

Implementation of Humanistic Theory in the Development of *Al-Islam* and *Kemuhammadiyah* Curriculum at Muhammadiyah Schools

Muhammad Qosim¹, Muhammad Suyudi², Azam Syukur Rahmatullah³, Akbar Nur Aziz⁴

^{1,3,4}Universitas Muhammadiyah Yogyakarta, Indonesia

²Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia

ABSTRACT: This qualitative research aims to find out what form of implementation of humanistic theory in the development of *Al-Islam* and *Kemuhammadiyah* curriculum in Muhammadiyah schools, especially in Yogyakarta, Indonesia. In fact, this form of implementation is very important because it can form students to have a high social attitude, mutual respect, foster togetherness and *ukhuwah Islamiyah* so that education in schools can understand the potential possessed by students not only in the cognitive field but more emphasized in social aspects. This research was conducted at the Muhammadiyah School Yogyakarta and aimed to find out how far the application of this theory has been beneficial to the development of student learning in schools. In fact, educators or teachers in Yogyakarta have more or less applied the theory of humanism related to the development of AIK material to increase students' sense of care with fellow friends and the existing school environment. Conducted in field research, a qualitative approach is used, along with a descriptive approach to try to explain and identify in depth related to how the implementation of theory in learning humanistically by Carl R Rogers about Islamic religious learning with the application of humanism theory in the strategy of *Al-Islam* and *Kemuhammadiyah* teachers, especially in responding to students who continue to follow the current times, namely by approach each individual so as not to be too late in bad habits and most importantly is that every teacher in the school teachers of *Al-Islam* and *Kemuhammadiyah* in particular provide examples or habituation to behave well in activities in the school environment. This study also uses an ethnomethodological approach related to cases that occurred in the Muhammadiyah School environment in Yogyakarta. The research data was obtained using respondents of a teacher who teaches *Al-Islam* and *Kemuhammadiyah* subjects who have implemented humanistic theory in learning in schools.

KEYWORDS: Humanistic Theory, *Al-Islam* *Kemuhammadiyah* Curriculum, Muhammadiyah Schools, Islamic Education, Education Curriculum

I. INTRODUCTION

Learning that centers on the continuous application of mental and psychological techniques to produce changes in attitudes, behaviors, or cognition in students (Sugiyono & Amin, 2022). Another fundamental process in student life is learning. Student behavior changes qualitatively because of learning. The achievements and actions of each student in his life are the result of his education (Qodri, 2017). Learning objectives are: (1) Learning objectives are to change oneself, including his behavior. Learning seeks to replace unhealthy behaviors with healthy behaviors. (3) Changing hatred to love, from disrespect to respect, and so on is the goal of learning. (4) Learning can help you acquire skills. (5) Education seeks to expand understanding in various scientific fields. (Qodri, 2017). A fundamental aspect of student life growth is learning. Student behavior changes qualitatively because of learning. Every student's achievement and activity in life are the result of their education (David Y, 2023).

Education today is often pragmatic, treating students like empty glasses that can only be filled without considering their potential, based on the reality shown to us. As a result, it is very important to develop the learning process. This involves attempting to shape the educational process, specifically framing it as a process determined by the student and not simply the whim of the educator or guardian pouring water into an empty glass. Second, student motivation and academic success correlated with independent learning ability. Third, related to the role of education, self-regulated learning capacity can encourage the development of lifelong learning skills which are the main objectives of education.

According to the humanistic perspective, learning is a process experienced by each individual and covers the entire current domain, in addition to the growth of cognitive abilities. In addition, the humanistic learning approach is strongly focused on each student with their values, open communication, and emotions or feelings (emotional approach) (Syarifuddin, 2022).

According to Muhibbin, the ideal psychological development for a student in undergoing the learning process is where the student grows more positive, and his psychological experience is able to strive for the creation of various qualities, attitudes, and talents

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that are constructive, not negative (destructive) abilities (Djamaluddin & Wardana, 2019). So to remedy this situation, it is important for teachers to adhere to a curriculum that is driven by the needs of their students rather than the other way around. Therefore, learning objectives are not revealed in learning outcomes; Instead, they are more clearly demonstrated during the material procurement process.

This is in accordance with the humanistic theory that learning objectives should be grounded and directed at individual human beings. Teachers generally understand that the learning process is only conveying information, and this rarely goes unnoticed by teachers. But according to Reber, learning is a process of collecting knowledge that refers to the process of emphasizing understanding, as stated by Muhibbin Shah in his writings. To further promote knowledge and value, this definition is commonly used by cognitive psychology researchers (Binus, 2021). This can be seen from the changes made to student behavior. As a result, learning involves not only the transmission of knowledge but also values, which allows students to solve problems independently and adapt to their environment (Johari, 2018).

In learning practice, there are many examples of passive learning. Educational practices are expressed by students' dependence on teachers and the actualization of students under the control of teachers, so that students become oppressed, and teachers become oppressors (Junianto & Wagiran, 2013). No different from the style of education discussed above, Islamic religious education has also taught students only about the four pillars, namely sin, merit, hell, and heaven without the knowledge of students so that they are not given the opportunity to criticize and receive advice (Zubaidah et al., 2016). Only if there is a continuous dialogue between teachers and students about humanities can humanistic education be realized (Fadhilah & Hudaidah, 2021). In this case, according to Rogers, a humanities scholar, this oppressive and passive learning should be avoided because they believe that by learning students can actualize themselves according to their basic abilities (Azhari, 2021).

II. LITERATURE REVIEW

Abd. Qodir, *Pedagogic Journal*, Vol.04. No 02, July 2017. The entitled "Humanistic Learning Theory in Improving Student Learning Achievement" (Qodri, 2017). The result of his research is that a teacher in humanistic learning primarily functions as a facilitator and conversation partner, not as a teacher who conveys the knowledge needed by students as a whole. As they progress through the learning process, students should strive to gradually reach the highest level of self-actualization. Students should be able to improve their learning achievement if this theory is put into practice. The result of the learning process is the achievement of learning. Therefore, a learning process can be said to be successful if learning achievement increases, and this is followed by changes in students.

Farah Dina Islami, *Journal of As-Salam 1 Voll VII No.2* of 2019. Which is entitled "Abraham Maslow and Carl Rogers' Learning Theory and Its Implications in Learning Islamic Religious Education" (Insani, 2019). According to research, the humanistic education system approach places great emphasis on the growth of human dignity and dignity, which includes freedom of belief and decision-making. The task of the teacher in humanistic learning is basically as a guide and not as a channel of information for students. Teachers are expected to monitor, guide, and supervise students in this learning process, while students are expected to be more active and reach their maximum potential. Humanistic education in this context places a strong emphasis on meeting the needs of students because it will encourage self-actualization. In education, self-actualization can be an effort to maximize students' creative potential and strengthen skills.

III. RESEARCH METHODS

The research that the researchers used was field research with descriptive methods and used qualitative approaches with the aim of providing an overview of how the form of implementation of humanistic theory in the development of the *Al-Islam* and *Kemuhammadiyah* curriculum at Muhammadiyah schools in Yogyakarta, Indonesia. This study used respondents of a teacher who taught ISMUBA subjects and had applied humanistic learning theory in AIK / ISMUBA learning at Muhammadiyah Yogyakarta School. Research conducted using an ethnomethodological approach related to obtaining systematic knowledge, researchers can interpret reality clearly because without previous theoretical intervention. Ethnomethodological researchers prefer the question of 'how' rather than 'why' to explore the meaning contained in the reality under study. The purpose of this study is to determine the humanistic theory integrated into *Al-Islam* and *Kemuhammadiyah* lessons in Yogyakarta City School, as well as to measure how far the influence of humanistic theory after being implemented on the learning process of *Al-Islam* and *Kemuhammadiyah*.

IV. RESULTS AND DISCUSSION

1. *The Progress of Muhammadiyah Schools from the Aspect of Education.*

Muhammadiyah as an Islamic organization as well as a national force since its inception in 1912 until now has struggled in the independence movement and through its figures is actively involved in establishing the Republic of Indonesia which was

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proclaimed on August 17, 1945 Muhammadiyah has a high commitment and responsibility to advance the life of the nation and state as aspired by the founding fathers of the nation (Nashir, 2014).

After Indonesia's independence, in various periods of government to the reform period, Muhammadiyah's devotion to the nation and state continued. This national service is driven by a strong desire for Indonesia to be able to move forward in line with the ideals of independence (Nashir, 2018). This is proof that Muhammadiyah sweats in efforts to educate and advance the life of the nation, more specifically in the fields of education, health, and social. Muhammadiyah is the foremost force in efforts to educate the nation's life based on Islamic values that combine the dimensions of faith-taqwa and noble morals with science and the progress of human life holistically towards the formation of a whole Indonesian person who is religious, has the ideology of Pancasila, and has a noble culture of the nation so that it is able to face the dynamics of the times (Nashir, 2009).

Muhammadiyah has since pioneered and has a high commitment in developing education to educate the nation's life through various breakthroughs actualized in the form of providing modern Islamic education, through preschool, school, and college levels which until now number 26,961 (Ruslan, 2020; Rusydi, 2016). Amal Usaha Muhammadiyah (AUM) in the field of education tends to increase in number and its distribution is relatively evenly distributed throughout the country. This number does not include non-formal education organized by each regional leader whose number and distribution of focus have not been recorded (Baihaki, 2022).

Intelligent Indonesian people have a solid foundation of faith and piety, quality intellectual strength, main personality, and become actors of positive national life in accordance with the values contained in Pancasila. Indonesia's intelligent and main character can only be produced by an education system that "educates the life of the nation" as mandated by the Preamble of the 1945 Constitution. The education in the process not only emphasizes the ability to read, write, and count, but also as a process of self-actualization that encourages students to have high knowledge and noble civilization (Nashir, 2014).

Therefore, national education that has been prevailing must be reconstructed into an enlightening education system, with the vision of forming human learners who are pious, have noble morals, and progress. While its mission is: (1) To educate people to have divine consciousness, honesty, and noble personality; (2) Forming progressive humans who have a spirit of renewal, think intelligently, creatively, innovatively, and broad-minded; (3) Developing human potential with an independent spirit, hard work ethic, business hero, and competitive; (4) Fostering students to become human beings who have life skills and social, technological, information, and communication skills, (5) Guiding students to become human beings who have soul, creativity, and the ability to appreciate art-cultural works; and (6) Forming national cadres who are sincere, moral, sensitive, caring, and responsible for humanity and the environment. This holistic national education involves all elements of the nation so that it becomes a comprehensive national cultural movement and strategy towards the advancement of a dignified national life (Ilham, 2019).

National education is right when targeting character education. Character based on religious values, Pancasila, and the noble culture of the Indonesian nation. According to Muhammadiyah's perspective on "Revitalization of the Vision and Character of the Nation" that various causes in the development of life through which there are weaknesses in the mentality in the body of the Indonesian nation (Akhmad, 2020). Experts find a tendency for the mentality of Indonesians who are not in line with the ethos of progress and excellence of civilization such as laziness, underestimation of quality, like to cut corners, do not believe in themselves, are not pure discipline, like to neglect responsibilities, feudal spirit, like mystical things, easily imitate outside lifestyles with less selective, luxurious lifestyles, and others. Although the tendency of this mentality is not comprehensive, when left unchecked, it will become a disease of the overall mentality in the body of this nation (Nashir, 2011).

According to Muhammadiyah, Indonesian people who have strong characters and are attached to the nation's personality are people who have the following characteristics: (1) Religious; which is characterized by an attitude of life and a personality of obedience to worship, honest, trustworthy, generous, helping each other, and tolerant; (2) Moderate; which is characterized by a non-radical attitude to life and is reflected in a personality that is intermediate between individual and social, materially and spiritually oriented, and able to live and cooperate in plurality, (3) Intelligent; characterized by a rational attitude to life and personality, love of knowledge, openness, and forward-thinking; and (4) Independent, which is characterized by an independent attitude to life and personality, high discipline, thrifty, respect for time, tenacity, entrepreneurship, hard work, and have a high national love without losing the orientation of universal human values and relations between civilizations of nations (Zulfarno et al., 2019).

The vision of Muhammadiyah education in general in the "Revitalization of Muhammadiyah Education as a result of the 46th Congress in 2010 in Yogyakarta, namely the formation of human learners who are pious, have noble morals, progress and excel in science and technology as a manifestation of *tajdid* dakwah and *tajdid*. While the mission is: (1) Educating humans to have divine consciousness (spiritual *makrifat*); (2) Forming progressive humans who have a *tajdid* ethos, think intelligently, alternatively and broad-minded; (3) Developing human potential with an independent spirit, hard work ethic, business hero, competitive and honest.; (4) Fostering students to become human beings who have life skills and social, technological, information and communication skills; (5) Guiding students to become human beings who have a soul, the ability to create and appreciate art-

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cultural works, and (6) Forming cadres of associations, ummah and nation who are sincere, sensitive, caring and responsible for humanity and the environment (P. P. Muhammadiyah, 2015).

During the living tendencies of some of this nation who are infected with hedonic diseases (worshiping pleasure), materialistic (worshiping matter), pragmatic (menarabas), and extreme attitudes, the characteristics of reiljius, moderate, intelligent, independent, and independent are very important for this nation to go to a more important future. Therefore, it is a necessity for Muhammadiyah educational institutions and national education in general to make the entire process of providing education a strategy for the enlightenment movement towards a progressive Indonesia. Thus, it is hoped that the Indonesian nation in the future will grow and develop into superior and main people in line with other developed nations. For Muslims, especially Muhammadiyah, through enlightening and intelligent education, it is hoped that a generation of people and nations will be born as historical actors who spread the values of *rahmatan lil-'alamin* in this universe.

2. Statistics and problems of Muhammadiyah schools in Yogyakarta, Indonesia

Muhammadiyah schools are pioneers of modern education progress, but their development faces dynamics. Based on the development of the quality of the accreditation results of Muhammadiyah schools and madrasahs from 5,573 schools recorded in the Ministry of Education and Culture's Dapodik and EMIS data from the Ministry of Education and Culture, only 33.83% (1,859 schools/madrasahs) were accredited A. A total of 53.01% (2,913 schools/madrasahs) were accredited B, and 12.23% (672 schools/madrasahs) were accredited C, while 0.93% did not / had not received accreditation scores and 1.40% (78 schools/madrasahs) had not been accredited (Kemenag, 2020).

At this time the development of Muhammadiyah education faces challenges with the many educational growth managed by various other institutions that are so aggressive and creative. Muhammadiyah schools have not been able to compete, even out of 6,547 only a small number are included in the best quality schools nationwide. That none of the high school levels have been included in the top 100 at the National level (Faruq, 2020).

In line with the demands of the community who want excellent schools, Muhammadiyah schools are also encouraged to create quality to meet the needs of the community. Therefore, there must be courage to formulate a philosophical foundation of education that can firmly place the position of Muhammadiyah educational institutions in the national education park, and its strategic position as the development of science and technology, as well as its function as a vehicle for da'wah (Susilo, 2016).

Thus, the new orientation of Muhammadiyah education must anticipate the needs and demands of the community for quality education without leaving the mission of Muhammadiyah education as a means of da'wah (Kasman, 2018). If one school chooses science and technology development, then the organizers and managers of the school must dare to think ahead of public schools even though it can be somewhat different. For example, language development and freedom of thought are proven to be able to deliver students to become superior humans. The current Muhammadiyah school, in terms of curriculum, is the same as the state school plus educational materials *Al-Islam*, *Kemuhammadiyah*, and Arabic ISMUBA. It is time for Muhammadiyah to reformulate ISMUBA Education that is integrated with general materials, which are tailored to the needs of students, for example, evaluation of worship materials and the Qur'an, as well as language with direct practice not with a written examination system (Nuryana, 2017).

The relationship between the output (graduates) of Muhammadiyah educational institutions and Muhammadiyah, both as an organization and *Kemuhammadiyah* as an ideology is still considered low (Yusra, 2018). Moreover, faced with ideological offers from various ideas that are developing today. They are active and proactive, even aggressive to spread new religious beliefs that they believe in to the Muhammadiyah environment, including among students in Muhammadiyah who on certain sides of these beliefs are different from Muhammadiyah (Yusra, 2018).

In AUM in the field of education, this ideology is manifested in AIK / ISMUBA Education. But the reality found in the field, the curriculum is implemented only as a mere formality. The revitalization of AIK / ISMUBA education must be able to make Muhammadiyah education that revives and advances in accordance with the times. Two basic frameworks in the preparation of the foundation and operations of ISMUBA Education revitalization include awareness of the vision-mission of Muhammadiyah education and strengthening human resources (Mufti, 2020; Nuryana, 2017).

Since its inception, Muhammadiyah has oriented education that leads humans to become humans (Ruslan, 2020). K.H. Ahmad Dahlan explained it with the formula "(a) good mind, alim in religion; (b) broad views, alim in the world sciences; and (c) willing to fight for the betterment of society." This formulation was then summarized by Amir Hamzah Wirjosukarto (1985) in three words: individualiteit, moralityiteit, and socialiteit. The National Meeting of the Muhammadiyah PP Education Council (2011) established a written policy, that Muhammadiyah education is holistic education. The term Muhammadiyah holistic education refers to the thoughts of K.H. Ahmad Dahlan which began to be rolled out before Indonesia became independent.

As an official institution, Muhammadiyah carries out its da'wah movement in the field of education is also required to always improve the quality of its services, where in the 1980s based on Ahmad Tafsir's (1987) research on "The Concept of Formal

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Education in Muhammadiyah" it was written that the quality of Muhammadiyah elementary and secondary schools was still at a poor level (Syaukani, 2023).

Entering the 2nd century, precisely at the age of 109 years in 2021, Muhammadiyah education shows its maturity and becomes an advanced education (Kossah et al., 2022). In its development, Muhammadiyah education continues to increase with the picture of Muhammadiyah education in numbers as follows:

Table 1. Number of Muhammadiyah Charitable Enterprises in Education

| Education Unit | Muhammadiyah | 'Aisiyyah | Total |
|-----------------------------------|--------------|---------------|---------------|
| Preschool | - | 20.233 | 20.233 |
| Elementary School | 1.291 | 42 | 1.333 |
| <i>Madrasah Ibtidaiyah</i> | 1.377 | 8 | 1.385 |
| Junior High School | 1.154 | 11 | 1.165 |
| <i>Madrasah Tsanawiyah</i> | 570 | 12 | 582 |
| Senior High School | 530 | 5 | 535 |
| <i>Madrasah Aliyah</i> | 218 | 6 | 224 |
| Vacatioal High School | 609 | 7 | 616 |
| Extraordinary School | 36 | 14 | 50 |
| Islamic Boarding School | 393 | 7 | 400 |
| <i>Madrasah Diniyah Takmiliah</i> | 250 | 174 | 424 |
| <i>TPQ</i> | 146 | 885 | 1.031 |
| <i>PKBM/Kesetaraan</i> | - | 109 | 109 |
| Higer Education | 155 | 8 | 163 |
| Total | 6.729 | 21.521 | 28.250 |

Source: (Ministry of Education and Culture, 2020; Ministry of Commerce, 2020; M. D. L. P. Muhammadiyah, 2020).

In quantity based on data on the number of Muhammadiyah-Aisiyyah Schools/Madrasahs and student data, Muhammadiyah teachers are as follows:

Table 2. Muhammadiyah School, Student and Teacher Data

| Education Unit | Students | Teacher |
|----------------------------|------------------|---------------|
| Elementary School | 236.254 | 16.691 |
| <i>Madrasah Ibtidaiyah</i> | 173.822 | 13.734 |
| Junior High School | 198.677 | 14.894 |
| <i>Madrasah Tsanawiyah</i> | 82.826 | 7.786 |
| Senior High School | 100.805 | 8.314 |
| <i>Madrasah Aliyah</i> | 22.422 | 2.782 |
| Vacatioal High School | 230.765 | 11.478 |
| Extraordinary School | 540 | 55 |
| Total | 1.046.111 | 75.734 |

Source: (Ministry of Education and Culture, 2020) *Does not include data on 'Aisiyyah students and teachers'

'Aisiyyah as a pioneer of early childhood education in Indonesia, has made many innovations and achievements that have been achieved based on Islamic and Muhammadiyah values. Preschool education such as playgroups, PAUD, ABA KINDERGARTEN, TPA, and Taman Bina Anak have contributed to the community to become pilots and get awards at the national level. Along with the times, the field of education also faces significant challenges ('Aisiyyah, 2019).

Entering the second century, Aisiyyah strengthened the character of ABA kindergarten education based on Islamic and Muhammadiyah values which include the basic values of faith, science and charity will be the basis of learning for ABA kindergarten children to form character. These three values will strengthen character, strengthen Islamic values, form a sense of environmental love and peace. Faith as a conviction of the heart, will be stronger if accompanied by the development of knowledge which will further underlie every step of charity. These values are developed into the character of 'Aisiyyah's early childhood education, namely spirituality, virtue, progress, nationalism, and peace, Internalization and institutionalization of basic values and character of early childhood education is carried out by integrating Islamic education manhaj tarjih Muhammadiyah and Islamic thought bayani, *burhani*, and *'irfani approaches* (Majelis Dikdasmen PP 'Aisiyyah, 2019).

School accreditation is oriented towards improving the quality of school management, teacher quality, learning process, and graduate quality. Based on PP Number 19 of 2005 concerning National Education Standards, including: 1) Curriculum content standards, 2) Process Standards, 3) Graduate Competency Standards, 4) Educator and Education Personnel Standards, 5) Facilities and Infrastructure Standards, 6) Management Standards, 7) Financing Standards, and 8) Education Assessment Standards:

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Evaluation, Accreditation, Certification, and Quality Assurance. Muhammadiyah added the 9th indicator, namely *Al-Islam* Standard and *Kemuhammadiyah*. The following can be seen the quality of schools based on the achievement of Muhammadiyah school accreditation.

Table 3. Quality of Muhammadiyah Schools / Madrasahs Based on Accreditation

| Satuan Pendidikan | Accreditation | | | | New | Total |
|--|---------------|-------------|-----------|-----------|-----------|-------|
| | A | B | C | TT | | |
| Elementary School/ <i>Madrasah Ibtidaiyah</i> | 925 (35%) | 1.265 (47%) | 235 (9%) | 187 (7%) | 56 (2%) | 2.688 |
| Junior High School/ <i>Madrasah Tsanawiyah</i> | 522 (30%) | 908 (53%) | 224 (13%) | 43 (2,5%) | 27 (1,5%) | 1.724 |
| Senior High School/ <i>Madrasah Aliyah</i> | 239 (32%) | 368 (50%) | 113 (14%) | 16 (2%) | 12 (2%) | 748 |
| Vacatioal High School | 163 (27%) | 339 (57%) | 97 (14%) | 3 (0,5%) | 7 (1,5%) | 609 |
| Extraordinary School | 7 (19%) | 22 (61%) | 1 (3%) | 4 (11%) | 2 (6%) | 36 |
| Total | 1.856 | 2.902 | 670 | 253 | 104 | 5.785 |

Source: (National Accreditation Board for Schools/Madrasahs, 2020) (excluding 'Aisyiyah' schools/madrasahs).

Based on the table above, it shows that 32% are in the superior category with an A accreditation rating, 50% are in the medium category with a B accreditation rating, 12% are low with a C accreditation rating, 4% are not accredited, and 2% have not been accredited. Good school quality data based on the Ministry of Education and Culture of the Republic of Indonesia in May 2019 from the Ministry of Education and Culture dapodik shows that Muhammadiyah Elementary Schools, which are included in the good quality category, totaled 553 schools (43.4%), junior high schools (22.8%), high schools (23.3%) and vocational schools (17.1%) (Mukti, 2020). In addition, Muhammadiyah also has 388 Islamic boarding schools which until now have not been accredited.

Problems of Muhammadiyah Primary and Secondary Education. First, AIK education has not been able to animate and become the spirit in the development of school / madrasah / pesantren culture. In addition, more broadly because AIK is also Islamic religious education, it is necessary to develop *beyond fiqh* towards contextualizing the formation of an advanced Islamic generation that understands the values of Islamic pluralism and learning that is mindful, meaningful, and joyful (Mu'ti, 2020). Second, there is no mapping of AIK's educational orientation in pesantren, schools, and madrasahs. On the other hand, there are government regulations in the management of these three educational institutions, so that operationally the implementation of AIK education needs to adapt.

Third, AIK education has not been able to adapt optimally to the development of science and social culture that changes very quickly. This happens partly because there is still a lack of literacy culture, coaching, mentoring, guidance and training of AIK education teachers, so that AIK Education is less contextual and tends to be cognitivistic. Fourth, there are aspects of differences in Muhammadiyah education in fostering the professionalism of AIK education teachers, so it requires a special policy on Muhammadiyah education.

3. *Al-Islam and Kemuhammadiyah as learning products designed to create positive character of children*

The vision of Muhammadiyah education is "The realization of the transformation of primary and secondary education based on *Al-Islam Kemuhammadiyah* as the main character, holistic and integrative, and producing graduates who have faith, piety, noble character, and progress with the ethos of lifelong learners who are able to answer the needs of the times with superior education governance that is globally competitive and inclusive (Fuady, 2023; Yusra, 2018). While its mission is: (1) Implementing the main character of *Al Islam*, *Kemuhammadiyah*, and Arabic (ISMUBA) education that is progressing; (2) Implementing holistic and integrative education, (3) Producing graduates who have faith, piety, noble character, and progress who are creative, innovative, imaginative, superior, competitive and able to answer the needs of the times; (4) Transforming, globally competitive, and based on information technology; (5) Implement modern governance that is transparent and accountable; (6) Implement inclusive education implementation, and (7) Increase collaboration between educational institutions both internally and externally (Nuryana, 2019; Yusra, 2018).

Al-Islam and *Kemuhammadiyah* (AIK) education is the hallmark and excellence of Muhammadiyah schools, madrassas and pesantren. The main character of *Al-Islam* Education and *Kemuhammadiyah* became the epicenter of the ideology of the Muhammadiyah Association in the context of education. The main character will appear by example. *Al-Islam Kemuhammadiyah* is the *core values* that internalize the academic community of Muhammadiyah schools, madrassas, and pesantren. For this reason, the manifestation of the manifestation of the main character grows and is developed contextually, applicatively and crissl into a catalyst in life.

The main character will be meaningful if aspects of values, attitudes, and skills make the character alive and can be applied in real life. It takes courage to make a breakthrough in strengthening the main character applicatively. School culture, commitment to

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mainstreaming the main character becomes the way of life of the educational unit and is able to contextually present a learning process that no longer emphasizes material aspects and reinforcement that is far from the essential meaning.

4. Examining how the correlation of humanistic theory in the AIK curriculum (humanistic theory according to Carl R. Rogers with the AIK Curriculum

a. Understanding Humanistic Learning Theory

The first-time humanities learning theory was discussed was in the 1940s by social workers, counselors, and clinical psychologists; it was not the conclusion of any research on the subject of research. Then, in the 1960s and 1970s, educational psychology emerged with humanities focus. The term "humanistic" comes from the word "human", which originally meant "human", and later became "humanism", which means "continuous human development" (Mahmud, 2017).

Humanism is often used to describe this belief in humanism. Humanistic studies is the study of humanity as a whole, which requires the interpretation of human behavior in the light of relevant religious texts. As a human being must make the best use of the opportunities given to him and develop his potential to live a full life. The theory of humanism focuses on every human being in his condition of attitude and condition who chooses to determine his own destiny, freedom and responsibility, and anxiety. Today, people who live alone and maintain relationships with others are truly unique people in the world (Suprihatin, 2017).

Personality development that develops based on each person's unique perspective. To maximize awareness both in self and development, the approach in question provides these conditions (Susilawati, 2017). Renew personal potency with inhibitors. Help the servant understand and use the method of freedom while remaining steadfast in his commitment to his own way of life. Educational psychologists have the view that humanistic education is basically not just a learning philosophy that pays close attention to the uniqueness of students, that each student has their own way (Susilawati, 2017).

The goal of humanistic theory is to understand human nature. The learning process is said to be successful when a student can understand his environment and himself. It is expected that students are gradually able to be in the learning process and able to complete self-actualization accurately. This learning theory focuses on understanding how people learn from the perspective of the perpetrator rather than the perspective of the observer (Nast & Yarni, 2019; RAHMA, 2019).

The application of humanistic theory in teacher-led instruction encourages students to engage in critical thinking, express their feelings, and demand active participation from them during the learning process (Nast & Yarni, 2019). The humanistic theory corresponds to Al-Hujurat verse 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

It means: "O you who believe, let not a group of men degrade the other group, it may be that the one who is laughed at is better than them. And let's not let a group of women degrade the other group, it can be that the humbled is better. and do not like to reproach yourself and do not call with a title containing ridicule. The worst calling is a bad call after faith and Whosoever is unrepentant, So they are the wrongdoers."

In accordance with Islamic teachings, humanities learning aims to develop human beings who have a long-term commitment to humanitarian goals, such as those who have a sense of self-worth, a sense of responsibility to others, and a sense of moral obligation to society. They also have a strong sense of moral obligation to the environmental community, including the desire to elevate themselves above the needs of the general public (Qodir & Nashir, 2019).

b. Humanistic Learning Theory According to Carl R. Rogers

To assist people in solving their personal problems with everyday life, Carl Rogers was a psychologist who emphasized the need for an accessible and bias-free attitude (from the perspective of clients and practitioners). Rogers claims that clients always have a jawbone against the problems they face, and therapeutic efforts only serve to encourage clients to seek a sturdy jawbone (Queen, 2015).

Rogers argues that the theory is humanistic, overcoming pessimism and optimism in psychological analysis, and refutes behavioral theories that treat humans like robots. According to Rogers' theory of humanism, people have healthy growth potential, which makes him more optimistic and less pessimistic. This theory is related to other notions of humanism, which emphasize such things as honor, self-esteem, and the ability to react to certain goals.

The basic assumptions of Rogers' theory are as follows; 1) The formative tendency is that Everything in the world, whether organic or not, deviates from things on a smaller scale. 2) The actualization tendency is Everyone should make their daily life goals to pursue their potential or perfection. Every individual has the creative thinking necessary to solve their problems.

The principles of humanistic education are recognized as important and fundamental that are the source of Rogers' approach (Dr. Herpratiwi, 2016).

1) The Desire to Learn

The desire to learn that is inherent in children is an important premise for humanities education. In the humanities, a child is given the responsibility of understanding himself, as well as anything else that is important and shows the world around him.

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2) Significant Learning

This learning methodology is not very common. The way students think quickly in the learning process is using computers to access games or quickly calculate change when buying something. Today's second example shows that learning has a purpose and is driven by the need to understand.

3) Learning without Threat

When students can articulate their abilities, pursue new knowledge, and possibly make mistakes without experiencing the discomfort of criticism and criticism.

a) For the purposes of humanistic theory, learning is most significant and effective when directed at the learner's own goals and when considering the learner's opinions and feelings. By getting advice from those studying for themselves, I can provide strong motivation and encouragement to my students to learn how to balance. Although mastery of subjects is important, the ability to determine sources, formulate problems, test hypotheses, and assess learning outcomes is not so important. Self-study by utilizing student attention in the curriculum with excellent learning outcomes.

b) Lastly, Rogers has determined that learning about the learning process is the most beneficial. Today, change is a fact of everyday life. Today's world needs someone who can learn and accept changes in the surrounding environment according to Rogers' approach (Akhiruddin et al., 2020) Rogers outlines many important learning principles for humanities courses:

- Human beings have the capacity to learn through understanding.
- Calculated learning occurs when material is presented to students in a way that is relevant to their own experience and understanding.
- Learning that accentuates a change in the way of looking at oneself, which is difficult and slow to learn, is learning.
- The smaller the threat from the outside, the more self-focused learning tasks are easier to understand and apply. The learning process occurs when students do not experience threats to themselves.
- Students who learn meaningfully by doing so.
- The learning process slows down when students are bullied during the learning process and express anger towards the learning process in question.
- Learning on his own initiative that freed his private slaves, either by persuasion or intelligence, was a way that could produce clear and noble results.
- When people are motivated to take care of themselves first, they are more likely to have self-acceptance, courage, and creativity. Another important strategy is to take care of others first.
- In the modern world, the most useful social learning is learning about the teaching process; it is a constant difficulty that focuses on students' understanding and commitment to the teaching process (Alfarabi, 2015).

c. AIK Planning and Learning Steps

Learning is a process in which a person's environment is open to him to allow them to move under certain conditions or to determine their response to certain situations (Warsita, 2018). Learning is a curriculum update that assists teachers in creating and implementing student initiatives that are consistent with pre-prepared plans (Johari, 2018). From the above understanding it can be concluded that education is a process of transmission of knowledge between teachers and students that takes place in it, towards a deep student learning process. On the contrary, PAI, according to Ahmad Tafsir, refers to Islamic studies. PAI is a more specific strategy that is suggested to encourage the growth of followers of diverse subjects to better understand, practice, and communicate Islamic teachings (Saga, 2006). Therefore, PAI is a process that helps its students in learning the religion of Islam so that they can apply the knowledge they learn in everyday life. The main purpose of PAI is to help save human lives both in this world and the hereafter.

PAI Learning Steps M. Shohibul Kahfi said that the learning steps consist of two stages: pre-learning and detailed learning. Supplies and activity plans are described in the pre-lesson plan. While in the details of the activities, all learning activities are described. The steps in learning consist of the following four steps (Rahmawati, 2020).

- 1) Provide explanations to children related to the topic in question by being guided by the teacher.
- 2) Select or expand class activities related to the topics mentioned above.
- 3) Recognize that teachers need to have time to answer questions that will complicate the problem-solving process.
- 4) List each project activity, consider potential problems, and make revisions.

In this section, it can be concluded that Piaget expected teachers to be able to handle challenging situations using predictive strategies, experimentation, and planning.

5. Implementation of humanistic theory in the development of *Al-Islam* and *Kemuhammadiyah* curriculum at Muhammadiyah schools in Yogyakarta, Indonesia

The application of humanistic theory to AIK learning is accessible, in planning learning a teacher needs to know individual experiences and characteristics, because in humanistic learning theory is classified as student-centered. The student can learn if he

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has the necessary skills to build his own self-awareness and make carefully considered arguments for the direction he is going towards. Rogers states that a teacher who incorporates humanistic theory in AIK teaching is advised to have at least one of the following strategies: peer tutoring (where one student helps another student).

Humanistic education theory can be used in AIK, it will greatly help educators in understanding the direction of learning in the future dimension, especially in teaching tawhid and morals, so that every learning effort in any context will always be directed and implemented to achieve its goals. One example of cooperative learning in the humanities is combining group discussion strategies with moral learning materials, jurisprudence, or qidah.

When deliberation does not yield positive results, the teacher acts as a facilitator and companion in this situation. Discussions are useful for exchanging knowledge and expertise to resolve conflicts directly, raising awareness of pressing issues, strengthening communication, and thinking skills, incorporating honest and open teamwork, and encouraging subordinates to be aware of others. Their presence. After conducting an in-depth interview with AIK teachers of Muhammadiyah School in Yogyakarta, the application of humanistic learning theory in learning is very important and needed by each individual student. By applying this theory, it is hoped that each individual student can have social attitudes and tolerance between others.

Muhammadiyah school educators or teachers in Yogyakarta City have applied related humanistic theories in the development of AIK materials to increase students' sense of care for fellow friends and the existing school environment. Regarding the application of Humanistic theory in the transformation of AIK learning materials, especially in Muhammadiyah schools in Yogyakarta City, they have not been able to fully provide assignments related to the material both in discussions and group work, because it is still in the early stages of using this humanism theory, therefore ISMUBA teachers have a special role in approaching each individual to know in depth the characters of them.

The strategy of ISMUBA teachers at the Muhammadiyah School in Yogyakarta City, especially in responding to students who continue to follow the current times, is by approaching everyone so as not to be too late, bad habits and most importantly, every teacher in the ISMUBA teacher school, especially providing examples or habituation to behave well in activities in the school environment. We can conclude that humanistic theory really plays an important role in the teaching and learning process in relation to the cultivation of tolerance and social attitudes between others so that students are embedded in mutual respect, help, togetherness, ukhuwah Islamiyah.

V. CONCLUSIONS

In Islamic education in schools, humanistic theory is very important because it can form students to have high social attitudes, mutual respect, foster togetherness and ukhuwah Islamiyah, related to this researcher choose the topic of implementing humanistic learning theory in AIK learning so that education in schools can understand the potential possessed by students not only in the cognitive field. Humanistic learning initiated by Carl R. Rogers aims to shape the personality of learners by focusing on attitudes and social aspects and not only on cognitive aspects. The research method used by researchers is qualitative by looking at social phenomena and through in-depth interviews with related agencies that have applied the humanistic theory. This research is descriptive in this study trying to explain and identify in depth related to the implementation of humanistic theory in the development of *Al-Islam* and *Kemuhammadiyah* curriculum in Muhammadiyah schools, especially in Yogyakarta, Indonesia. Educators or teachers at the Yogyakarta Muhammadiyah School have applied the theory of humanism related to the development of *Al-Islam* *Kemuhammadiyah* material in order to increase students' sense of care with fellow friends and the existing school environment. The strategy of ISMUBA teachers, especially in responding to students who continue to follow the current times, is by approaching everyone so as not to be too late in bad habits and most importantly every teacher in ISMUBA teacher schools especially provides examples or habituation to behave well in activities in the school environment.

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