Humanizing Learning: Implementing the Humanistic Approach in Inclusive Islamic Education at SD Muhammadiyah Wringinanom Gresik

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Abstract: Humanism is one meaningful learning approach that engages students in learning activities. In facing the challenges of inclusive education in Indonesia, implementing Humanistic Learning Theory becomes very relevant and strategic. This research explores the implementation of a humanistic approach in inclusive classrooms at SD Muhammadiyah Wringinanom, Gresik. Using a descriptive qualitative method, data were collected through interviews, classroom observations, and document analysis. The study focused on how humanistic principles, such as respect for individuality, emotional well-being, and social development, are applied in inclusive education. Results highlight the effective use of student-centered learning and the importance of positive teacher-student relationships. However, challenges remain in the lack of specialized teachers for students with disabilities. The study emphasizes the need for more teacher training and resource allocation to improve inclusive education further. Collaboration between teachers, parents, and external organizations is essential for successfully implementing humanistic principles in Islamic educational contexts. Further research is recommended to explore the long-term benefits of the humanistic approach for diverse learners.

Abstrak: Humanistik merupakan salah satu pendekatan pembelajaran yang sangat bermakna dengan menjadikan siswa sebagai subjek yang aktif dalam kegiatan pembelajaran. Dalam menghadapi tantangan pendidikan inklusi di Indonesia, implementasi Teori Belajar Humanistik menjadi sangat relevan dan strategis. Penelitian ini mengeksplorasi implementasi pendekatan humanistik di kelas inklusif SD Muhammadiyah Wringinanom, Gresik. Menggunakan metode deskriptif kualitatif, data dikumpulkan melalui wawancara, observasi kelas, dan analisis dokumen. Penelitian ini berfokus pada penerapan prinsip-prinsip humanistik, seperti penghargaan terhadap individualitas, kesejahteraan emosional, dan pengembangan sosial dalam lingkungan pendidikan inklusif. Hasil penelitian menunjukkan penerapan pembelajaran berpusat pada siswa yang efektif dan pentingnya hubungan positif antara guru dan siswa. Namun, tantangan masih ada dalam ketiadaan guru khusus bagi siswa berkebutuhan khusus. Penelitian ini menekankan perlunya pelatihan guru yang lebih intensif dan alokasi sumber daya untuk meningkatkan pendidikan inklusif. Kolaborasi antara guru, orang tua, dan organisasi eksternal sangat penting untuk keberhasilan penerapan prinsip-prinsip humanistik dalam konteks pendidikan Islam. Penelitian lanjutan dianjurkan untuk mengeksplorasi manfaat jangka panjang pendekatan humanistik bagi siswa dengan kebutuhan beragam.

Introduction

Inclusive education has gained increasing global significance as societies strive to create equitable access to learning for all students, including those with disabilities or special needs. In particular, inclusive education emphasizes creating educational settings that support every student's full participation and development, regardless of their background or ability.[1] This inclusive paradigm has become a global priority, aiming to

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[1] Zhengli Xie, Meng Deng, and Zhiyong Zhu, "From Regular Education Teachers to Special Educators:

foster academic achievement, social integration, and emotional well-being.[2] The humanistic approach, which centers on the individual's dignity, is highly relevant in inclusive environments, as it seeks to develop each student's potential through respect, empathy, and active engagement.[3] As inclusive education becomes central to achieving sustainable development goals and promoting social equality, addressing its challenges is vital for educational reforms worldwide.

In education research, inclusive schooling and humanistic pedagogies have emerged as critical areas of inquiry due to their implications for student development and broader societal goals. Education systems worldwide, including Indonesia, have progressively implemented inclusive education programs to accommodate students with diverse learning needs.[4] As such, implementing inclusive education requires significant shifts in teaching practices, curricular adjustments, and institutional frameworks, which the principles of humanism can significantly support.[5] By promoting meaningful student engagement and a focus on personal growth, the humanistic approach is increasingly viewed as an effective methodology to address the diverse needs of learners in inclusive settings.[6] Despite widespread recognition of the potential benefits of humanistic learning in inclusive education, there remain challenges in actualizing these principles, necessitating ongoing research in this field.

Although inclusive education is mandated by law in Indonesia through frameworks such as the National Education System Law No. 20 of 2003, its implementation in schools remains inconsistent and fraught with challenges.[7] Schools often face difficulties adapting curricula, training teachers, and cultivating a supportive community for inclusive learning.[8] For inclusive schools like SD Muhammadiyah Wringinanom Gresik, there are additional challenges related to balancing the diverse needs of students, overcoming societal stigma, and ensuring that teachers are equipped with the skills to implement inclusive practices effectively.[9] Given these persistent issues, it is critical to explore alternative pedagogical strategies, such as the humanistic approach, to address the complexity of inclusive education better and create more effective learning environments for all students.

The Role Transformation of Resource Room Teachers in Chinese Inclusive Education Schools," *International Journal of Inclusive Education* 28, no. 6 (2024): 857–74.

[2] Mohammad Efendi et al., "Inclusive Education for Student with Special Needs at Indonesian Public Schools.," *International Journal of Instruction* 15, no. 2 (2022): 967–80.

[3] Dina Gasong and Selvi Rajuaty Tandiseru, "Effectiveness of Discovery Learning Strategy in Literature Appreciation Lecture To Improve Intrapersonal and Interpersonal Intelligence of Uki Toraja Students Based on Humanistic Learning Theory," *Community Practitioner* 20, no. 10 (2023): 308–17, https://doi.org/10.5281/zenodo.10060221.

[4] Sastra Wijaya, Asep Supena, and Yufiarti, "Implementasi Program Pendidikan Inklusi Pada Sekolah Dasar Di Kota Serang," *Jurnal Educatio FKIP UNMA* 9, no. 1 (2023): 347–57, https://doi.org/10.31949/educatio.v9i1.4592.

[5] Rahman Afandi and Putri Nofiana Ningsih, "The Implementation of the Humanistic Learning Model in the Learning of Islamic Religious Education in Junior High School," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 2 (2023): 526–42, https://doi.org/10.37680/scaffolding.v5i2.3136.

[6] Suroso PR et al., "Implementation of Humanistic Learning Theory in Islamic Religious Education Learning," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (2023): 1850–58, https://doi.org/10.35445/alishlah.v15i2.2211.

[7] Republik Indonesia, Undang-Undang No. 20 Tentang Tentang Sistem Pendidikan Nasional Pasal 32 (Indonesia, issued 2003).

[8] Efendi et al., "Inclusive Education for Student with Special Needs at Indonesian Public Schools."

[9] Rizki Isma Wulandari, "Pendekatan Humanistik Dalam Pengkajian Islam Di Kelas Iv Madrasah Ibtidaiyah Nahdlatul Wathan Karang Bata," *Jurnal Cakrawala Ilmiah* 2, no. 6 (2023): 2591–2602, https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i6.4928.

Previous research has shown that implementing humanistic approaches in education, particularly in religious and value-based settings, enhances student participation and promotes a positive classroom environment.[10] The humanistic model encourages active student involvement, fosters creativity, and respects individual differences, making it highly relevant in inclusive educational contexts.[11] Additionally, studies have demonstrated that a cooperative, humanistic approach can significantly enhance social interaction and collaborative learning among students, particularly in settings where diversity is prominent.[12] These pedagogical practices emphasize the importance of treating students as individuals with unique strengths and challenges rather than as subjects of standardized educational systems.[13]

In inclusive schools, where students often have a wide range of learning needs, humanistic approaches can provide a flexible framework for individualized learning.[14] Scholars have observed that inclusive schools benefit from adjusting lesson plans, modifying teaching methods, and creating a student-centered environment where all learners can thrive.[15] Additionally, implementing humanistic learning principles such as dialogue, collaboration, and personal reflection helps promote openness and responsibility among students, fostering a more inclusive and participatory learning environment.[16] The alignment of these practices with the values of inclusivity makes humanistic education a promising approach to addressing the complexities of inclusive schooling.

Despite the documented successes of humanistic learning approaches in various educational contexts, significant challenges remain in fully integrating these methods into the inclusive education framework. For instance, Irsyadiah et al. (2022) identified difficulties in synchronizing the humanistic approach with time constraints and curriculum demands, particularly in classrooms with students of varying abilities.[17] Furthermore, limitations in teacher training and insufficient resources often impede the effective implementation of humanistic methods in inclusive environments.[18] Consequently, while the humanistic approach holds great potential, it requires further

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[10] Rizki Isma Wulandari.

[11] Afandi and Ningsih, "The Implementation of the Humanistic Learning Model in the Learning of Islamic Religious Education in Junior High School."

[12] Irmayanti, "Humanistic Learning Theory in Islamic Religious Education With a Cooperative Learning Approach," *IJGIE (International Journal of Graduate of Islamic Education)* 2, no. 1 (2021): 1–10, https://doi.org/10.37567/ijgie.v2i1.278.

[13] Gasong and Tandiseru, "Effectiveness of Discovery Learning Strategy in Literature Appreciation Lecture To Improve Intrapersonal and Interpersonal Intelligence of Uki Toraja Students Based on Humanistic Learning Theory."

[14] Fitra Elnurianda, Umar Fauzan, and Syeh Hawib Hamzah, "Islamic Education Teaching In Inclusive Schools In Samarinda, East Kalimantan: Supporting Factors," *Islamic Education Teaching In Inclusive Schools Borneo International Journal of Islamic Studies* 1, no. 2 (2019): 2019, https://bijis.iain-samarinda.ac.id.

[15] Elnurianda, Fauzan, and Hamzah.

[16] Sukino Sukino, Erwin Erwin, and Agus Maulidia, "Pendekatan Humanistik-Religius Dalam Pembelajaran Fikih Di Madrasah Aliyah Negeri 3 Pontianak, Kalimantan Barat, Indonesia," *DAYAH: Journal of Islamic Education* 3, no. 2 (2020): 169, https://doi.org/10.22373/jie.v3i2.7234.

[17] Nur Irsyadiah et al., "Implementation of The Scientific Approach in Islamic Religious Education," *Jurnal Inovasi Pendidikan MH Thamrin* 6, no. 2 (December 28, 2022): 70–81, https://doi.org/10.37012/jipmht.v6i2.1210.

[18] Yanti Nurdiyanti Nurdiyanti et al., "Humanistic Approach in Supervision and Evaluation of Islamic Religious Education," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2021): 660–71, https://doi.org/10.31538/ndh.v6i3.1753.

refinement and adaptation to the specific challenges faced by inclusive schools, including SD Muhammadiyah Wringinanom.

While numerous studies have highlighted the benefits of the humanistic approach in various educational settings, a notable gap in research specifically addresses its application in inclusive schools in Indonesia. Most existing studies focus on general or religious education settings and lack an in-depth examination of how humanistic principles can be tailored to meet the complex needs of inclusive classrooms, especially in primary education contexts.[19,20] Furthermore, little research has been conducted on the long-term effects of humanistic pedagogies in fostering inclusive values and improving academic outcomes in Indonesian schools. Given these gaps, further exploration into the humanistic approach within inclusive schools is necessary to understand its potential and limitations in practice better.

This study aims to analyze the implementation of the humanistic approach at SD Muhammadiyah Wringinanom, an inclusive school in Gresik, Indonesia. By examining how humanistic principles are applied in daily teaching practices, this research assesses their effectiveness in enhancing students' learning experiences and personal development. The study also aims to identify challenges educators face in adapting these methods to meet the diverse needs of inclusive classrooms. The findings are expected to contribute to the broader discourse on inclusive education in Indonesia, offering insights into how humanistic pedagogies can be refined and implemented more effectively to support the goals of inclusive education.

Method

2.1. Research Design or Methodology

This study employed a descriptive qualitative research design to explore the implementation of a humanistic approach in inclusive classrooms at SD Muhammadiyah Wringinanom, Gresik. Conducted over two weeks from March 1 to March 15, 2024, qualitative research was chosen to interpret natural phenomena related to inclusive education, focusing on understanding behaviors, events, and policies from the perspective of the participants involved. The qualitative method allows for a deep examination of how humanistic principles are applied in an inclusive setting, providing nuanced insights into the interactions between teachers and students and the broader school environment.[21]

2.2. Procedures

Purposive sampling was employed to select critical informants for the study. This sampling technique deliberately targeted individuals who could provide detailed insights into applying humanistic learning strategies. The primary informants included the school principal, who provided information on school policies related to inclusivity, and two inclusive class teachers, who shared their experiences in implementing humanistic educational practices. The data collection involved interviews, direct classroom

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[19] Rizka Harfiani, "Preparation of Learning Implementation Plan Islamic Education for Early Childhood Based on Inclusive Education," in *Proceedings of the 6th International Conference on Community Development (ICCD 2019)*, vol. 349 (Paris, France: Atlantis Press, 2019), 451–54, https://doi.org/10.2991/iccd-19.2019.118.

[20] Yuliharti, "Implementation of Islamic Religious Education in Developing Students' Religious Character," *International Journal of Science and Society* 4, no. 3 (2022): 118–25, https://doi.org/10.54783/ijsoc.v4i3.505.

[21] Cosmas Gatot Haryono, *Ragam Metode Penelitian Kualitatif Komunikasi*, ed. Dewi Essti Restiani, I (Sukabumi: CV.Jejak, 2020).

observations, and document analysis. Semi-structured interviews allowed for flexible dialogue, enabling participants to elaborate on their experiences while still guiding the conversation with predetermined questions. Observations focused on the real-time interactions between teachers and students, particularly on how the principles of inclusivity and humanism were operationalized in the classroom. Documentation analysis involved reviewing written materials such as school reports, educational articles, and internal documents related to inclusive practices.

2.3. Data Collection and Analysis

Data were collected using three primary techniques: semi-structured interviews, direct observation, and document analysis. Semi-structured interviews balanced structured inquiry and open-ended exploration, allowing participants to share their personal experiences and interpretations freely. Direct classroom observations captured live interactions between teachers and students, focusing on how humanistic principles such as respect for individual differences and fostering self-actualization were practiced. The documentation involved gathering and analyzing relevant educational materials to complement the interview and observational data. Data were analyzed using Miles and Huberman's qualitative data analysis framework, which includes three key stages: data reduction, data display, and conclusion drawing or verification. Data reduction involved distilling large volumes of information into core themes and patterns, while data display organized these themes into coherent structures to facilitate interpretation. Conclusions were then derived by synthesizing the findings from the different data sources.

2.4. Validity and Reliability

Triangulation was employed to enhance the reliability and validity of the findings. This method involved cross-verifying data from interviews, observations, and document analysis to ensure the consistency and credibility of the results. Using multiple data sources allowed for comparing different perspectives and experiences, reinforcing the study's internal validity. Additionally, data were systematically analyzed for patterns of consistency across the various methods, further strengthening the conclusions' reliability. Triangulation ensured that the data were accurate and provided a solid foundation for interpreting the implementation of the humanistic approach in an inclusive educational setting.

Result and Discussion

3.1. Humanistic Approach

Humanistic Approach Early humanistic theory emerged around the middle of the 20th century as a response to disagreement with several previous views on explaining human behavior, namely psychoanalysis and behaviorism. This theory criticizes the psychoanalytic theory proposed by Sigmund Freud for overemphasizing the primitive and animal aspects of the human person. Behavioristic theory was criticized for similar reasons, namely focusing too much on animal observations that were generalized to human behavior and personality analysis that was pragmatic at the time. The humanistic theory was born from the similarities in the perspectives of these two theories; both view humans as helpless creatures dependent on the environment and the past. Muhtadi explains this in the following article.[22]

> Humanistic theory is a physical and spiritual activity that optimizes the development process. In simple terms, this theory attempts to understand various

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[22]U I N Sultan et al., "Teori Belajar Humanistik Dan Penerapannya Dalam Pembelajaran Pendidikan Agama Islam" 1, no. 1947 (2023): 177–93.

sciences as a series of holistic character-building. Physical development does not directly affect behavioral development. Therefore, transformation or development only occurs through education, which changes habits or routines and improves knowledge, behaviors, and skills.[23]

In humanistic learning, teaching is not just a transfer of knowledge; the central and essential part is how to interact and communicate and establish emotional closeness with students, both in the individual and general environments at school.[24] The humanist theory focuses on individual behavior, which includes the freedom to choose and determine one's destiny, control oneself, be responsible, and have freedom. One of the main parts of the search is anxiety.[25]

Humanism in education is a learning approach that better reflects the dimensions of individual potential as social and religious beings. From an Islamic perspective, humanism is not viewed as secularism.[26] This means that Islamic thought does not view humanism as a separate part but as a unity of humanitarian or humanist values that align with the principles of Islamic belief. When integrated into education, humanism becomes a staple of Islamic teachings related to the value of truth, compassion, forgiveness, and behavior based on forgiveness and kindness or ma'ruf; this is known as al-Rahman sharia. [27]

Muh. Idris in India (2020) explains that humanist education is conceptually a system or way of humanizing unique, independent, and creative humans. Each person determines his behavior, understands himself and his environment, views everyone as a human being created by God with his nature, and builds self-character that upholds human dignity as a complete being. In this view, education is not a system that commands and forces but a system that naturally awakens children's competence or nature.

Here are some learning figures in the humanistic approach, including :

3.1.1. Abraham Maslow

As the father of humanist psychology, Maslow believed that humans behave to know, understand, and appreciate themselves well. Maslow's popular humanist theory to date is the hierarchy of needs theory. In his view, human growth and development must be met by five needs with different levels, ranging from basic to highest.[28] These needs include physiological needs, security needs, social needs, recognition needs, and self-actualization needs.[29]

Maslow believes that every human has the exact basic needs that become the primary motivation in life; it is necessary to be aware of the differences in the potential of each person by paying attention to the elements of humanity; self-actualization is the key to the success of the learning process. Learning is a process of understanding oneself

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[23] Fajri Ismail, *Evaluasi Pendidikan* (Palembang: Tunas Gemilang Press, 2014).

[24] M Sayyidul Abrori and Moh Solikul Hadi, "Integral Values in Madrasah: To Foster Community Trust in Education," *Istawa: Jurnal Pendidikan Islam* 5, no. 2 (2020): 160–78.

[25] Indra Prajoko and M Sayyidul Abrori, "Penerapan Teori Humanistik Carl Rogers Dalam Pembelajaran PAI," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 5, no. 1 (2021): 15–26, https://doi.org/10.32332/tarbawiyah.v5i1.2894.

[26] Azmi Mustaqim, "Pendidikan Humanisme Ki Hajar Dewantara:(Tinjauan Dari Sudut Pandang Pendidikan Islam)," *Tafhim Al-'Ilmi* 9, no. 2 (2017).

[27] Hamidullah Ibda, "Kontekstualisasi Humanisme Religius Perspektif Mohammed Arkoun," *At-Tajdidi-Jurnal Ilmu Tarbiyah* 9, no. 1 (2020): 17–48.

[28] Budi Agus Sumantri and Nurul Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam," *Fondatia* 3, no. 2 (2019): 1–18, https://doi.org/10.36088/fondatia.v3i2.216.

[29] Fransk G Goble, *Madzhab Ketiga: Psikologi Humanistik Abraham Maslow* (Yogyakarta: Kanisius, 1987).

and one's potential. Another principle of learning is to understand that every individual is different, and in other principles, learn to be the same individual as other individuals as humans. In Maslow's theory, a person is physically and psychologically healthy if all his needs are met, and vice versa. If the above needs are unmet, he may be sick or unhealthy in one or more human dimensions.[30]

3.1.2. Carl Rogers

Rogers argues that there are two types of learning: cognitive (meaningfulness) and experimental. For example, a teacher teaches not to damage the environment by littering so as not to flood; this is the meaning of the cognitive (meaningful) type of learning. So, the teacher must integrate academic knowledge into meaningful knowledge. At the same time, they are learning experimentally by involving students individually, taking the initiative, and in self-assessment or self-assessment.[31]

The theory proposed by Roger is one of the holistic theories, but the difference is in its humanist approach. Several terms also recognize Rogers' humanist theory,[32] Such as person-centered, client-centered, student-centered, group-centered, and person-to-person. However, the term "person-centered" is often used for Rogers' theory, based on the basic assumptions: (1) The formative tendency states that everything in the world, both organic and non-organic, comprises more minor elements. (2) The tendency of actualization, which is the tendency of every living being to lead to the fulfillment of its potential or perfection. Each individual has the creative power to overcome his or her problems. From the beginning, Rogers was concerned with the change and development of personality, with three main concepts forming the basis of his theory: Organism, Field of phenomena, and self.[33]

3.2. Inclusive School

Inclusive schools are schools that support educational programs according to the needs and potential of each learner. In addition, schools also provide services and assistance from educators so that learners can achieve their competencies holistically. An inclusive school is also understood as a vehicle where each learner is accepted as a member of the school community, supports each other, and builds relationships with educators and peers of the same age and other school communities so that their individual needs can be met.[34] The main goal of inclusive education is to create a learning space that allows every student to develop optimally without segregation based on special abilities or characteristics.[35]

Given the inclusive philosophy, students with disabilities or special needs are placed in regular classes without structural changes.[36] This idea was expressed in the 1994 UN Salamanca Statement, which was approved by 92 member states. It states that

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[30]Syarifuddin, "Teori Humanistik Dan Aplikasinya Dalam Pembelajaran Di Sekolah," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 6, no. 1 (2022): 106–22, https://doi.org/10.52266/tadjid.v6i1.837.

[31]Jamil Suprihatiningrum, *Strategi Pembelajaran : Teori Dan Aplikasi*, ed. Rose Kusumaning Ratri (Yogyakarta: Ar-Ruzz Media, 2017).

[32] Syarifuddin Syarifuddin, "Teori Humanistik Dan Aplikasinya Dalam Pembelajaran Di Sekolah," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 6, no. 1 (2022): 106–22.

[33] Daniel L. Barlow, *Educational Psychology : The Teaching-Learning Process*, II (Chicago: Moody Press, 1985).

[34] W C Stainback and S B Stainback, *Support Networks for Inclusive Schooling: Interdependent Integrated Education* (P.H. Brookes Publishing Company, 1990).

[35] Angga Saputra, "Kebijakan Pemerintah Terhadap Pendidikan Inklusif," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 1, no. 3 (2018): 1–15, https://doi.org/10.14421/jga.2016.13-01.

[36] Thomas Hehir et al., "A Summary of the Evidence on Inclusive Education.," *Abt Associates*, 2016.

inclusive schools are the most effective way to fight discriminatory acts, create welcoming communities, build inclusive societies, and achieve equal education.[37] Inclusive education has become an essential concern in today's world of research, professional practice, and national education policy agendas. The concept has been explored and developed in various disciplines, such as psychology, pedagogy, and education. In addition, inclusive education has also been linked to current initiatives in schools to respect diversity and create an equitable society.[38],[39]

In formulating and developing inclusive school policies, various steps can be taken to formulate the right to inclusion for all students by involving all interested parties, such as parents, schools, local government, and policymakers. [40]. Inclusive education itself has seven specific criteria: 1) Having children with special needs in regular schools; 2) Has the support of the entire school community; 3) Adopts a flexible curriculum; 4) Provides a variety of learning methods; 5) Equipped with regular classroom teachers and special teachers; 6) Adjusts assessment techniques; and 7) Not implementing a rigid grade promotion system.[41]

3.3. Implementation of Humanistic Approach in Inclusive School at SD Muhammadiyah Wringinanom

The inclusive learning environment at SD Muhammadiyah Wringinanom consists of various learners with diverse backgrounds, such as children with disabilities, slow learners, hyperactivity, and Autism. The learning atmosphere is conducive based on information from the principal and class teachers. However, it requires more special attention for children with special needs, such as involving parents in assistance and shortening learning time. In implementing inclusive education, the school does not yet have a special teacher for children with disabilities. However, the school supports inclusive classroom teachers by involving them in various activities related to children with disabilities or inclusive education, including cooperation with the disability community UPT Resource Center Gresik, which already has a branch in the Wringinanom sub-district.[42]

Implementing the humanistic approach in this inclusive school involves several vital aspects that aim to create a supportive learning environment for students, including those with disabilities and special needs. Based on the discussion of field findings, there are several implementations of the humanistic approach at SD Muhammadiyah Wringinanom:

3.3.1. Strong Support Inclusive Education

In the context of inclusive education, a humanistic approach is essential in supporting diversity and attending to the needs of each student. Focusing on human values and respecting each individual provides a robust framework for creating a supportive learning environment. SD Muhammadiyah Wringinanom strongly supports inclusive education. The principal said:

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[37] Kyriaki Messiou, "Research in the Field of Inclusive Education: Time for a Rethink?*," *International Journal of Inclusive Education* 21, no. 2 (February 2017): 146–59, https://doi.org/10.1080/13603116.2016.1223184.

[38] (Amor et al., 2019

[39] Sujarwanto, Wulan Patria Saroinsong, Chinun Boonroungrut, 2024)

[40] Amor et al., "International Perspectives and Trends in Research on Inclusive Education: A Systematic Review."

[41] M D Skjorten, "Towards Inclusion and Enrichment, Artikel in Johnsen," *Oslo: Unipubforlag*, 2001.

[42] Indarti, Inclusive Classroom Teacher, *"interview"*, March 03, 2024.

> *"The school comedies believe that every child has the right to equal education and good learning regardless of the status and background of the learners. Therefore, the entire school population from the foundation, teachers, students, and school staff also support this education".*[43]

In the humanistic view, the learning environment must make learners feel accepted and loved, as Abraham Maslow's humanistic theory states that one of the individual's needs is a sense of love and belonging.[44] With these supports, several needs of inclusive learners can be met, such as physiological needs, which are basic needs such as a comfortable classroom, security needs, the need to be accepted, the need to be valued, and the ultimate need, self-actualization.

Literature on the humanistic approach in inclusive education highlights the importance of addressing students' emotional and social needs. Maslow's hierarchy of needs suggests that learning environments should provide safety and acceptance for students.[45] This is consistent with the findings at SD Muhammadiyah Wringinanom, where the school fosters an environment that meets the psychological needs of students, such as safety and esteem. However, previous research points to challenges in implementing inclusive education, including a lack of resources and teacher training.[46] These challenges were not as prominent in SD Muhammadiyah, where adequate facilities were provided to support inclusive education.

The study also found that the highest level in Maslow's hierarchy—self-actualization has begun to be realized by some inclusive students, who have achieved notable academic and social success. With the support of a conducive environment, these students feel accepted and can develop their full potential. However, challenges remain, as not all students have reached this stage due to a lack of motivation or personal obstacles. This finding aligns with Bulut's (2018) research, which notes that self-actualization is particularly difficult for students in inclusive environments due to external and internal barriers.[47]

The key findings of this study highlight the critical role of a humanistic approach in supporting inclusive education at SD Muhammadiyah Wringinanom. By fostering a learning environment that addresses students' primary and emotional needs, the school has helped students feel accepted and valued, which aligns with Maslow's theory. These results are consistent with studies emphasizing the importance of safety and social engagement in learning.[48] However, challenges remain in realizing self-actualization, as some students require additional support to reach their maximum potential. Overall, the humanistic approach at SD Muhammadiyah offers a valuable example of how humanistic

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[43] Idris, The Principle *"Interview",* 02 Maret 2024

[44] Sumantri and Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam."

[45] Shannon L Navy, "Theory of Human Motivation—Abraham Maslow," ed. Ben Akpan and Teresa J Kennedy (Cham: Springer International Publishing, 2020), 17–28, https://doi.org/10.1007/978-3-030-43620-9_2.

[46] Kenneth D. Feigenbaum, "A Critique of Abraham Maslow and Carl Rogers as Educators," *Journal of Humanistic Psychology* 64, no. 1 (January 1, 2024): 44–63, https://doi.org/10.1177/00221678231154819.

[47] Safiye Sarici Bulut, "Obstacles to Self-Actualization of College Students-the Case of Gazi Faculty of Education," *Universal Journal of Educational Research* 6, no. 10 (2018): 2271–79, https://doi.org/10.13189/ujer.2018.061026.

[48] Pilar Arnaiz Sánchez, Remedios de Haro Rodríguez, and Rosa María Maldonado Martínez, "Barriers to Student Learning and Participation in an Inclusive School as Perceived by Future Education Professionals," *Journal of New Approaches in Educational Research* 8, no. 1 (2019): 18–24, https://doi.org/10.7821/naer.2019.1.321.

theory can be applied to inclusive education. However, there is room for improvement, particularly in providing more focused teacher support and resources.

3.3.2. Student development-centered learning

The curriculum and materials implemented in SD Muhammadiyah Wringinanom are the same for both children with disabilities and children in general. The learning atmosphere is more humanist, humanizing the students, that is, learning that focuses more on the students' activeness. The principal stated that:

> "*Learning at school is no longer teacher-centered learning but student-centered learning. This is in line with the curriculum implemented at school, namely the Merdeka Curriculum.*"[49]

Implementing the Merdeka Curriculum aims to provide more opportunities and time for teachers to develop their potential and explore the potential of their students. In this concept of independent learning, there is no longer a focus on students who have strong memorization skills at the forefront. Instead, this approach aims to support students in developing critical, creative, and innovative thinking skills.[50] Teachers can involve learners in determining how to learn according to their needs. Differences in student abilities are no longer considered subjective obstacles for teachers in the teaching-learning process but guidelines for teachers to develop students' positive abilities or potential.[51] The principle of the Merdeka Curriculum is very harmonious with humanistic learning theory. According to the humanistic view, the primary purpose of learning is to develop human potential as a whole. Learning success is measured based on students' understanding of themselves and their environment.[52]

Circumstances in the classroom show a humanistic atmosphere; the learning process is not only focused on providing material and knowledge but also on developing learners' spiritual and human aspects. At the beginning of the learning process, learners are allowed to pray independently, reflect, or chant short letters as a form of self-reflection before starting active learning. The teacher is present as a companion who supports and respects this process of spirituality, recognizing the importance of balance between academics and spirituality in individual development. Humanism believes learners are at the center of learning and educators act only as facilitators.[53]

The curriculum and materials at SD Muhammadiyah Wringinanom are identical for students with disabilities and general students. The learning atmosphere is more humanistic, focusing on "humanizing" the students by prioritizing active student participation. This finding shows that the Merdeka Curriculum provides broader opportunities for teachers to explore and develop students' potential according to their needs. This is in line with humanistic educational theory, which emphasizes focusing on individual student potential rather than merely standardized cognitive outcomes.[54]

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[49] Idris, The Principle *"Interview",* 02 Maret 2024

[50] Siti Baro'ah, "Kebijakan Merdeka Belajar Sebagai Strategi Peningkatan Mutu Pendidikan," *Jurnal Tawadhu* 4, no. 1 (2020): 1063–73.

[51] Dewi Juita and M Yusmaridi, "The Concept of 'Merdeka Belajar' in the Perspective of Humanistic Learning Theory," *SPEKTRUM: Jurnal Pendidikan Luar Sekolah (PLS)* 9, no. 1 (2021): 20–30.

[52] Tomy Syafrizal, "Analisis Implementasi Kurikulum Merdeka Dalam Perspektif Teori Belajar Humanistik Di MTSN 3 Dan MTSN 19 Jakarta Tesis," *Repository.Uinjkt.Ac.Id*, 2023, 130.

[53] Sumantri and Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam."

[54] Roemintoyo Sukarno, Hermawan Prasetyo, "Student-Centered Learning Based on the Principles of Ki Hajar Dewantara in the Implementation of the Merdeka Curriculum: A Case Study of Elementary Schools in Indonesia," *Journal of World Englishes and Educational Practices* 5, no. 3 (2023), https://doi.org/10.32996/jweep.

The learning process at SD Muhammadiyah Wringinanom also allows room for the development of students' spiritual and humanistic aspects. Before starting active learning, students can pray independently, reflect, or recite short Quranic verses as a form of self-reflection. Teachers act as facilitators, supporting this spiritual process and recognizing the importance of balancing academics and spirituality in personal development. This approach aligns with the humanistic view that education should include spiritual dimensions, allowing students to understand themselves holistically.[55] However, challenges remain, particularly the lack of a clear framework for inclusive education for students with special needs.[56]

Differences in student abilities are no longer seen as obstacles for teachers but as a guide to help develop students' positive abilities or potential. Teachers are involved in determining learning strategies based on students' individual needs. This flexibility allows students to learn according to their preferred visual, kinesthetic, or auditory styles.[57] However, despite the curriculum's successful implementation in several areas, challenges remain, particularly regarding teacher readiness and resource support, especially in creating a fully inclusive environment.[58]

Implementing a humanistic approach in Islamic education at SD Muhammadiyah Wringinanom has shown positive results, particularly in empowering students and developing their spiritual potential. The Merdeka Curriculum has proven effective in fostering a learning environment that "humanizes" students, giving them space to grow according to their potential and needs. This analysis aligns with the literature that highlights how humanistic approaches focus on the holistic development of individuals, with an emphasis on student-centered learning experiences.[59] However, some challenges need addressing, particularly regarding teacher preparedness to meet the needs of students with disabilities. While inclusive policies are recognized, more specific guidelines are required for effective implementation.[60]

3.3.3. Learning Materials More Essential

One of the unique features of the independent curriculum in schools is the emphasis on essential material. Thus, it improves the quality of learning by reducing the material load. This provides more opportunities for teachers of SD Muhammadiyah Wringinanom to pay attention to students' learning process. Therefore, the learning methods applied in inclusive classrooms are diverse, and teachers apply various exciting and interactive learning methods and strategies, ensuring the involvement of every learner actively in the learning process. Learning through play, ice-breaking, collaborative learning based

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[55] Putu Sri Darmayanti, "Empowering Student-Centered Learning in English Education (A Closer Look at Kurikulum Merdeka)," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 4, no. 1 (August 25, 2023): 368–75, https://doi.org/10.37680/almikraj.v4i1.3694.

[56] Khofidotur Rofiah, Farida Isroani, and Muhammad Nurrohman Jauhari, "Breaking Barriers: Examining Inclusive Education in Islamic Schools through the Merdeka Belajar Curriculum," *SPECIAL Special and Inclusive Education Journal* 4, no. 1 (2023): 42–49, https://doi.org/10.36456/special.vol4.no1.a7428.

[57] Puspa Nurmasyitah et al., "Implementation Merdeka Curriculum of Learning to Students' Learning Activities," *Holistic Science* 3, no. 1 (2023): 39–44, https://doi.org/10.56495/hs.v3i1.331.

[58] Rofiah, Farida Isroani, and Muhammad Nurrohman Jauhari, "Breaking Barriers: Examining Inclusive Education in Islamic Schools through the Merdeka Belajar Curriculum."

[59] Sukarno, Hermawan Prasetyo, "Student-Centered Learning Based on the Principles of Ki Hajar Dewantara in the Implementation of the Merdeka Curriculum: A Case Study of Elementary Schools in Indonesia."

[60] Rofiah, Farida Isroani, and Muhammad Nurrohman Jauhari, "Breaking Barriers: Examining Inclusive Education in Islamic Schools through the Merdeka Belajar Curriculum."

on direct experience, storytelling, or Islamic inspirational stories are used to explain learning concepts in a way that is interesting and easy to understand for learners.[61] Through this learning method, teachers strive for students to develop a deeper understanding and master various skills, such as creativity, communication, critical thinking, and cooperation.

The research reveals that various engaging and interactive teaching methods have successfully implemented the humanistic approach in Islamic education at SD Muhammadiyah Wringinanom. Teachers apply play-based learning, collaborative activities, and inspirational Islamic stories to cater to the diverse needs of students in inclusive classrooms. These methods foster academic understanding and essential life skills such as creativity, communication, and critical thinking. This aligns with Rogers' (1969) humanistic theory, emphasizing personal growth through experiential learning.

This approach is consistent with Vygotsky's (1978) Zone of Proximal Development (ZPD), which advocates for learning through social interaction and practical experiences. Using collaborative, hands-on learning at SD Muhammadiyah Wringinanom allows students to develop cognitively and socially by engaging with peers and real-life experiences. These strategies support the notion that experiential learning is crucial in helping students with varied abilities reach their full potential.[62]

In addition, the emphasis on social interaction and group work in this inclusive setting has positively impacted students' social skills and communication abilities. Teachers encourage teamwork, which enhances students' ability to work respectfully with others while appreciating diversity. This aligns with the Universal Design for Learning (UDL) principles, as described by Whinnery et al. (2020)[63], where inclusive practices ensure that all students, regardless of their learning needs, are actively engaged and provided with equal opportunities for success.[64]

3.3.4. Development of Student's Independent Attitude

Humanistic learning sees humans as agents who can freely and independently determine the direction of their lives.[65] Teachers play an essential role in helping students develop their independence in schools, as stated in the following statement.

> "*We provided space for students to independently complete their tasks, providing appropriate direction and guidance without giving direct answers. Teachers also encourage level-appropriate critical thinking by asking questions that stimulate analytical and reflective thinking and allowing students to investigate and find solutions independently.*"[66]

The independent attitude of children with disabilities can also be reflected in their ability to follow learning on their own without having to be accompanied by parents or

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[61] Observation, Mach 04, 2024

[62] Y Rahman and K A Walid, "Critical Thinking and Religious Moderation Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia," *Journal of Indonesian Islam* 16, no. 1 (2022): 49–74, https://doi.org/10.15642/JIIS.2022.16.1.49-74.

[63] Stacie B. Whinnery et al., "Building Collaborative Teacher Education: Integrating UDL through a Faculty Learning Community," *Journal of Practitioner Research* 5, no. 2 (2020), https://doi.org/10.5038/2379-9951.5.2.1161.

[64] Nur Hidayat, "Komparasi Filsafat Pendiidkan Barat Dan Pendidikan Islam," *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman* 7, no. Vol. 7 No. 01 (2021): Pendidikan Agama Islam (2021).

[65] Mazroatul Hidayah, Moch Nurcholis Majid, and Evy Dwi Andriani, "Model Kemandirian Belajar Siswa Sekolah Dasar Persepektif Teori Belajar Humanistik," *Attanwir : Jurnal Keislaman Dan Pendidikan* 13, no. 2 (2022): 173–84, https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.169.

[66] Nissak, Inclusive Classroom Teacher, *"interview"*, March 03, 2024.

guardians directly. This shows that the child has developed sufficient independence to manage themselves in the learning environment.

Implementing a humanistic approach in Islamic education at SD Muhammadiyah Wringinanom, particularly for students with special needs, has demonstrated that this approach fosters students' independence in managing their learning. Teachers provided appropriate guidance and encouraged critical thinking without direct answers, allowing students to explore solutions independently.[67] This development of independence is evident in students' ability to follow lessons without needing constant supervision from parents or guardians.

These findings align with Abu Dharin and Rohmad's (2022) research, which shows that the humanistic approach during the COVID-19 pandemic helped increase students' independence, especially those with disabilities.[68] They found that individualized, empathetic learning environments enabled students to achieve greater autonomy in completing learning tasks. Similarly, at SD Muhammadiyah Wringinanom, the teachers applied similar strategies by encouraging students to engage in analytical and reflective thinking.

However, these results contrast with a study by Daulay et al. (2024), which found that physical constraints often limited the independence of disabled students.[69] While students at SD Muhammadiyah Wringinanom were able to demonstrate cognitive independence, they did not face significant physical barriers. This suggests that strategies to foster independence may vary greatly depending on the student's physical condition.

Deniz (2022) highlighted the importance of developing cognitive autonomy, which is critical to students' overall independence.[70] Students with disabilities at SD Muhammadiyah Wringinanom could make decisions and manage tasks independently, demonstrating the growth of cognitive autonomy. This is consistent with the idea that students equipped with these skills are better prepared to face future challenges, such as transitioning to higher education or entering the workforce.

Teachers at SD Muhammadiyah Wringinanom contributed to this process by using reflective questioning and indirect guidance, helping students develop these essential skills.[71] The focus on cognitive autonomy suggests that the school effectively nurtured students' abilities to think critically and independently, laying a foundation for future self-reliance.

The findings suggest that implementing a humanistic approach in Islamic education at inclusive schools like SD Muhammadiyah Wringinanom can foster independence in students, particularly those with special needs. This approach emphasizes that individuals are free agents who can determine the course of their lives, with teachers acting as facilitators in this developmental process. These results are supported by prior research highlighting the importance of individualized, empathetic learning

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[67] Abu Dharin Abu and Rohmad Rohmad, "Toward Independence Learning of Disabled Students through Optimization of Humanist Approaches during the Pandemic," *Cypriot Journal of Educational Sciences* 17, no. 9 (September 30, 2022): 3132–44, https://doi.org/10.18844/cjes.v17i9.7014.

[68] Abu and Rohmad.

[69] Nurussakinah Daulay, Haidar Daulay, and Fatkhur Rohman, "Religious Coping of Muslim Mothers of Children with Autism Spectrum Disorder in Indonesia," *Journal of Disability & Religion*, July 9, 2024, 1–18, https://doi.org/10.1080/23312521.2024.2372021.

[70] Fatmana Kara Deniz, "Cognitive Autonomy for Students With Learning Disabilities," *Intervention in School and Clinic* 58, no. 5 (August 8, 2022): 371–77, https://doi.org/10.1177/10534512221114419.

[71] Deniz.

environments in creating conditions where students can manage their learning independently.[72]

3.3.5. Positive Social Relationships

The critical aspect of implementing the humanistic approach is improving social interaction. In this case, the school and teachers form positive relationships, involve learners in social projects, and resolve conflicts according to their level.

> *"In building positive relationships between learners, they are given an understanding of respecting diversity and differences between them."*[73]

In addition,

> *"Teachers also communicate with parents to be involved in providing social understanding related to the conditions of their friends who are slightly different."*[74]

Purwanta stated that teaching the values of collaboration, respect, tolerance, inclusiveness, and religious harmony through the education system is an efficient and appropriate method. This is because whatever is instilled in children will form a mindset and outlook on life that is difficult to erase or disappear.[75] Internalizing the values of tolerance to an inclusive environment from an early age creates a condition so harmonious that one day, children grow up to be a person with noble principles by respecting people with special needs. In addition, collaboration between schools and parents is also essential in internalizing these values; students not only interpret the meaning of an inclusive environment at school but also implement it in the environment outside of school with parental supervision.

Based on the results of observations, researchers also found that the learning process at SD Muhammadiyah Wringinanom does not always prioritize the humanistic approach, which emphasizes students who are free to learn. However, its implementation is also integrated with other approaches supporting the learning process, such as the cognitive approach, behaviorism, and others. This is also important because each approach has shortcomings, so it needs to be integrated.

Implementing the humanistic approach at SD Muhammadiyah Wringinanom highlights the significance of fostering positive social relationships. Teachers and the school play a central role in establishing harmonious interactions among students through activities that promote social collaboration and conflict resolution in line with their developmental levels. This is evident in teaching values such as tolerance, cooperation, and respect for differences, which are instilled early on. In inclusive education, the humanistic approach emphasizes the importance of active communication between teachers and parents, particularly in teaching students to respect their peers with special needs.

These findings align with Mahoney et al. (2021), who emphasize the role of systemic social and emotional learning (SEL) in creating inclusive learning environments.[76] The

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[72] Kristina E Ingles, Carly B Gilson, and Humberto Pena, "MADE 2 FADE: A Practical Strategy for Empowering Independence for Students With Disabilities," *TEACHING Exceptional Children* 55, no. 1 (August 18, 2021): 18–28, https://doi.org/10.1177/00400599211033931.

[73]Indarti, Inclusive Classroom Teacher, *"interview"*, March 03, 2024.

[74] Nissak, Inclusive Classroom Teacher, *"interview"*, March 03, 2024.

[75] Ni Luh Drajati Ekaningtyas, "Psikologi Komunikasi Untuk Memaksimalkan Internalisasi Nilai-Nilai Toleransi Pada Anak Usia Dini," *Pratama Widya: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 14–20.

[76] Joseph L Mahoney et al., "Systemic Social and Emotional Learning: Promoting Educational Success for All Preschool to High School Students.," *American Psychologist* (Mahoney, Joseph L.: Department of Human Behavior, Justice, and Diversity, University of Wisconsin-Superior, 3106 Swenson Hall, Belknap and Catlin Avenue, Superior, WI, US, 54880, jmahone4@uwsuper.edu: American Psychological Association, 2021), https://doi.org/10.1037/amp0000701.

research underscores the importance of strong relationships among students, teachers, and the community in supporting students' social development. At SD Muhammadiyah Wringinanom, the involvement of parents and teachers in teaching these values strengthens the inclusion aspect of education.[77] However, unlike theories that emphasize complete student autonomy in the humanistic approach, the findings reveal that this approach is integrated with other methods, such as cognitive and behaviorist approaches, to support the learning process holistically.

Leach (2018) argues that a purely humanistic approach should create a free and supportive environment that nurtures social skill development.[78] However, the findings from SD Muhammadiyah Wringinanom do not fully align with this view. The school combines multiple approaches to address the limitations of the humanistic method, which may not always be applicable in every learning situation. For example, while the humanistic approach emphasizes student autonomy, teacher control and structured learning are still needed to maintain direction and measurable educational goals.[79] This suggests that integrating various approaches is essential, particularly in inclusive education that serves students with diverse needs.

Observations indicate that the humanistic approach at SD Muhammadiyah Wringinanom effectively fosters positive social relationships among students, teachers, and parents. This approach has created an inclusive and harmonious learning environment. Collaboration between the school and parents is crucial in internalizing inclusion, tolerance, and cooperation values. However, this approach is not implemented in isolation; it is combined with other approaches, such as cognitive and behaviorist methods, to ensure comprehensive learning. These findings are consistent with those of Wanders et al. (2019), who argue that positive relationships between students and teachers enhance students' social participation, especially in inclusive settings.[80] Therefore, schools prioritizing collaboration across stakeholders are better equipped to create an inclusive learning environment supporting students' social development.

The implications of this study suggest that implementing a humanistic approach in inclusive education can significantly enhance students' learning experience, particularly by fostering positive social relationships and cognitive autonomy. The collaborative efforts between teachers, parents, and external organizations are essential in creating an inclusive and supportive learning environment. However, integrating various educational approaches, such as cognitive and behaviorist methods, might be necessary to address all students' diverse needs effectively. Future research should focus on improving teacher preparedness and resource allocation to enhance inclusive education practices further, ensuring that every student has the opportunity to reach their full potential.

Conclusion

This study aimed to analyze the implementation of the humanistic approach in Islamic education within an inclusive setting at SD Muhammadiyah Wringinanom. The findings reveal that the humanistic approach fosters a supportive and inclusive

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[77] Mahoney et al.

[78] Nicole Leach, "Impactful Learning Environments: A Humanistic Approach to Fostering Adolescents' Postindustrial Social Skills," *Journal of Humanistic Psychology* 62, no. 3 (June 8, 2018): 377–96, https://doi.org/10.1177/0022167818779948.

[79] Leach.

[80] Frank H.K. Wanders et al., "The Effect of Teacher-Student and Student-Student Relationships on the Societal Involvement of Students," *Research Papers in Education* 35, no. 3 (2020): 266–86, https://doi.org/10.1080/02671522.2019.1568529.

learning environment. Focusing on individual potential and emotional well-being, the approach encourages self-actualization and positive social interactions among students with diverse learning needs. Additionally, integrating cognitive and behaviorist methods was found to be necessary for effectively addressing students' diverse needs. The study highlights the importance of collaboration between teachers, parents, and external organizations in ensuring the success of inclusive education. However, limitations such as the absence of specialized teachers for students with disabilities and insufficient resources for teacher training were identified. Future research should focus on enhancing teacher preparedness and resource allocation to support inclusive education better and further explore the long-term impacts of the humanistic approach on student outcomes.

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