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Humanist Islamic Education: Realizing Harmony and Love for Humanity through Asta Protas

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Abstrak

Pendidikan Islam saat ini menghadapi tantangan berupa menurunnya kepedulian sosial dan menguatnya sikap individualis peserta didik. Kondisi tersebut menuntut hadirnya model pendidikan yang menyeimbangkan ilmu pengetahuan, praktik keagamaan, dan nilai-nilai kemanusiaan. Penelitian ini bertujuan menganalisis implementasi pendidikan Islam humanis melalui program Asta Protas serta mendeskripsikan proses internalisasi nilai harmoni dan cinta kemanusiaan pada peserta didik. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di MTs Al Yakin Pungpungan. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala madrasah, guru, pembina program, dan peserta didik. Analisis data menggunakan Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa Asta Protas menjadi instrumen utama dalam mengimplementasikan pendidikan Islam humanis melalui budaya salam, infak dan sedekah, gotong royong, kegiatan sosial, keteladanan guru, pembiasaan, serta pengalaman sosial peserta didik. Internalisasi nilai dilakukan melalui tahapan transformasi nilai, transaksi nilai, dan transinternalisasi nilai yang berdampak pada meningkatnya empati, toleransi, kerja sama, kepedulian sosial, dan tanggung jawab peserta didik. Penelitian ini juga menemukan terbentuknya budaya madrasah humanis yang ditandai dengan hubungan harmonis antara guru dan peserta didik, komunikasi yang santun, serta lingkungan belajar yang kondusif. Temuan tersebut memperkuat teori pendidikan Islam humanis Abdurrahman Mas'ud menunjukkan bahwa integrasi keteladanan, pembiasaan, pengalaman sosial, dan budaya madrasah dapat menjadi model efektif dalam membangun harmoni dan cinta kemanusiaan.

Kata Kunci: *Asta Protas, Cinta Kemanusiaan, Kerukunan, Pendidikan Islam Humanis*



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Abstract

Islamic education today faces the challenge of declining social awareness and a growing sense of individualism among students. These conditions call for an educational model that balances academic knowledge, religious practice, and humanistic values. This study aims to analyze the implementation of humanistic Islamic education through the Asta Protas program and to describe the process of internalizing the values of harmony and love for humanity among students. The study uses a qualitative case study design at MTs Al Yakin Pungpungan. Data were obtained through observation, in-depth interviews, and documentation involving the head of the madrasa, teachers, program mentors, and students. Data analysis uses the interactive model of Miles, Huberman, and Saldaña. The research results show that Asta Protas serves as the main instrument for implementing humanist Islamic education through the culture of greetings, alms and charity, cooperation, social activities, teacher role modeling, habituation, and students' social experiences. The internalization of values is carried out through the stages of value transformation, value transaction, and value transinternalization, which increase students' empathy, tolerance, cooperation, social care, and responsibility. This study also found that a humanist madrasa culture emerged, marked by harmonious relationships between teachers and students, polite communication, and a conducive learning environment. These findings strengthen Abdurrahman Mas'ud's theory of humanist Islamic education, showing that integrating role modeling, habituation, social experience, and madrasa culture can be an effective means of fostering harmony and love for humanity.

Keywords: *Asta Protas, Harmony, Humanist, Islamic Education, Love for Humanity*

INTRODUCTION

Education in the contemporary era faces increasingly complex challenges, especially related to the decline in social concern, the rise of individualism and intolerance, and the weakening of humanitarian values among the younger generation (Harmadi et al., 2022). The rapid development of technology and globalization has had a positive impact on various aspects of life, but it has also given rise to social problems that affect students' character (Latihifa et al., 2025; Mialiawati, 2020). The phenomenon of bullying, low social empathy, a lack of respect for differences, and the weakening of the culture of cooperation indicate that education should not be solely oriented towards academic achievement (Van Ryzin & Roseth, 2019). Education needs to be directed towards the formation of individuals who have a balance between intellectual, spiritual, and social intelligence to live harmoniously in a pluralistic and dynamic society.

In this context, Islamic education plays a strategic role in shaping students who are not only religious but also humanistic (Muttaqo & Saihu, 2025; Prasong,

2025; Salamuddin et al., 2025). Essentially, Islamic education is not only aimed at shaping individual piety through the mastery of knowledge and the practice of worship, but also at fostering social piety reflected in caring, tolerance, respect for others, and responsibility towards the social environment (Abrori et al., 2024; Hoirina et al., 2026; Wijaksono et al., 2024; Mu'min et al., 2025). This concept is known as humanistic Islamic education, which places humans as the subjects of education whose entire potential must be developed in a balanced manner. Humanistic Islamic education seeks to integrate the relationship between humans and Allah (*hablum minallah*) and the relationship between humans and fellow humans (*hablum minannas*) to produce individuals with noble character who can contribute positively to community life (Mukhlis et al., 2025; Wibowo et al., 2024).

Research conducted by Charlene Tan and Azhar Ibrahim aims to compare the characteristics and the influence of humanism in Islamic education and Confucian education. The research results show that both educational traditions equally emphasize the development of human potential, the ability for self-transformation, and the formation of moral and virtuous individuals. This study also found that education from the perspectives of Islam and Confucianism not only emphasizes the transmission of knowledge and memorization but also a broad curriculum, active learning, and the development of students' moral and spiritual dimensions (Tan & Ibrahim, 2017).

Research by Sukron (2024) examines Abdurrahman Mas'ud's thoughts on humanistic Islamic education as an educational paradigm that positions humans as the primary subjects in the educational process. The results of the study show that, according to Abdurrahman Mas'ud, Islamic education is not only oriented towards the transmission of knowledge and the strengthening of religious ritual aspects, but must also foster values of humanity, freedom, justice, and respect for human dignity. This study affirms that humanistic Islamic education aims to shape students who have a balance among intellectual, spiritual, and social intelligence, enabling them to fulfill their roles as servants of Allah and members of society (Sukron, 2024).

Abdurrahman Mas'ud's thought within the Humanistic Islamic Education paradigm positions Islamic education as a process of humanizing human beings

through Islamic values. According to him, Islamic education should not be solely focused on the mastery of knowledge and religious rituals, but should also develop learners' humanity, morality, creativity, and social responsibility. Mas'ud emphasizes the importance of balancing the relationship between humans and Allah (*hablum minallah*) and the relationship between humans and fellow humans (*hablum minannas*) throughout the entire educational process. Humanistic Islamic education must also respect the potential, freedom of thought, and dignity of learners as active subjects in the learning process (Mas'ud, 2020).

Several previous studies have examined humanistic Islamic education from various perspectives. Tan and Ibrahim (2017) found that Islamic education and Confucian education both emphasize the development of human potential, self-transformation, moral formation, and social responsibility as the main goals of education. Meanwhile, Sukron (2024) explains that, according to Abdurrahman Mas'ud, humanistic Islamic education positions humans as the main subjects of education, to be developed in a balanced way across intellectual, spiritual, and social aspects through respect for human values, freedom, and justice. This view aligns with Mas'ud's (2020) emphasis that Islamic education is a process of humanizing human beings through the integration of the relationship with Allah (*hablum minallah*) and the relationship with fellow human beings (*hablum minannas*). Nevertheless, these studies remain dominated by conceptual and philosophical analyses; they have not provided much empirical insight into the implementation of humanistic Islamic education within structured educational programs in the madrasah context. Therefore, this study aims to fill that gap by examining the implementation of humanistic Islamic education through the Asta Protas program at MTs Al Yakin Pungpungan and analyzing the process of internalizing values of harmony and love for humanity that develop within the madrasah culture.

Unlike previous studies, this research focuses on the implementation of humanistic Islamic education through the Asta Protas program at MTs Al Yakin Pungpungan. Asta Protas is a priority program developed within the madrasah environment to strengthen students' Islamic, humanitarian, and character values through various habituation activities, role modeling, social experiences, and

reinforcement of madrasah culture. This study not only examines the forms of program implementation but also explores the process of internalizing the values of harmony and love for humanity in students' daily lives. Thus, this research seeks to fill a research gap that has not been extensively studied: the relationship between humanistic Islamic education, the Asta Protas program, and the formation of a humanistic madrasah culture.

The selection of MTs Al Yakin Pungpungan as the research location is based on the madrasa's active implementation of various character-building programs grounded in Islamic and humanitarian values. Based on initial observations, this madrasa fosters a culture of greeting, *sedekah* and charity, social concern, and various collaborative activities that directly involve students. These practices indicate a systematic effort to instill in students the values of harmony and love for humanity. This condition warrants deeper study because it can provide an empirical picture of how humanistic Islamic education is applied in the madrasa context and how these values are internalized in students' lives.

Based on the description, this study aims to analyze the implementation of humanistic Islamic education through the Asta Protas program and to describe how students at MTs Al Yakin Pungpungan internalize the values of harmony and love for humanity. This research is based on the argument that humanistic Islamic education cannot be realized solely through classroom learning but requires an integration of role modeling, habituation, social experiences, and a supportive madrasah culture. Therefore, this study proposes the thesis that Asta Protas can serve as a model for implementing humanistic Islamic education that not only shapes students' humanistic character but also fosters a humanistic madrasah culture that promotes harmony and love for humanity. These findings are the main contribution and novelty of the study in the development of humanistic Islamic education research in the madrasah environment.

METHOD

This study uses a qualitative research type with a case study approach (Aspers & Corte, 2019; Gammelgaard, 2017; Khan, 2019). The case study approach was chosen because the research focuses on an in-depth understanding of the implementation of humanistic Islamic education through the Asta Protas program

at MTs Al Yakin Pungpungan as a phenomenon occurring in a real context (Korostenskiene, 2022). The research location is MTs Al Yakin Pungpungan. The research subjects include the head of the madrasah, teachers, Asta Protas program mentors, students, and other parties considered to have relevant information regarding the implementation of humanistic Islamic education in the madrasah environment. Informant selection was purposive, based on their involvement and understanding of the program being studied.

Research data were collected using several methods, namely observation, in-depth interviews, and documentation (Eppich et al., 2019; Wilson et al., 2016; Xu et al., 2025). Observation was conducted to directly observe the implementation of Asta Protas activities and the social interactions of the madrasa residents, which reflect values of harmony and humanity. In-depth interviews were conducted with key informants to gather information on the program's concepts, implementation, and impact on students' character development. Meanwhile, documentation was used to complement the data, including program documents, activity photos, madrasa profiles, activity reports, and various archives relevant to the research.

Data validity was assessed through source triangulation, technique triangulation, and member checking (Jonsen & Jehn, 2009; Moon, 2019; Nurfajriani et al., 2024). Source triangulation was carried out by comparing information obtained from various informants, while technique triangulation was conducted by comparing the results of observations, interviews, and documentation. Member checking was conducted by reconfirming the findings with the informants to ensure the data accurately reflected the actual conditions.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña, which includes three stages: data condensation, data display, and conclusion drawing and verification (Miles & Huberman, 2003). At the data condensation stage, the researcher selected, focused on, simplified, and organized the field data. Next, the data were presented in the form of descriptive narratives and thematic matrices to facilitate understanding of emerging patterns. The final stage involved drawing conclusions gradually and performing continuous verification until credible findings were obtained regarding the implementation of humanistic Islamic education through Asta Protas at MTs Al Yakin Pungpungan.

RESULT AND DISCUSSION

The Concept of Humanistic Islamic Education in Contemporary Perspective

Islamic education is a process of shaping a whole human being, not only focused on mastering religious knowledge but also on developing universal human values (Kolb, 2023; Niyozov & Memon, 2011). In the history of Islam, this concept can be referred to the prophetic mission of the Prophet Muhammad SAW as a mercy to the worlds, which contains messages of welfare, compassion, and justice for all humanity. Humanism in Islamic education means placing humans as the subjects of learning, with the potential, dignity, and worth to be developed to the fullest (Kabadayi et al., 2023; Katni et al., 2022). Therefore, humanist Islamic education is a relevant paradigm for responding to the increasingly complex needs of modern times.

Humanism in Islamic education does not mean denying divine values, but rather strengthening the relationship between the theocentric dimension (divinity) and the anthropocentric dimension (humanity). Humanistic Islamic education seeks to provide a balanced learning experience that integrates faith, knowledge, and deeds in learners' lives. This concept also emphasizes appreciation of diversity, openness in dialogue, and the development of a tolerant attitude. Thus, Islamic education not only produces graduates who are intellectually smart but also inclusive, empathetic, and peace-loving individuals.

In a contemporary perspective, humanistic Islamic education emerges as a response to criticisms of the Islamic education model that tends to be normative, dogmatic, and insufficiently attentive to socio-humanitarian aspects. Many Islamic educational institutions still emphasize a knowledge-transfer approach focused on memorization, while critical and dialogical dimensions are often neglected. As a result, students are less trained to apply Islamic values in a multicultural social life. The presence of a humanistic paradigm offers refreshment by emphasizing an active, participatory learning process and building social awareness.

Humanist Islamic education is also in line with the spirit of *Ahlussunnah wal Jama'ah* (Aswaja) adhered to by most Muslims in Indonesia, particularly Nahdlatul Ulama (Hamami, 2021; Ikhsan et al., 2024). Aswaja teaches a balance between text and context, between worship and social affairs, and between the interests of

religion and social welfare. The principles of *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) that characterize Aswaja are a concrete manifestation of humanist Islamic education. These values make Islamic education relevant for building social harmony in a multicultural society.

Thus, humanistic Islamic education in a contemporary perspective can be understood as an effort to integrate Islamic values with universal humanism, thereby fostering a generation that is both religious and humanistic. This generation is expected to maintain harmony, appreciate differences, and foster love for humanity in everyday life (Khafifi & Anggraeni, 2024). In a broader framework, the paradigm of humanistic Islamic education also provides a strong foundation for the internalization of Asta Protas values, so that Islamic education is not only theoretical but also practical in realizing a peaceful, just, and compassionate society.

Implementation of Humanistic Islamic Education through Asta Protas at MTs Al Yakin Pungpungan

Research results show that the Asta Protas program has become a key instrument in implementing humanistic Islamic education at MTs Al Yakin Pungpungan. This program is not only oriented towards the academic achievement of students but is also aimed at character building that prioritizes human values, tolerance, social care, and respect for others. Through various activities integrated into the madrasa's life, students are accustomed to developing empathy and social responsibility as they implement Islam's teachings as a mercy to all worlds. Thus, education is understood not only as the transfer of knowledge but also as the formation of a humane and characterful personality.

Based on the results of an interview with the Head of the Madrasah, Asta Protas was developed as a strategic program to integrate Islamic and humanitarian values across all educational activities. This program was born of the awareness that students need to be equipped to live harmoniously together in an increasingly complex and diverse society. As a result of the interview with the principal of MTs, Al Yakin, Pungpungan explained that:

"Asta Protas not only teaches students to become individuals who are pious personally, but also to have social concern, respect others, and be able to live harmoniously together in society."

This statement shows that the educational orientation at MTs Al Yakin Pungpungan is not only focused on ritual worship, but also on social and humanitarian dimensions. This concept aligns with the humanist Islamic education paradigm, which positions humans as beings with both spiritual and social responsibilities. Therefore, the success of education is measured not only by students' ability to understand religious material, but also by their ability to apply Islamic values in social life. With this approach, the madrasa aims to shape a generation that is religious, tolerant, and caring towards their social environment.

The implementation of Asta Protas is achieved through continuous habituation activities. These activities include the culture of greeting, smiling, and saying hello; alms and charity programs; social services; community work; and collaborative activities in the learning process. All these activities are designed so that students gain direct experience in applying the humanitarian values they learn. Through this experience, students not only understand the concept of social care theoretically but also practice it in their daily lives.



Figure 1. Social Service and Visiting Sick Friends

A teacher explained that instilling human values is more effectively achieved through real experiences than through merely delivering material in the classroom.

"We strive to instill the value of caring through concrete actions. For example, when a friend is sick or experiencing difficulties, students are encouraged to help and provide support".

The findings indicate that experiential learning strategies are among the important approaches in implementing Asta Protas. When students are directly involved in social activities, they have the opportunity to develop empathy, a sense

of responsibility, and teamwork skills. These experiences gradually shape the awareness that every individual has an obligation to help and respect others. This finding aligns with the concept of religious humanism in education, which emphasizes the full development of human potential as a religious being, a social being, a servant of God ('abdullah), and God's representative on earth (khalifatullah fi al-ardh). From this perspective, education is not just about developing cognitive abilities but also about shaping character, morality, and social responsibility in line with divine values. By being directly involved in social activities, students have the space to realize their potential under divine guidance while also learning to solve the various social problems faced by the community (Nastiti & Ali, 2021).

The observation results indicate that students have demonstrated behaviors reflecting the values of humanistic Islamic education. They are accustomed to greeting teachers and friends politely, helping friends who are in difficulty, and cooperating in various group activities. The social interactions established within the madrasa environment also show a harmonious relationship between students and teachers as well as among students themselves. This condition indicates that the values instilled through Asta Protas do not remain at the conceptual level but have become part of the madrasa culture collectively carried out by the entire school community.

Internalization of the Values of Harmony and Humanitarian Love through Asta Protas

The research results indicate that the internalization of values of harmony and humanistic love through the Asta Protas program is carried out systematically and continuously. The internalization process is not only carried out through classroom delivery of learning materials but also through habituation, exemplary behavior, strengthening madrasa culture, and student involvement in various social activities. This strategy allows students to understand the concept of humanistic values conceptually while also applying them in daily life. Thus, the ongoing educational process not only produces cognitive understanding but also shapes attitudes and behaviors in accordance with humanistic Islamic values.

Based on interviews with teachers, the process of internalizing the values of harmony and humanism begins by providing examples or role models demonstrated

by all members of the madrasah. Teachers not only act as instructors but also as role models in attitudes and interactions with others. Mutual respect, appreciation of differences, and social concern are consistently demonstrated in daily activities, so they can be directly observed by students. Istighosah, as a Fiqh teacher, stated that:

"Teachers must be examples first. When teachers show respect for others, care for their peers, and do not discriminate against students, learners will find it easier to imitate those behaviors."

The statement indicates that role modeling is a key factor in character education. Students tend to find it easier to imitate behaviors they observe directly than to receive advice or verbal instructions merely. When teachers demonstrate attitudes that reflect human values, students gain a concrete picture of how those values are applied in real life. Therefore, the success of value internalization is determined not only by the quality of the material delivered, but also by the consistency of educators' behavior in practicing the values they teach.

In addition to role modeling, values are internalized through habituation, integrated into various madrasah activities. This habituation includes the culture of greeting, showing respect to teachers and friends, participating in gotong royong activities, collecting alms, engaging in social service, and involving students in various community activities. These activities are carried out routinely so that the values instilled can become part of the students' habits. The more often a value is practiced, the greater the chance that the value will be ingrained and shape an individual's character.

Based on the observation, students seem accustomed to working together to complete group assignments, maintaining the cleanliness of the madrasah environment, and helping friends who experience learning difficulties. The interactions among students also reflect a mutual respect and appreciation for differences of opinion. This condition indicates that the habituation carried out through the Asta Protas program has contributed to the formation of a harmonious and conducive learning environment. Such an environment becomes an important medium for the development of positive social character in students.



Figure 2. Commemoration Ceremony of Santri Day

Students reported that the various activities in the Asta Protas program provided memorable experiences and encouraged them to be more caring toward others. Direct involvement in various social activities helped them understand the importance of helping others and maintaining good relationships with the surrounding environment. This finding aligns with Azyumardi Azra's view that Islamic education should produce citizens who are both religious and strongly committed to the nation. Through the social experiences gained in the Asta Protas program, students not only develop empathy and social concern but also learn to appreciate togetherness, tolerance, and responsibility as part of community life (Ananda et al., 2025).

"Through activities at school, I learn to help friends who are struggling, work together when there are group assignments, and respect differences of opinion."

The statement indicates that students not only understand the values of harmony and humanistic love as theoretical concepts but also can identify their application in daily life. Direct experiences gained through various madrasah activities help students connect knowledge with real actions. This indicates that the internalization process is occurring effectively, as the values learned have begun to influence how students think and act when interacting with others. This finding aligns with Paulo Freire's idea that education is a process of humanization aimed at freeing people from individualistic attitudes and social indifference. Through real experiences in various social activities, students not only gain knowledge but also develop critical awareness of the importance of solidarity, cooperation, and social responsibility in community life. For Freire, humanistic education encourages students to become active participants in building fairer and more humane relationships with their environment (Rozi et al., 2025).

Research findings also indicate a change in behavior experienced by students after participating in the Asta Protas program. These changes are reflected in increased social awareness, greater cooperation, and mutual respect among peers. Students become more open in interacting and show empathy when a friend is experiencing difficulties.

"Now I participate more often in social activities and appreciate my friends more. If a friend needs help, we try to help together."

Students' statements showing increased participation in social activities, appreciation for friends, and enthusiasm for helping others indicate the development of humanistic values within them. This finding aligns with the concept of humanistic Islamic education proposed by Abdurrahman Mas'ud, which suggests that education should not only aim to develop intellectual capacities but also to shape individuals with social concern, empathy, and a sense of responsibility toward their surroundings. Participation in social activities and the habit of helping friends in need indicate that students have internalized human values, which are an important part of Islamic teachings (Abdurrohim, 2024).

Research results show that the process of internalizing the values of harmony and human love occurs through three main stages, namely value transformation, value transaction, and value transinternalization. At the value transformation stage, teachers convey various humanistic values through learning and madrasah activities. At the value transaction stage, active interaction between teachers and students occurs through various activities that support direct value learning. Meanwhile, at the transinternalization stage, these values become part of students' personalities and are reflected in daily behavior.

These findings indicate that the Asta Protas program not only serves as an additional activity within the madrasah environment but also functions as an effective character education tool, shaping students who are humanistic, tolerant, caring toward others, and capable of creating a harmonious life. Through habituation, exemplary behavior, and direct experience, the values of harmony and human love have been successfully internalized, becoming part of madrasah culture and students' character. Thus, Asta Protas can be viewed as a model for implementing humanistic Islamic education, relevant to addressing the challenges

of character education in the modern era.

Table 1. Research Findings

No	Research Focus	Research Findings
1	Implementation of Humanistic Islamic Education	Asta Protas becomes the main instrument in integrating Islamic values and human values in the life of the madrasah.
2	Implementation Strategy	Implementation is carried out through the culture of greetings, alms and charity, cooperation, social service, and collaborative activities.
3	The Role of the Teacher	Teachers serve as role models in instilling human values.
4	The Process of Value Internalization	Internalization is carried out through role modeling, habituation, and social experience.
5	Stages of Internalization	It occurs through value transformation, value transactions, and value transinternalization.
6	Social Harmony	The establishment of harmonious relationships between teachers and students as well as among students.
7	Humanitarian Love	The increase in students' empathy, social concern, tolerance, and cooperation.

The Relevance of Asta Protas to Islamic Education

Islamic education at MTs Al Yakin Pungpungan is not only oriented towards mastery of religious and academic knowledge but also aimed at shaping students' character with noble morals and social concern. In this context, the implementation of Asta Protas as a priority program of the Ministry of Religious Affairs is a strategic means to realize the goals of Islamic education more comprehensively. This program provides space for the madrasa to integrate Islamic and humanitarian values through activities that actively involve students (Mu'min et al., 2025). Research findings show that values such as empathy, cooperation, social concern, and responsibility have become part of the madrasa culture that develops through various Asta Protas activities.

As one of the madrasahs under the Ministry of Religious Affairs, MTs Al Yakin Pungpungan strives to translate Asta Protas' policy direction into various programs and practices that align with students' characteristics and the madrasah environment. Research findings show that programs are implemented through the culture of greetings, smiles, interactions, charity and alms activities, communal work, social activities, and learning that emphasizes cooperation and respect for others. These activities demonstrate that the values of Islamic education are not only taught in the classroom but also practiced in daily life. This is important because one of the main goals of Islamic education is to develop students who can

integrate knowledge, faith, and deeds into their daily lives.

The relationship between Asta Protas and Islamic education at MTs Al Yakin Pungpungan is also evident in the process of internalizing values, carried out through teachers' exemplary behavior and the madrasah culture. Teachers do not only function as conveyors of learning materials, but also as figures who provide concrete examples regarding attitudes of tolerance, care, responsibility, and respect for others. This condition aligns with the concept of Islamic education, which emphasizes exemplary behavior (*uswah hasanah*) as the primary means of shaping students' character. Therefore, the success of implementing Asta Protas at MTs Al Yakin Pungpungan is not only determined by the programs designed, but also by the commitment of all members of the madrasah in instilling these values in daily activities.

Asta Protas as a Model of Humanist Islamic Education in Building Harmony and Love for Humanity

Research findings show that implementing humanistic Islamic education through the Asta Protas program at MTs Al Yakin Pungpungan generally reinforces the theory of humanistic Islamic education developed by Abdurrahman Mas'ud. According to Abdurrahman Mas'ud, humanistic Islamic education is an educational process that is not only oriented toward mastering knowledge and religious rituals, but also toward developing students' human dimension. Education should shape individuals who maintain a balance between their relationship with God (*hablum minallah*) and their relationship with fellow humans (*hablum minannas*). The research results indicate that Asta Protas not only instills individual piety through religious activities but also develops social concern, empathy, cooperation, and respect for others.

The implementation of Asta Protas through various habituation activities, such as the culture of greeting, almsgiving and charity, cooperation, and other social activities, also aligns with the concept of humanization central to Abdurrahman Mas'ud's thinking. From his perspective, students should not be treated merely as objects of education, but as human beings with potential, dignity, and the ability to develop optimally. Observational results that show a harmonious relationship between teachers and students, mutual respect, and a

culture of helping each other within the madrasah environment indicate that the educational process has been carried out humanistically. These findings strengthen the argument that humanistic Islamic education can be realized through a school culture that is consistently and sustainably cultivated.

The research findings also have strong relevance to Paulo Freire's ideas on humanistic education. Freire rejected the 'banking education' model that views students as empty vessels who merely receive knowledge from teachers. Instead, education should be a process of liberation involving experience, dialogue, reflection, and active student participation. The results of the study show that the internalization of human values in Asta Protas is not achieved solely through lectures, but through real experiences in various social and community activities. Students are allowed to directly experience the meaning of care, cooperation, solidarity, and social responsibility. These findings indicate that the educational process at MTs Al Yakin Pungpungan has adopted a more participatory and contextual approach, as proposed by Freire.

The change in student behavior, demonstrated through increased social awareness, the ability to work together, and mutual respect, shows that the educational process does not stop at the transfer of knowledge but has led to a transformation of consciousness. From Freire's perspective, the success of humanistic education is marked by the emergence of critical consciousness (conscientization), which is the individual's ability to understand the values learned and apply them in real life (Freire & Ramos, 2014). The statements of students who admit to being more caring towards friends and more active in social activities are indicators that the values taught have become part of their consciousness. Thus, the findings of this research further reinforce the relevance of a humanistic education approach in shaping students' character, which is not only academically intelligent but also socially and morally mature.

From the perspective of character education in Islam, the research results also show a very strong alignment with the goals of moral education. In the Islamic education tradition, character formation is carried out through three main approaches, namely exemplification (*uswah hasanah*), habituation (*ta'dib*), and reinforcement of values through social experiences. These three aspects are clearly

found in the implementation of Asta Protas. Teachers act as role models for students, various habituation activities are conducted regularly, and students are allowed to practice humanitarian values in daily life (Fitriana, Supian Ramli, Anwar Sanusi, & Suhertina, 2025). This condition shows that the character education process occurring in the madrasah is not only theoretical but also practical and contextual.

Nevertheless, the research results also indicate several aspects that can be further developed. Asta Protas's implementation focus remains primarily on strengthening the values of social care, cooperation, and tolerance. Meanwhile, broader indicators of humanistic Islamic education, such as critical thinking skills, appreciation for diverse perspectives, conflict resolution through dialogue, and empowering students as agents of social change, have not yet appeared explicitly in the research findings. In other words, the research results do not weaken the theory used, but show that the implementation of humanistic Islamic education can still be expanded in a more comprehensive dimension. This is important because humanistic education is not only aimed at shaping morally good individuals but also at shaping individuals capable of contributing to solving various social problems (Fitriana, Supian Ramli, Anwar Sanusi, & Suhertina, 2025).

In addition, this study identified additional indicators that were not explicitly included in the initial research focus, namely, the establishment of a conducive and harmonious madrasa culture. During the observation process, it was found that relationships among teachers, students, and madrasa residents were characterized by a strong, family-like atmosphere. The culture of mutual respect, polite communication, and students' active involvement in various activities indicates that Asta Protas not only impacts individuals but also the madrasa's social environment as a whole. These findings enrich the concept of humanistic Islamic education by showing that the success of value internalization is reflected not only in individual behavior but also in the formation of an institutional culture that supports the growth of humanistic values.

Based on all these findings, the implementation and internalization of values through Asta Protas predominantly reinforce Abdurrahman Mas'ud's

humanist Islamic education theory, strengthen Paulo Freire's humanist education concept, and support character education theory in Islam. No findings were found that substantially weaken these theories (Freire & Ramos, 2014). On the contrary, this study provides a new contribution to the form of affirmation that the integration of role modeling, habituation, social experience, and madrasah culture can serve as an effective model in fostering harmony and humanitarian love among students. These findings indicate that humanist Islamic education is not only conceptually relevant but can also be practically implemented through structured educational programs such as Asta Protas at MTs Al Yakin Pungpungan.

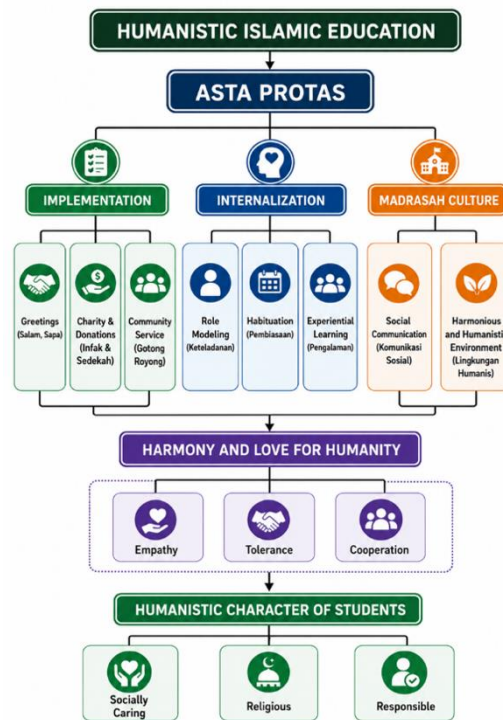


Figure 3. Asta Protas Humanist Model

CONCLUSION

The implementation of humanist Islamic education through the Asta Protas program at MTs Al Yakin Pungpungan plays an important role in fostering harmony and a love of humanity within the madrasa environment. The program is implemented through various habituation activities, role modeling, social experiences, and the strengthening of madrasa culture, which allow students to tangibly internalize humanistic values. The study's results show that students

experience increases in empathy, tolerance, cooperation, social concern, religiosity, and responsibility. In addition, the Asta Protas program has also successfully created harmonious relationships between teachers and students and formed a madrasa environment that is conducive, polite, and humanist.

Theoretically, the findings of this study reinforce the concepts of humanistic Islamic education by Abdurrahman Mas'ud and Paulo Freire's humanistic education, as well as the theory of character education in Islam, which emphasizes the importance of role models, habituation, and social experiences in character building. The novelty of this research lies in the finding that Asta Protas not only contributes to the formation of students' humanistic character but also shapes a humanistic madrasa culture that supports the growth of values of harmony and love of humanity. Thus, Asta Protas can be positioned as a model for implementing humanistic Islamic education, relevant to strengthening character education and madrasa culture in the contemporary era.

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