

Abraham Maslow's Humanistic Learning Theory and Its Implementation in Islamic Religious Education

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Abstract: Humanistic Education is important to be understood by every teacher, so that the pattern of interaction between teachers and students becomes harmonious. The purpose of this study is to determine the implementation of Abraham Maslow's humanistic learning theory in Islamic religious education. This study is a type of qualitative research. The data collection technique in this study uses documentation from various sources that are relevant to the research and then analyzed using qualitative descriptive analysis. The results of this study explain that the implementation of Abraham Maslow's humanistic learning theory in Islamic religious education can be done by first Islamic education teachers trying to fulfill students' needs starting from the most basic needs, namely physiological, then the need for safety and comfort, then social needs, and finally the highest need, namely self-actualization. By fulfilling these students' needs, it is hoped that teachers will be able to understand students as a whole and be able to maximize the potential of each student. This humanistic theory is very important to be applied by teachers, especially Islamic religious education teachers because it is very relevant to the values of humanity taught in Islam.

Keywords: Humanistic, Abraham Maslow, Hierarchy of Human Needs, PAI

Introduction

Education and teaching are efforts to achieve goals that lead to increasing student maturity. These changes and achievements require stages that must be passed. Without going through this education and teaching process, the goals cannot be achieved. Teaching is a process of guiding students in living life and helping to maximize and develop the potential that exists in each student. This development task includes the need to survive as an individual, as a social being and as a creature created by God.¹

In education, teachers and students are interconnected and inseparable components. Students will find it difficult to develop if there is no teacher to guide them. Each child has a different personality and characteristics from one another, some have a gentle personality and some have a tough character. While the learning process is a form of student empowerment that is carried out through interactions between teachers and students, both in the classroom and outside the classroom. Because the learning process is a form of student empowerment, in this case, what is emphasized is not only the mastery of knowledge from the material taught, but also the internalization of the values taught so that they can be practiced in everyday life.²

¹ Alfita Choirun Amalia and Munawir Munawir, "The Concept of Humanistic Learning Theory in the Implementation of Islamic Religious Education Values," *Aulada: Journal of Education and Child Development* 3, No. 2 (2021): 183–96, <https://doi.org/10.31538/Aulada.V3i2.1880>.

² M. Sukardjo, *Foundations of Education (Concepts and Applications)*, (Jakarta: Pt. Raja Grafindo Persada, 2009), 56.

Education itself is a series of humanizations that originate from humanistic ideas. This is very relevant to the basic meaning of humanistic understanding which is human education. The Islamic education system that is structured on the foundation of human values since its inception is in line with the essence of Islam as a humanistic religion. Islam positions the human aspect as the direction of its education.³

In carrying out the education and learning process, teachers must be able to see and facilitate what students need, because the needs and interests of students can motivate them to learn according to what they need. The social psychology school emphasizes the importance of interaction and social influence in learning, therefore in humanistic theory it emphasizes the importance of teaching according to interests, talents and also paying attention to the social emotional development of each student. In the world of education, teachers not only do (*transfer of knowledge*) to students, but teachers also transfer values (*transfer of value*) to students. However, in education, it is also emphasized on the development of its culture to teach how they can develop their potential and creativity in order to survive. ⁴This is what must emerge in every student, namely critical and participatory thinking in responding to every problem they face.⁵

However, in reality, in the course of education, these expected attitudes rarely appear in every potential student. In this case, educational and learning activities are not developing as well as expected. There are still problems that arise in society, the temporary assumption is that the educational process is not good. The challenge for the future of education must prioritize a democratic and humanistic process in education

itself, namely recognizing the rights of students to carry out good education. There also needs to be a learning environment that students need, because their socio-emotional development often changes where children have strengths besides weaknesses, courage, anxiety, anger and even joy. ⁶With the emergence of various problems that are closely related to students, both in terms of student assessment, imposition of will by teachers on students, cases of bullying, causing the learning process to run less than optimally, which in essence students as objects must develop their potential.⁷

Therefore, Humanistic Education is important to be understood by every teacher, so that the pattern of interaction between teachers and students becomes harmonious. There are many facts that occur in the world of education about teachers' attitudes that are less humanistic. Teachers still treat students like robots who don't give students enough space to develop their potential. There are still many teachers who demand their students blindly. Such as giving assignments and homework every day that are not a little, not taking into account study time, and teacher doctrines that cannot be challenged. Even when students forget to do their assignments or have not finished their assignments, they will be punished or sanctioned. This has become a hereditary habit of teachers in practicing the learning process in schools.⁸

The humanistic concept teaches humans to have a deep sense of humanity from a teacher to students in the learning and teaching process. Eliminating selfishness, authoritarianism, and individualism and not forcing the other person to understand or enter our conversation. Humanistic education is education that views humans as humans, namely God's creatures with certain natural traits to be developed optimally.

³ Arbayah Arbayah, "Humanistic Learning Model," *Dynamics of Science : Journal of Education* , 13(2) December 1, 2013, <https://doi.org/10.21093/Di.V13i2.26>.

⁴ Uci Sanusi, "Learning with a Humanistic Research Approach at Mts Negeri Model Cigugur Kuningan," *Taklim: Journal of Islamic Religious Education* 11, No. 2 355 (2013), <http://jurnal.upi.edu/taklim/view/2286/Pembelajaran-Dengan-Pendekatan-Humanistik-Penelitian-Pada-Mts-Negeri-Model-Cigugur-Kuningan-.html>.

⁵ Abd Qodir, "Humanistic Learning Theory in Improving Student Learning Achievement," *Pedagogik: Jurnal Pendidikan* 4, No. 2 (December 31, 2017), 189 <https://doi.org/10.33650/Pjp.V4i2.17>.

⁶ Ashiefatul Anany, *Humanistic Thought in Education* (Malang: Uin Maulana Malik Ibrahim, 2010), 18.

⁷ Tobroni, *Islamic Education: Theological, Philosophical and Spiritual Paradigms* (Malang: Umm Press, 2008), 8.

⁸ Ahmad Zain Sarnoto and Mohammad Muhtadi, "Humanistic Education in the Perspective of the Qur'an," *Alim | Journal Of Islamic Education* 1, No. 1 (April 2, 2019): 21–46, <https://doi.org/10.51275/Alim.V1i1.118>.

One of the humanistic learning theories that can be applied in schools is Abraham Maslow's hierarchy of needs theory. Maslow believed that every human being will move to understand and accept themselves as much as possible. Maslow also explains that humans have the motivation to fulfill their life needs. These needs are tiered from the lowest (basic/physiological) to the highest needs (self-actualization)⁹

Based on the background above, the author is interested in conducting a deeper study on Abraham Maslow's humanistic learning theory and its implementation in Islamic Religious Education. In this study, the author tries to find out the implementation of humanistic learning theory in Islamic Religious Education.

Materials and Methods

This research is a qualitative research, namely research to understand the conditions experienced by the research subjects, such as behavior, and existing phenomena as a whole by means of description in the form of words or sentences and language. The data collection technique in this study uses documentation. This is done with the aim of obtaining broad and comprehensive data on how the implementation of humanistic learning theory in Islamic religious education. Researchers use documentation through several books or research articles that can expand research data according to the focus of the research. The data validity checking technique is carried out through several stages. The first stage is through diligent observation by the researcher, then triangulation in the data collection process by comparing the results from several sources of research documentation, and the last stage is drawing conclusions.

Theoretical review

I. Understanding Humanism

Etymologically, the term "ism" is a school of thought related to humans. While humanism has many meanings, if viewed from a linguistic

perspective, humanism comes from the Latin word *humanus* and has the root word *homo* which means human. *Humanity* is a trait possessed by humans or in accordance with human nature.

Humanism is understood as a school of thought related to humans, more broadly humanism tries to make humans the center of existence. In the concept of humanism, humans are placed as the center, so that the term anthropocentrism appears, namely humans as all centers. Humanism is one of the terms in intellectual history that is used in philosophy, education and literature.¹⁰

While the terminological understanding of humanism is a value and dignity of humans, and all human efforts to improve their natural abilities (physical-non-physical) fully.¹¹ In other terms, humanism is also understood as a teaching that does not depend on doctrines that do not provide space for freedom for an individual.¹²

The definition of Humanism from a philosophical school of thought is a school of thought that upholds human values and dignity in all forms so that humans occupy a very central and important position.¹³

In psychology, humanism is a school of psychology that is based on existentialism, a school of thought that rejects the notion that humans are merely products of heredity or the environment. Humanism assumes that every human being has the freedom to choose actions, to determine their own fate or existence.¹⁴

II. Humanist Figures and Their Views

1. Abraham Maslow

Maslow criticized Gestalt psychology and Freud's theory of behaviorism which assumes that training

¹⁰ Thomas Hidayatjaya, *Humanism and Scholasticism; A Debate* (Yogyakarta: Kanisius, 2008), 17.

¹¹ Ida Nurjanah, "Paradigm of Religious Humanism in Islamic Education (A Study of Abdurrahman Mas'ud's Thoughts)," *Misykat Journal of Al-Quran Sciences Hadith Syari Ah and Tarbiyah* 3, No. 1 (27 June 2018): 155–70, <https://doi.org/10.33511/Misykat.V3n1.155>.

¹² Husna Amin, "Actualization of Religious Humanism Towards Spiritual Humanism in the Framework of Religious Philosophy," *Substantia: Journal of Islamic Theology* 15, No. 1 (April 15, 2013): 66–80, <https://doi.org/10.22373/Substantia.V15i1.4885>.

¹³ Zainal Abidin, *Human Philosophy* (Bandung: Rosadakarya Publisher, 2001), 39.

¹⁴ Lefudin, *Learning and Teaching Equipped with Learning Models, Learning Strategies, Learning Approaches and Learning Methods* (Yogyakarta: Deepublish, 2014), 12.

⁹ Ratna Syifa A Rachmahana, "Humanistic Psychology and its Application in Education," *El-Tarbawi* 1, No. 1 (2008): 99–114, <https://doi.org/10.20885/Tarbawi.Vol1.Iss1.Art8>.

can shape individuals into anything. The theory views individuals as merely passive victims of environmental influences. This means that individuals are considered to have no potential to determine their own lives. Maslow's Humanistic Theory in the world of education focuses more on children's self-concept. If students are able to conceptualize themselves well, then students will behave well too, and vice versa. Maslow's theory emphasizes individual motivation to develop their potential as a whole.¹⁵

2. Arthur Combs

According to Combs, Humanism emphasizes the importance of each individual having a perception, a real example that can be observed in students when given a material. Students will easily forget the material given by educators, when the material is very little related or unrelated to their lives, therefore, according to Combs, the human side of a person cannot be ignored.¹⁶

3. Carl Rogers

Rogers is a humanistic psychology figure who emphasizes the importance of mutual respect and non-prejudice in helping individuals overcome their life problems. ¹⁷Rogers believed that all humans have the drive to achieve what they want and will behave consistently according to themselves. Rogers is known as a humanist psychology figure, phenomenological-existential school, clinical psychologist and therapist.¹⁸

III. Humanistic Learning Theory

Broadly speaking, the understanding of humanistic learning theory is a physical and spiritual activity as an effort to maximize the process of human development. Physical growth does not provide development to behavior. Change or development

will only occur from the learning process such as changes in habits, abilities in terms of knowledge, attitudes and skills.¹⁹

In the humanist view, humans have control over what they do, whether in the form of attitudes, behavior or personality, while in the learning process, humanism assumes that learning aims to humanize humans. ²⁰Students are faced with the achievement of increasing self-actualization as much as possible. Humanistic learning theory tries to understand learning behavior from the student's perspective and not from the observer's perspective.²¹

Humanism believes that the center of learning lies in the student, while the teacher only serves as a facilitator. Attitude and knowledge are requirements in achieving the goal of self-actualization. Because in essence humans are special creatures, have the potential and motivation to develop themselves and their behavior, therefore each individual is independent in their efforts to develop and actualize themselves.²²

The characteristics of this humanistic learning theory are closely related to existentialism, the characteristics are as follows: *First*, human existence. *Second*, freedom, in this case every individual has the freedom to choose what to learn, freedom to develop potential, and freedom to create something new. *Third*, awareness, by having awareness humans will be able to imagine the possibilities that will happen and what can be done.²³

In applying humanistic theory to learning activities, educators should guide students to think inductively, prioritize practice and emphasize the importance of student participation in following

¹⁵ Erna Nur Utami, "Humanistic Learning Theory and Its Implementation in Islamic Religious Education Lessons," *Mudarrisuna Journal: Media for Islamic Religious Education Studies* 10, No. 4 (December 31, 2020): 571–84, <https://doi.org/10.22373/jm.v10i4.6978>.

¹⁶ Siti Shafa Marwah and Aam Abdussalam, "Humanistic Psychological Review in Spiritual Pedagogy," *Al-Musannif* 2, No. 1 (March 10, 2020): 15–28, <https://doi.org/10.5281/zenodo.6196699>.

¹⁷ Andi Setiawan, *Learning and Teaching*, 86.

¹⁸ Muchamad Chairul Umam, "Implementation of Carl R. Rogers' Humanistic Learning Theory in Islamic Religious Education Learning," *Tadrib* 5, No. 2 (2019): 55, <https://doi.org/10.19109/Tadrib.V5i2.3305>.

¹⁹ Farida Agus Setiawati, "Humanistic Approach in Guidance and Counseling in Schools to Develop Students' Social Skills," *Paradigm* 4, No. 08 (2009), <https://journal.uny.ac.id/index.php/Paradigma/Article/View/5934>.

²⁰ Katherine E. Purswell, "Humanistic Learning Theory in Counselor Education," *Professional Counselor* 9, no. 4 (2019): 358–68.

²¹ Arbayah, "Humanistic Learning Model," 89.

²² Muh Idris, "Liberation Education: A Study of Paulo Freire's Thoughts," *Dynamics of Science*, Journal of Education. December 1, 2009, <https://doi.org/10.21093/di.v9i2.282>.

²³ Yudrik Jahja, *Developmental Psychology* (Jakarta: Kencana, 2011), 108.

the learning process. This can be implemented by conducting discussions so that students are brave and free to express their ideas in front of their discussion partners. Educators encourage students not to be afraid to ask about lesson materials that are not yet or poorly understood and to think critically. The learning process according to the humanistic view is the development of personality, spirituality, development of behavior and being able to understand phenomena that exist in society. A sign of success in applying this humanistic learning theory is that students feel comfortable and enthusiastic in carrying out the learning process and experience positive changes in thinking, behavior and self-control.²⁴

In contrast to behavioristic learning theory and cognitive learning theory, the most important thing about humanistic learning theory is the emphasis on human mental life, because in humans there are unique and special potentials that need to be explored or empowered.²⁵ Humanistic learning theory emphasizes the human side of humans and does not demand a time period for students to achieve the expected understanding, but rather emphasizes the essence of the material being studied in order to be able to become a whole person. The learning process aims for students to get the real meaning of learning or what is commonly called *meaningful learning*. Each student certainly has a different learning speed so that learning success will be achieved if students are able to understand themselves and their environment. This is because every human being is unique and the task of educators is to help recognize this unique side and realize the potential possessed by students.²⁶

IV. Figures of Humanistic Learning Theory

1. Abraham Maslow

²⁴ Mohammad Muchlis Solichin, "Humanistic Learning Theory and Its Application in Islamic Religious Education: Review of Materials and Learning Methods," *Islamuna: Journal of Islamic Studies* 5, No. 1 (September 12, 2018), 5 <https://doi.org/10.19105/islamuna.v5i1.1856>.

²⁵ Husama et al., *Learning and Teaching* (Malang: Umm Press, 2018), 115.

²⁶ Farah Dina Insani, "Humanistic Learning Theory of Abraham Maslow and Carl Rogers and Its Implications in Islamic Religious Education Learning," *As-Salam: Journal of Islamic Law Studies & Education* 8, No. 2 (December 27, 2019): 209–30, <https://doi.org/10.51226/Assalam.V8i2.140>.

Maslow is a psychologist who is called by many as the father of humanistic psychology. Thanks to the theory of the hierarchy of needs that he created, his name became popular.²⁷ The theory of needs is a thought about spiritual health that is based on the fulfillment of natural human needs for self-actualization.²⁸ Maslow believed that every human being will move to understand and accept themselves as much as possible. Maslow also explains that humans have motivation to fulfill their life needs. These needs are tiered from the lowest (basic/physiological) to the highest needs (self-actualization).²⁹

In the humanistic perspective, it demands the potential of students for the development process, and is free to find their way of life.³⁰ Humanistic assumes that students are independent subjects to determine their own life goals. Students are stressed to have a sense of responsibility for their lives and the people around them.³¹

In the hierarchy theory, Maslow distinguishes the levels of a person's needs as follows: *First*, Physiological / basic needs such as eating and drinking. *Second*, the need for a sense of security, comfort and peace such as being free from crime, wild animals, insults or abuse, etc. *Third*, The need to be loved and cared for such as how it feels to be considered and accepted in one's social community. *Fourth*, The need to be appreciated such as the feeling of being needed for trust and responsibility from others. *Fifth*, The need for self-actualization to prove and show oneself to others.³²

The essence of Maslow's hierarchy theory is that every human being's needs are arranged in a

²⁷ Fikri Armedyatama, "Humanistic Learning Theory and Its Implications in Islamic Religious Education Subjects," *An-Nuha* 1, no. 1 (February 26, 2021): 11–18, <https://doi.org/10.24036/annuha.v1i1.12>.

²⁸ Sulaiman Sulaiman and Neviyarni S, "Learning Theory According to Humanistic Psychology and Its Implications in the Learning and Teaching Process," *Sikola Journal: Journal of Educational and Learning Studies* 2, No. 3 (March 31, 2021): 220–34, <https://doi.org/10.24036/Sikola.V2i3.118>.

²⁹ Andi Setiawan, *Learning and Teaching*, (Ponorogo: Uwais Inspiration of Indonesia, TT), 89.

³⁰ Iskandar Iskandar, "Implementation of Abraham Maslow's Hierarchy of Needs Theory to Improve Librarian Performance," *Khizanah Al-Hikmah: Journal of Library, Information, and Archival Science* 4, No. 1 (June 27, 2016): 24–34, <https://doi.org/10.24252/Kah.V4i1a2>.

³¹ Arbayah, "Humanistic Learning Model.", 215.

³² *Ibid.*, 89.

hierarchy. The lowest level of needs are physiological needs and the highest level of needs are self-actualization needs. Maslow assumed that humans would try to satisfy basic needs (physiological needs) before directing their behavior to satisfy higher level needs.³³

Everyone must develop according to their abilities. The need for self-actualization is the highest hierarchy of human needs according to Maslow. This need will emerge when the needs below have been properly satisfied.³⁴

In other words, self-actualization is an individual's desire to become a person according to his/her desires and potential. Therefore, Maslow argues that every teacher in teaching or educating students should be able to provide satisfaction to the needs of each student. ³⁵Maslow also said that human motivation and attention to learning will grow by itself if what he/she learns is in accordance with his/her needs.³⁶

2. Carl Rogers

Rogers believed that all humans have a drive to achieve what they want and will behave consistently with themselves. Rogers is known as a humanist psychologist, phenomenological-existentialist, clinical psychologist and therapist.³⁷

Rogers is a humanistic psychology figure who emphasizes the importance of mutual respect and non-prejudice in helping individuals overcome their life problems. ³⁸Rogers believes that students who will undertake the learning process should not be forced but they are given the freedom to learn, the hope is that students are able to make their own decisions and be responsible for what they choose.

Rogers puts forward five important things in the humanistic learning process, namely *First* , The desire to learn, the desire to learn is caused by the continuous human curiosity about the world and its surroundings. *Second* , Meaningful learning,

students who learn choose whether the activities carried out are useful for their lives or not. *Third*, Learning without punishment, learning that is free from threats and punishment will make students free to express themselves so that they are able to experiment and discover something new. *Fourth*, Learning with their own initiative, the high motivation to learn that students have will be able to direct themselves, determine their own choices and try to weigh what is good for them. *Fifth* , Learning and change, students must learn to be able to face conditions and situations in their environment that are constantly changing.³⁹

According to Rogers, the learning process is to help students achieve self-realization *according* to the basic abilities and uniqueness of each student. Rogers also explained that meaningfulness in learning (*significant learning*) greatly influences the learning process. Significant learning occurs when learning is felt to be relevant to the needs and goals of students. In addition, Rogers also explained that every human being has the potential to learn naturally. Thus, there is a desire to learn (*the desire to learn*). This can be seen from the child's curiosity when he wants to explore his environment, trying to find and understand knowledge from experience.⁴⁰

Rogers' humanistic theory is more hopeful and optimistic about humans because humans have healthy potentials to continue to develop. The basis of this theory is in accordance with the general understanding of humanism, where humanism is a doctrine, attitude, and way of life that places human values as the center and emphasizes more on honor, self-esteem, and the capacity to realize oneself for a specific purpose, which will later be connected to humane learning or education.⁴¹

3. Artur C ombs

Arthur W. Combs is also one of the figures in this theory with his theoretical concept, namely *meaning* . According to Combs, the learning process in students will really happen when something learned has meaning for the students concerned.

³³ Ivancevich et al., *Organizational Behavior and Management*, (Semarang: Erlangga, 2006), 148.

³⁴ English: *Educational Psychology* (Jakarta: Gradindo, 2004), 346.

³⁵ Graeme J. Connolly, "Applying Humanistic Learning Theory: The 'Art' of Coaching," *Strategies: A Journal for Physical and Sport Educators* 29, no. 2 (2016): 39–41.

³⁶ Sumanto and Wasti, *Educational Psychology* (Jakarta: Rineka Cipta, 1998), 138.

³⁷ Husama et al., *Learning and Teaching*, 116.

³⁸ Andi Setiawan, *Learning and Teaching*, 86.

³⁹ *Ibid.*, 88.

⁴⁰ Sri Esti Wuryani Djiwandono, *Educational Psychology*, 183.

⁴¹ Khusnul Mualim, "The Idea of Humanistic Thought in Education (A Comparison of the Thoughts of Naquib Al-Attas and Paulo Freire)," *Al-Asasiyya: Journal of Basic Education* 1, No. 2 (November 10, 2017), 78. <https://doi.org/10.24269/Ajbe.V1i2.680>.

⁴²According to him, learning activities involve four things, namely feelings, perceptions, beliefs and goals that are inner (from within). Comb said that in the learning process there must be meaning and significance for each individual, an educator cannot force material that is not of interest or is not relevant to the lives of students. Therefore, to be able to understand others, one must understand the world of that person. That is why, to change the behavior of others, one must be able to change their perception.⁴³

V. Islamic education

In the view of Imam al-Ghazali, education is an effort by educators to eliminate bad morals by instilling good morals in students so that they are close to Allah and achieve happiness in the world and the hereafter. ⁴⁴Meanwhile, according to Ibn Khaldun, education has a broad meaning. According to him, education is not only limited to the learning process, but also means a process of human awareness to capture, absorb, and appreciate natural events throughout the ages. ⁴⁵Ki Hajar Dewantara also believes that education is a guide for the growth of students' potential to become individuals and part of a free society so that they are able to achieve safety and happiness.⁴⁶

From the opinions of several figures who have explained the meaning of education, it can be concluded that education is a process that occurs reciprocally among students as free human beings who are seen as having the potential to be developed and educators who are people in important positions to motivate and create a

conducive environment to make students humans with intelligent intellect and good character so that they are able to find safety and happiness.

In its journey, education has been colored by religion in its role and process. Religion is a motivation for life and living, including as a very important tool for self-development and control. Not just known, understood and practiced, religion is very important for producing a complete human being. Therefore, Islam is one of the religions recognized by the state, of course Islamic Religious Education also colors the education process in Indonesia.

Islamic Religious Education is an effort and process of instilling something (education) gradually between teachers and students, with *akhlakul karimah* as the ultimate goal. Instilling Islamic values in the soul, feelings, and thoughts; as well as harmony and balance are the main characteristics of Islamic religious education. While in terms of terminology, Abudin Nata explains that Islamic education is the process of forming individuals based on Islamic teachings to achieve a high degree so that they are able to carry out their caliphate functions and succeed in realizing happiness in the world and the hereafter.⁴⁷

Results and Discussion

I. Implementation of Abraham Maslow's Humanistic Learning Theory in Islamic Religious Education

The educational process in schools so far does not provide opportunities for students to maximize their creativity and critical thinking skills. Students have not been free from the notion of being objects, like blank paper that must be continuously filled with materials, without needing to know what the material is for. Students are seen as people who are crushed, who do not understand anything, people who cannot escape from pity, therefore must be fed with various materials. Sometimes educators are not aware that they have committed dehumanization or acts that treat someone not like a human being.

⁴² Miki Yuliandri, "Innovative Learning in Schools Based on the Paradigm of Humanistic Learning Theory," *Journal of Moral and Civic Education* 1, No. 2 (December 31, 2017): 101–15, <https://doi.org/10.24036/8851412020171264>.

⁴³ Ni Nyoman Perni, "Application of Humanistic Learning Theory in Learning," *Adi Widya: Journal of Elementary Education* 3, No. 2 (2018): 105–13, <https://doi.org/10.25078/Aw.V3i2.889>.

⁴⁴ Nur Hamim, "Ethical Education: Comparison of the Educational Concepts of Ibn Miskawaih and Al-Ghazali," *Ulumuna* 18, No. 1 (2014): 21–40, <https://doi.org/10.20414/Ujis.V18i1.151>.

⁴⁵ T. Saiful Akbar, "Humans and Education According to the Thoughts of Ibn Khaldun and John Dewey," *Scientific Journal of Didactics: Scientific Media for Education and Teaching* 15, No. 2 (February 1, 2015): 222–43, <https://doi.org/10.22373/Jid.V15i2.582>.

⁴⁶ Eka Yanuarti, "Educational Thoughts of Ki. Hajar Dewantara and Its Relevance to Curriculum 13," *Research Journal* 11, No. 2 (July 10, 2018) 237–265, <https://doi.org/10.21043/June.V11i2.3489>.

⁴⁷ Abuddin Nata, *History of Islamic Education in the Classical and Medieval Periods* (Jakarta: Pt Rajagrafindo Persada, 2004), 10.

In the world of education, it is not uncommon for the knowledge that teachers instill in students to contradict existing reality. This makes students only able to become spectators and imitators, not creators. Therefore, the education system is driven by people who understand the concept of digestive (chewing) and nutritive (feeding) education⁴⁸ will only produce output that does not have critical reasoning and is far from the facts. While in the humanist view, humans have control over themselves in the form of attitudes, behavior and decisions they make. Thus it can be said that the dehumanization of education has revoked the rights of individuals in self-development and behavior in the learning process.

Humanistic theory in learning activities can be applied in the form of discussions or student-centered methods that make students the center of learning. The role of teachers in humanistic learning is to be a facilitator for students and teachers provide motivation, awareness of the meaning of learning in the lives of students. Teachers help students to find, develop and try to practice the abilities they have so that they can be more free to develop their potential and understand the meaning of existence in society by involving all elements of education in the learning process including: family, school, and society. With the aim that students will know themselves better, accept themselves, and feel free to choose and act according to individuality with full responsibility⁴⁹.

The humanistic learning theory is considered important to be applied in the teaching and learning process in schools, and has been applied to some extent by educators in teaching both directly or planned and indirectly or just flowing, because in fact, basically every learning adheres to the humanist learning theory. The concept of learning with the humanist theory is effectively applied to learning with subject matter that is intended to shape personality, conscience, change in attitude, and analysis of social phenomena, one

of which is the subject of Islamic Religious Education, because religion is one of the foundations for the formation of human personality and morals.⁵⁰

In relation to this, many schools have tried to implement a learning system by referring to the concept of humanism, especially in the subject of Islamic Religious Education. The following is the implementation of Abraham Maslow's humanistic learning theory in Islamic religious education.

1. Physiological Needs

Physiological needs are the most basic needs of every human being as an effort to survive both physically, namely the need for food, drink, shelter, sex, breathing air, rest, and sleep. If these most basic human needs have been met, then higher level needs will be easier to meet. This shows that physiological needs in humans can provide motivation for humans to meet other needs, including for students.⁵¹ Because the brain that develops in elementary school children greatly influences their cognitive development. Therefore, parents must pay attention to providing food and drink intake to their children.⁵²

So if this humanistic theory is implemented in Islamic religious education, then one of the ways that must be done by teachers is to motivate students in learning Islamic Religious Education by paying close attention to Islamic Religious Education materials and also using methods that are in accordance with student characteristics. In Islamic Religious Education learning, there are various ways to meet physiological needs, including teachers teaching students to love Islamic Religious Education learning. So in carrying out Islamic Religious Education learning, teachers must be competent, teaching materials or materials must be able to attract students' attention,

⁴⁸ Idris, "Liberating Education", 89.

⁴⁹ Alfita Choirun Amalia and Munawir Munawir, "The Concept of Humanistic Learning Theory in the Implementation of Islamic Religious Education Values," *Aulada: Journal of Education and Child Development* 3, No. 2 (2021): 183-96, <https://Doi.Org/10.31538/Aulada.V3i2.1880>.

⁵⁰ Aulia Diana Devi, "Implementation of Humanist Learning Theory in the Teaching and Learning Process of Islamic Religious Education," *At-Tarbawi: Journal of Education, Social and Culture* 8, No. 1 (29 June 2021): 71-84, <https://Doi.Org/10.32505/Tarbawi.V13i1.2805>.

⁵¹ Frank Goble, *The Third School, Abraham Maslow's Humanistic Psychology*, (Yogyakarta: Kanisius, 1992), 35.

⁵² Leny Marinda, "Jean Piaget's Cognitive Development Theory and Its Problems in Elementary School Children," *An-Nisa': Journal of Women and Islamic Studies* 13, No. 1 (April 18, 2020): 116-52, <https://Doi.Org/10.35719/Annisa.V13i1.26>.

and the teaching methods or models applied do not bore students.

In addition, the way to meet the physiological needs of students when studying Islamic Religious Education can also be done by reminding parents to provide their children with healthy foods at school through the class WhatsApp group. Then, before starting the learning process, the teacher first asks the students about their basic needs. Such as have they had breakfast before going to school? Are there any students who feel unwell? Has the student's night's rest been sufficient? By knowing the condition of the student, the teacher will find it easier to understand the student's reactions when the learning process takes place, so that the teacher will not feel disadvantaged and angry when seeing the reaction given by the student is not as expected.

2. The need for a sense of security, comfort and peace

To fulfill the need for a sense of security and comfort in the teaching and learning process, teachers must have the ability to regulate the atmosphere and conditions in the classroom so that it remains safe, comfortable, and conducive when the learning process is carried out in their class. One effort to fulfill the need for a sense of security and comfort for students in Islamic Religious Education teaching is to often give praise or rewards for the achievements of each student in class and if forced to give it to students, the teacher should give punishment that is educational in nature, not to hurt or embarrass in front of other friends.

Therefore, in fulfilling the need for a sense of security and comfort for students during Islamic Religious Education learning, the teacher must first offer agreements in the learning process with students in one class. These agreements include mutual respect between students and teachers or fellow students during the learning process, there should be no bullying during learning, and no one should be afraid of being wrong when expressing an opinion. By making these agreements, students will be much more respectful of each other, for example when there is a child who has difficulty in learning, then other friends will respect and help as much as possible. Students will also be brave in expressing their opinions in front of other friends

because students are given space to express their opinions and are trained not to be afraid of being wrong.

3. Social needs (the need to be loved and the need to be appreciated)

The factor that greatly influences success in the teaching stage is the social environment, including in Islamic Religious Education learning. One of the efforts that teachers can make to meet students' social needs in Islamic Religious Education learning is to teach students that Islam *is* a religion of rahmatan lil alamin. In this case, teachers must emphasize that students love and respect each other as fellow Muslims and not to be divided. In addition, teachers can also accommodate students to implement 3S while at school, namely smiling, greeting, and greeting. It is hoped that by getting students used to this, students will feel that their presence at school can be accepted by other friends, so that students will feel comfortable when they are at school or during the learning process.

4. Need for actualization

Self-actualization is the highest level of needs and will be fulfilled if the needs below it have been fulfilled. This self-actualization is a human need to fulfill personality, namely talents and potentials that are owned through optimizing skills to become a superior human being.⁵³ A sign that the need to actualize oneself has been fulfilled is when humans have a sense of comfort with what they have and are able to motivate themselves when facing a problem.⁵⁴

One way to fulfill the need for self-actualization in students is to provide motivation and praise to students as evidence of all the achievements, skills, capacities, and potentials possessed by each student. In conducting Islamic Religious Education learning, teachers should pay attention to the condition of students, because the teacher's job is not just to transfer knowledge, but teachers must

⁵³ Mahrus Mahrus and Zubdatul Itqon, "Implications of Humanistic Theory and Multiple Intelligences in Islamic Religious Education Learning Design," *Piwulang: Journal of Islamic Religious Education* 3, No. 1 (September 22, 2020): 75–91, <https://doi.org/10.32478/Piwulang.V3i1.506>.

⁵⁴ Iskandar Iskandar, "Implementation of Abraham Maslow's Hierarchy of Needs Theory to Improve Librarian Performance," *Khizanah Al-Hikmah: Journal of Library, Information, and Archival Science* 4, No. 1 (June 27, 2016): 24–34, <https://doi.org/10.24252/Kah.V4i1a2>.

be able to be facilitators and guide their students in Islamic Religious Education learning. Teachers must be able to maximize the potential of each student, so that each student will be able to develop according to their respective levels of ability in achieving self-actualization.

Based on the analysis above, it is important for every teacher, especially Islamic religious education teachers, to apply this humanistic learning theory because this theory is very relevant to the values of humanity taught in Islam, in addition, this learning theory can make the relationship between teachers and students more harmonious without any pressure. Children will feel more appreciated and more humanized.

Conclusions

From the explanation above, it can be concluded that the humanistic learning theory is a physical and spiritual activity as an effort to maximize the process of human development. The purpose of this humanistic learning is to humanize humans, and make each individual a complete human being. There are several figures in this humanistic learning theory, including: Abraham Maslow with his hierarchy of needs theory which explains that humans will try to fulfill their individual needs, starting from the most basic human needs (physiology) to higher needs (self-actualization). Then Carl Rogers with his humanistic theory which views humans as more hopeful and optimistic because humans have healthy potential to continue to develop. Then Artur Combs with his theoretical concept, namely *meaning* (meaning or significance). According to Combs, the learning process in students will really happen when something that is learned has meaning for the students concerned. In its implementation in Islamic religious education, it can be done in various stages, namely by fulfilling the most basic needs of students first, namely physiological, then fulfilling other needs until reaching the highest need, namely self-actualization. By fulfilling these student needs, it is hoped that teachers will be able to understand students as a whole and be able to adjust to the circumstances of the students.

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