enable students to recognize and understand the recitations accompanying each prayer movement. Upon completing the congregational prayer, activities proceed with reciting short Quranic chapters (surahs), deepening religious content, and educational games. The teacher prepares several questions via a quiz link and utilizes a digital interactive whiteboard (PID-Papan Interaktif Digital) so that students feel excited and challenged to answer. The students are highly enthusiastic about playing the educational games, but due to limited time, not everyone gets a turn. While students play the educational games, the teacher provides appreciation in the form of prizes, which boosts their enthusiasm and makes them feel valued for their efforts in the quiz games.

On the second day, the SERAMBI activity is carried out for Phase B (grades 3 and 4). The types of activities are identical to Phase A, consisting of congregational Dhuha prayer, Quranic recitation (tadarus), deepening of religious content, and educational games utilizing the digital interactive whiteboard (PID). Naturally, the educational games differ from Phase A, featuring a slightly higher level of difficulty, namely a "tug-of-war" quiz or a religious knowledge competition. This aims to measure how quickly students can answer questions and evaluate the extent of their religious knowledge. The students are incredibly enthusiastic about participating in this activity, and what makes it particularly enjoyable is the educational game aspect. Students become more enthusiastic and adhere to the rules throughout the activity so that they can get a chance to try the educational games.

The peak event of the SERAMBI activity is held for Phase C (grades 5 and 6) in the afternoon. Students gather in the schoolyard, accompanied by teachers, staff, and the

principal, to perform the khataman ceremony and collective prayers. This is followed by the deepening of religious content and quiz games using the PID. The 5th and 6th-grade students are naturally very enthusiastic. This activity aims to make students feel seen, valued, and appreciated by providing prizes to acknowledge their efforts in answering questions and achieving the highest scores in the educational games.

The most highly anticipated activity is the distribution of takjil around the school neighborhood. This activity serves as an implementation of social care and empathy values within Islamic Religious Education. Students are invited to distribute food to the surrounding community close to the fast-breaking time, particularly to passersby, street vendors, and motorcycle taxi (ojek) drivers. Based on interviews with the Islamic Religious Education (PAI) teacher, this activity aims to internalize Islamic values-namely sincerity, social care, and togetherness-from an early age. These values constitute a crucial part of forming students' religious identity, as religion is not only understood as a ritual of worship but is also manifested in daily social behavior.

The SERAMBI program at SDN Harjosari 01 demonstrates that religious activities in schools can serve as a learning medium that is contextual, meaningful, and enjoyable for students. Religious education is not merely delivered in the form of classroom theories, which can easily bore students, but can also be tangibly realized to involve the students' spiritual, emotional, and social aspects. This finding aligns with the view that Islamic religious education needs to be developed through a humanistic and contextual approach so that students can understand the essence of Islamic values more deeply (Alfarisi dkk., 2026; Salamuddin dkk., 2025).

B. The Implementation of the Humanistic-Religious Approach in SERAMBI Activities

The research findings demonstrate that the implementation of the humanistic-religious approach in SERAMBI activities is evident in teacher-student interactions, the habituation of worship practices, role modeling, and, naturally, through a more enjoyable approach. Teachers do not merely deliver material through the lecture

method; instead, they serve as facilitators and role models for students in carrying out religious activities.

During congregational prayers and collective Quranic recitations (tadarus), teachers provide persuasive guidance without any form of coercion. The teachers predominantly act as motivators, facilitators, and offer appreciation in the form of prizes to students who actively participate in the activities. The researcher found that this approach makes students more enthusiastic and comfortable while participating in religious activities. This situation indicates the application of humanistic principles, which view every student as having potential that can be explored further and emotional needs that must be addressed within the educational process.

The humanistic approach in Islamic Religious Education places greater emphasis on being student-centered, positioning students as subjects so they become more active in learning. It is not solely oriented toward cognitive aspects but also encompasses the spiritual, emotional, and social development of the students. According to Carl Rogers, learning becomes meaningful when students feel valued, accepted, and given the opportunity to develop their potential (Nasution & Najari, 2025; Umam, 2019).

The humanistic approach is also apparent during the Islamic educational games conducted within the SERAMBI program. Students appear more active, communicative, and courageous in expressing their opinions when participating in these games. Religious learning is packaged through games designed to help students better understand Islamic values without feeling burdened. This condition illustrates how a humanistic approach can create a fun learning environment close to the child's world, preventing the lessons from feeling monotonous.

The religious approach in SERAMBI activities is also manifested through the habituation of worship and the inculcation of spiritual values in every activity. Teachers play a role not only in teaching how to worship but also in explaining the meaning behind the activities performed, such as the importance of sharing with others, maintaining togetherness and harmony among one another, and drawing closer to Allah SWT.

Consequently, students do not just understand these concepts theoretically but are also able to internalize Islamic values in their daily lives.

The findings of this study align with previous research indicating that a humanistic approach in Islamic Religious Education can enhance students' empathy, spiritual awareness, and emotional intelligence (Safitri & Ajjahidi, 2025; Salamuddin dkk., 2025; Sari dkk., 2025). Furthermore, the humanistic approach in religious education is considered more effective for shaping students' religious character, as learning is facilitated through habituation and meaningful experiences (Alfarisi dkk., 2026; Fahira dkk., 2025; Salamuddin dkk., 2025).

C. Strengthening Students' Religious Identity through SERAMBI Activities

Based on the results of interviews and observations, the SERAMBI activities have had a positive impact on strengthening the religious identity of students at SDN Harjosari 01. This can be seen from the behavioral changes in students, who have begun to show an increase in worship practices, the habit of reading the Quran, social care, and polite attitudes toward both teachers and peers within and outside the school environment.

Several students expressed that after participating in SERAMBI activities, they became more accustomed to performing congregational prayers. Students have also begun to routinely pray before and after activities take place. The Islamic Religious Education (PAI) teacher stated that following the implementation of the SERAMBI program, students have shown more positive behaviors than before, particularly regarding discipline and awareness as Muslims in performing worship.

Students are more confident in participating in every religious activity at school. Students who were previously passive and less vocal have now become more courageous in leading prayers, reciting the Quran, and being actively involved in religious activities. This indicates that religious activities carried out through a

humanistic approach can build a sense of comfort and foster an emotional closeness between students and religious activities.

The takjil distribution activity has also been able to enhance mutual care among individuals. Students are beginning to understand the importance of sharing and helping others as part of Islamic teachings. Direct, hands-on experiences are much more meaningful for interpreting religious values within social activities compared to merely learning through theoretical explanations in the classroom.

Fundamentally, religious identity is not solely oriented toward the transfer of knowledge, but is developed through continuous habituation, spiritual experiences, and social interactions. In this context, SERAMBI activities serve as an effective means to help students build a deeper religious awareness. The findings of this study reinforce the view that Islamic religious education through a humanistic approach can shape religious character and enhance students' spiritual maturity through enjoyable and meaningful learning experiences (Alfarisi dkk., 2026; Salamuddin dkk., 2025; Sari dkk., 2025).

CONCLUSION

Based on the field findings obtained by the researcher, it can be concluded that the SERAMBI (Semarak Ramadhan Bina Iman) activity at SDN Harjosari 01 serves as an implementation of Islamic Religious Education that is not merely confined to cognitive aspects, but heavily emphasizes character building and strengthening students' religious identity through a humanistic-religious approach. This approach is evident throughout the activities, which prioritize the habituation of worship, teacher role-modeling, humanistic relationships between teachers and students, and the creation of direct, meaningful religious experiences.

The SERAMBI program at SDN Harjosari 01 illustrates how an established humanistic-religious approach can be applied in a school-based Ramadan program. The approach is reflected in activities such as congregational prayers, Quranic recitation (tadarus), takjil distribution, and Islamic educational games. In guiding these activities, teachers do more

than deliver instructions. They provide encouragement, motivation, and personal guidance while creating a supportive learning environment. This allows students to take part in religious activities without feeling forced or pressured. Instead, teachers encourage them to participate with understanding and willingness (Sari dkk., 2025; Sukino dkk., 2020).

The findings also indicate several forms of student engagement during SERAMBI. These include participation in worship, Quranic recitation, social activities, and educational games. Students also showed enthusiasm, greater confidence in taking part in religious activities, and awareness of values such as empathy, togetherness, and social responsibility. The school's "7 Habits of Great Indonesian Children" (Kebiasaan Anak Indonesia Hebat) journal provides an additional means of monitoring students' daily habits. These observations suggest that SERAMBI creates opportunities for students to practise religious values through direct experience and interaction. However, participation and enthusiasm during school activities cannot, by themselves, confirm that students have fully internalized these values or consistently practise them independently in their daily lives.

The contribution of this study does not lie in proposing a new conceptual model of humanistic-religious education. Rather, it offers a context-specific account of how this established approach can guide the organization of Ramadan activities in an elementary school. The findings highlight the relationship between supportive teacher guidance, meaningful religious activities, and opportunities for students to practise Islamic values in social settings. In this context, SERAMBI provides practical insight into how schools can combine worship, religious learning, and social engagement in a learning environment that considers students' developmental needs. Further research involving longer observation and settings beyond school is needed to examine whether the values practised during SERAMBI become part of students' independent and sustained religious behaviour.

The research findings obtained by the researcher at SDN Harjosari 01 reinforce the view that Islamic Religious Education developed through a humanistic-religious approach plays a crucial role in shaping students' character and religious identity. Religious education

is not achieved merely through the transfer of knowledge, but also needs to be manifested through habituation, spiritual experiences, and positive social interactions so that religious values can be deeply embedded within the students (Watawalaini dkk., 2025).

Thus, the Ramadan activity packaged under the theme of SERAMBI (Semarak Ramadhan Bina Iman) can serve as a model for strengthening students' religious identity at the elementary school level through a contextual, more humanistic, and relevant Islamic education approach tailored to the needs of students in the current modern era. This program also demonstrates that Ramadan pesantren (intensive religious program) activities in elementary schools do not merely function as religious ceremonies, but also serve as a vital means to shape religious character and comprehensively develop students' spirituality.

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