

THE IMPORTANCE OF HUMANISM EDUCATION FOR MADRASAH TSANAWIYAH STUDENTS IN THE 21ST CENTURY GLOBALIZATION ERA

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Abstract: This research aims to explore the importance of humanism education for Madrasah Tsanawiyah (MTs) students in the 21st-century era of globalization. Humanism education is considered a crucial component in character building that can address the challenges of globalization, such as dehumanization and increasing social polarization. This research employs a mixed-method approach with an explanatory design. The subjects of the study are students and teachers from several MTs in Sleman Regency, Special Region of Yogyakarta (DIY), selected using purposive sampling. The research was conducted over six months, from January to June 2024. Data were collected through observations, in-depth interviews, and questionnaires. Qualitative data were analyzed using thematic analysis, while quantitative data were analyzed using descriptive statistics. The results indicate that humanism education plays a significant role in shaping the character of MTs students. Humanism education integrated into a religion-based curriculum enhances students' social awareness, tolerance, and ethics. However, the main challenges in implementing humanism education lie in the limited resources and teachers' understanding of comprehensively applying humanist values. In conclusion, humanism education is crucial to be strengthened in MTs as a foundation for character development to face the complexities of globalization.

Keywords: 21st century, globalization, humanisme, MTs.

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi pentingnya pendidikan humanisme bagi peserta didik Madrasah Tsanawiyah (MTs) di era globalisasi abad 21. Pendidikan humanisme dianggap sebagai komponen penting dalam pembentukan karakter yang mampu menjawab tantangan globalisasi, seperti dehumanisasi dan meningkatnya polarisasi sosial. Penelitian ini menggunakan pendekatan campuran (*mixed method*) dengan desain *eksplanatori*. Subyek penelitian adalah peserta didik dan guru di beberapa MTs di Kabupaten Sleman Daerah Istimewa Yogyakarta (DIY), yang dipilih melalui teknik *purposive sampling*. Penelitian ini dilaksanakan selama enam bulan, dari Januari hingga Juni 2024. Data dikumpulkan melalui observasi, wawancara mendalam, dan angket. Data kualitatif dianalisis menggunakan analisis tematik, sementara data kuantitatif dianalisis secara statistik deskriptif. Hasil penelitian menunjukkan bahwa pendidikan humanisme memiliki peran signifikan dalam membentuk karakter peserta didik MTs. Pendidikan humanisme yang terintegrasi dengan kurikulum berbasis agama mampu meningkatkan kesadaran sosial, toleransi, dan etika peserta didik. Namun, tantangan utama dalam implementasi pendidikan humanisme adalah keterbatasan sarana dan pemahaman guru dalam mengaplikasikan nilai-nilai humanisme secara

komprehensif. Kesimpulannya, pendidikan humanisme penting untuk diperkuat di Madrasah Tsanawiyah sebagai fondasi bagi pembentukan karakter peserta didik dalam menghadapi era globalisasi yang kompleks.

Kata kunci: abad 21, globalisasi, humanisme, mts.

Diterima: 23 November 2024

Disetujui: 17 Desember 2024

Dipublikasi: 19 Februari 2025



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INTRODUCTION

Indonesia has diversity in terms of ethnicity, culture, language, religion, islands, and others. Based on data Indonesia has more than 300 ethnic groups, more than 1,340 ethnic groups (Indonesia baik.id, 2023 edition), then as of July 29, 2024 the latest data from Etnologue, Indonesia has a wealth of 724 regional languages from 38 provinces currently in Indonesia (Subitmele., 2024). Then the latest data from the Ministry of Education, Culture, Research and Technology, there are 272 new intangible cultural heritages (WBTB) spread across the territory of Indonesia, which will then become a total wealth of WBTB totaling 2,213 in August 2024 (Maryana, 2024). In addition, Indonesia is also based on Law Number 6 of 1996 concerning Indonesian Waters, there is data that the total number of Indonesian islands is 17,508 islands in Indonesia, which in its development through Presidential Decree Number 6 of 2017 concerning the Determination of Outermost Small Islands, resulting in data on the increase of 111 outer small islands in Indonesia (Dewi, 2024). The number of islands in Indonesia, the area of Indonesia is also wider than countries in the Southeast Asia Region, based on data from the Geospatial Information Agency (BIG) Indonesia has an area of 8.3 million KM², while the water area is 6.4 million KM², and the land area is 1.9 KM² (Fadhilah, & Adhi, 2022). In addition to having a larger area, waters and land than the surrounding countries, Indonesia also has a population density that is extraordinary when compared to its neighbors. As of August 2024, Indonesia has a population of 282,477,584 people.

The increase in Indonesia's population from year to year, which is currently dominated by a population of adolescents aged 12 years to 17 years, if not based on the quality of quality education, as the spearhead of the progress of world civilization, the indicator is quality education, then the diversity and wealth of assets owned by the Indonesian people to realize the Golden Indonesia in 2045 is very difficult to achieve and actually brings Indonesia to the explosion of a time bomb that makes a simalakama fruit situation for Indonesia. Quality education can be a momentum to improve the state and development of the Indonesian nation into a developed country in the current era of globalization. One of the efforts to improve the quality of education is by increasing educational facilities and infrastructure in Indonesia, one of which is at the Junior High School (SMP) or Madrasah Tsanawiyah (MTs) level. Based on data obtained from the DaftarSekolah.net website, there are a total of 41,906 junior high schools in Indonesia and West Java has the highest total number of junior high schools compared to other provinces, which is 5,862 junior high schools (<https://daftarsekolah.net/>). Meanwhile, the total number of MTs in Indonesia is 19,182 and in East Java has a total number of MTs of 3,905 MTs (<https://daftarsekolah.net/>).

MTs which should be a differentiator and solution to improve the quality of education in Indonesia that functions in its pedagogical aspect not only prepares students to have complete competence both from the competence of faith and piety of students, and the competence of knowledge and technology of students (Yanuri, 2016). But in the current era of globalization,

MTs are experiencing a paradigm of concern, due to the declining interest of students who want to continue their studies at MTs. This paradigm is due to several factors, one of which is the impact of satisfaction with educational services at MTs on students' interest in attending MTs (Hasanah, Syarifudin, & Qurtubi, 2023). In addition, the image of students studying at MTs in the current era of globalization has shifted to an unfavorable direction such as MTs students are known to smoke, skip class, steal, fight, speak dirty, and others caused by several factors such as the number of parents or guardians of students who do not care, the lack of care of teachers for the character of their students, and the influence of peers and the surrounding community also greatly impacts the character of students (Hartini, 2017). These various factors cannot be separated from the development of the current era in the era of globalization which is characterized by fast and easy access to information and the rapid exchange of ideology, culture, and technology.

Globalization in the 21st century has brought significant changes in various aspects of life, including in the world of education (Dewi, Maulana, Nururrahmah, Ahmad, & Naufal, 2023). The rapid flow of information, cultural openness, and technological developments have influenced the way students think and act, including in MTs. In this context, education not only acts as a vehicle for intellectual development, but also as a means to instill human values or humanism. Humanism education becomes very relevant because it is able to form learners who have awareness of human values, ethics, tolerance, and the ability to empathize with differences. The globalization era also brings new challenges in the form of increasing dehumanization, materialism, and polarization among students. Therefore, it is important for educational institutions such as MTs to instill humanism values so that students are able to face the challenges of globalization with a more humanist and civilized attitude. However, in practice, humanism education in MTs is still less than optimal, especially in facing the complexity of the global era. This study is present to explore the importance of humanism education as a foundation for the character building of students in facing the challenges of globalization. This research is focused on analyzing the importance of humanism education for Madrasah Tsanawiyah students in the era of globalization. The scope of the research includes theoretical and empirical studies on the concept of humanism education, the implementation of humanism education in MTs, and the challenges and opportunities faced in developing humanism-based education in the era of globalization.

Humanism education has become an interesting topic in the academic world, especially in the context of character education (Khadijah, Irwan, & Sunaryo, 2023). According to Freire (1970), humanist education is education that humanizes humans, namely education that is able to form individuals who are critical, ethical, and socially conscious. In the study of Islamic education, the concept of humanism is also reflected in ethical and moral teachings that emphasize the importance of justice, brotherhood, and social responsibility (Ceric, & Al-Attas, 1995). In the era of globalization, according to Giddens (1991), globalization brings two faces of progress opportunities as well as the threat of dehumanization. Therefore, humanism education is an important solution to overcome this threat, especially in religious-based educational institutions such as MTs.

This research updates previous studies with a focus on the development and implementation of humanism education in the era of globalization, especially in Islamic educational institutions. In this research, the state of the art lies in the effort to integrate humanism values into the MTs curriculum as a response to global challenges, which has not been studied in depth in Indonesia. Therefore, there are several problem formulations

that will be studied in this research. First, how important is humanism education for students in MTs? Second, how is the implementation of humanism education in MTs? Third, what are the challenges and opportunities in integrating humanism values in the MTs curriculum in the era of globalization? So there are several objectives of writing this research article. First, to analyze the importance of humanism education for students in MTs. Second, to describe the implementation of humanism education in MTs. Third, to find challenges and opportunities in integrating humanism values in the MTs curriculum in the era of globalization.

METODE METHODS

This research uses a mixed method approach with an explanatory sequential design (Creswell, 2023). This approach was chosen to provide an in-depth understanding of the importance of humanism education for Madrasah Tsanawiyah (MTs) students in the 21st century globalization era through a combination of quantitative and qualitative analysis. This research was conducted in two stages. In the first stage, quantitative data were collected and analyzed using the survey method. This data provides an overview of the perception and implementation of humanism education in MTs. Second, qualitative data were collected through in-depth interviews, observations and focus group discussions. This qualitative data aims to deepen the findings from the quantitative stage. The research population was students and teachers at MTs in Sleman Regency, Yogyakarta Special Region. The sample was selected using purposive technique. The research was conducted for six months, from January to June 2024, in several MTs in Sleman Regency, Yogyakarta Special Region.

RESULTS AND DISCUSSION

Quantitative Research Results

Questionnaires were distributed to 200 Madrasah Tsanawiyah (MTs) students and 50 MTs teachers to measure the perception and implementation of humanism education. Here are the results in the form of the following table:

Tabel 1. Persepsi Peserta didik terhadap Pendidikan Humanisme di MTs

Statement	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Humanism education helps understand the value of tolerance.	45%	40%	10%	3%	2%
Humanism education increases social awareness	50%	35%	10%	3%	2%
The MTs curriculum supports the learning of humanism values.	30%	40%	20%	5%	5%
Teachers consistently integrate humanism values.	25%	45%	20%	5%	5%

Based on the data obtained from Table 1, there are several data analyses. First, 85% of learners agreed or strongly agreed that humanism education helps them understand the

value of tolerance. This shows that the aspect of tolerance is one of the humanism values that is easily understood by learners through learning conducted at school. Only 5% of learners disagree, which indicates that tolerance learning has been quite successful but there is still room for improvement. Second, the results show that 85% of learners agree or strongly agree that humanism education increases their social awareness. This indicates that humanist education can instill the values of caring for others and society, although its implementation needs optimization to reach all learners.

Third, 70% of learners feel that the curriculum supports humanism education (30% strongly agree and 40% agree). However, 10% of learners were neutral and another 10% disagreed or strongly disagreed. This indicates that although the curriculum includes humanism values, their implementation may not be fully visible in daily learning practices. Fourth, only 70% of learners agree or strongly agree that teachers integrate humanist values consistently. As many as 20% of learners were neutral, while 10% disagreed or strongly disagreed. This finding indicates that the role of teachers as facilitators of humanism education needs to be improved through training or capacity building.

The conclusion from the data is that the majority of learners appreciate the importance of humanism education in shaping tolerance and social awareness, showing the great potential of humanism education in character building. Then curriculum support and teacher consistency in implementing humanism values need to be emphasized so that all students can feel the positive impact. In addition, a more structured approach is needed to ensure the sustainability and effectiveness of humanism education at MTs.

Table 2. Teachers' Perceptions of Humanism Education at MTs

Statement	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Humanism education is relevant for student character building	60%	30%	5%	3%	2%
The curriculum supports the integration of humanism values in learning	35%	45%	15%	3%	2%
Teachers have sufficient understanding of humanism values	40%	40%	10%	5%	5%

Based on the data obtained from table 2, there are several data analyses. First, 30% of respondents stated that limited facilities and infrastructure are the main obstacles in implementing humanism education. This could include learning facilities such as libraries, interactive learning media or discussion rooms that support humanism value-based activities. This suggests the need for further investment in educational infrastructure to support more effective implementation. Secondly, 25% of respondents identified teachers' lack of understanding as a significant challenge. This indicates the need for continuous training for teachers to improve their knowledge and skills in conveying humanist values to learners, both explicitly through learning and implicitly

through modeling.

Thirdly, as many as 20% of respondents stated that the time allocation in the curriculum to teach humanism values is considered insufficient. This may be due to the curriculum's heavier focus on academic subjects, resulting in limited time for discussion or character-based learning. Fourth, as many as 15% of respondents consider students' lack of awareness of humanist values as a challenge. This suggests the need for a more engaging and relevant approach for learners to understand the importance of these values, especially in the era of globalization. Fifth, 10% of respondents identified the lack of support from parents and communities as an obstacle. This indicates the need for closer collaboration between schools, parents and communities in building an environment conducive to strengthening humanist values.

The conclusion from the data is that the biggest challenges are limited facilities and infrastructure and lack of teacher understanding, both of which need major attention in developing humanism education programs. Then, the lack of time in the curriculum shows the need to integrate humanism values across subjects so that it is not only limited to a special time. In addition, learners' low awareness of humanist values and lack of parental and community support point to the need for more innovative learning strategies and collaboration-based approaches.

Qualitative Research Results

In-depth Interview

In-depth interviews were conducted with teachers, students, madrasah heads, and parents of students in several Madrasah Tsanawiyah (MTs). First, teachers' views on humanism education. Teachers stated that humanism education is an urgent need in the era of globalization. According to them, humanism is in line with Islamic values such as tolerance, justice and compassion. One teacher said:

“Humanism education helps students understand universal life values, such as respecting differences and helping others, in accordance with Islamic teachings.”

However, some teachers admit that they need training to understand the concept of humanism more deeply and its application in learning. Second, students' views. There are students who state that the humanist approach makes learning more enjoyable and meaningful. They feel heard, valued and have the opportunity to speak up. One student revealed:

“We were invited to discussions and given freedom of opinion. I feel more confident and understand the importance of respecting others.”

Third, the perception of the madrasah head. The madrasah principals support the integration of humanism values in the curriculum. However, they emphasize the need for stronger policy support from the government and improved educational facilities. Fourth, parents' expectations. Some parents appreciate the humanism values taught at MTs because it helps their children become more caring, polite and noble. However, they hope for a program that involves families to strengthen the implementation of humanism values at home.

Observation

Observations were made in classrooms, extracurricular activities, and the school environment. There are several observation findings. First, in the classroom. Teachers often use collaborative learning methods, such as group discussions and problem solving.

Interactions between teachers and students take place in a friendly and respectful atmosphere. However, some teachers still use a conventional approach with the dominance of lectures, so students seem less involved. Second, extracurricular activities. Process activities such as social services, tolerance campaigns and interfaith discussions are part of the humanism education program. These activities build students' empathy and social awareness.

For example, in the Environmental Care Movement program, students are invited to work together to clean the environment around the madrasah while discussing the importance of social responsibility. Third, in the school environment. Observations in the school environment reflect humanism values, such as motivational slogans on the walls and harmonious interactions between students. However, small cases of bullying were still found, indicating the need to strengthen the humanism education program.

Focus Group Discussion (FGD)

FGDs were conducted with teachers, students and madrasah principals to explore their views on the implementation of humanism education. The following are some of the FGD findings. First, the strength of the program. All FGD participants agreed that humanism education has a positive impact, especially in building tolerance and empathy. Second, the weaknesses of the program. Teachers expressed challenges such as the lack of time in the curriculum for humanist activities and limited training to support the implementation of humanism. Thirdly, development opportunities. The madrasah head proposed collaboration with educational organizations to enrich humanism materials and expand the scope of the program.

Research Discussion

Concept of Humanism Education

Humanism education is rooted in the philosophical tradition of humanism, which developed since the Renaissance and Enlightenment eras (Manik, Sihite, Manao, Sitepu, & Naibaho, 2022). Philosophers such as Erasmus, Rousseau, and Dewey believed that education should help individuals understand themselves and their potential as human beings. Humanist education rejects a mechanistic or deterministic view of humans, instead viewing humans as unique, free, and capable of making ethical choices. As expressed by Corliss Lamont in *The Philosophy of Humanism*, the main goal of humanism is to develop individuals who are responsible and aware of their social relationships with others. Education becomes a tool to achieve this goal through teaching moral and human values (Lamont, 1997).

Humanist education has several main goals. First, self-development, which aims to help learners recognize their potential and uniqueness, and utilize this potential for the benefit of themselves and society. Second, social awareness, which aims to build empathy and solidarity with others as part of a larger community. Third, critical thinking, which aims to encourage learners to think analytically and question assumptions. Fourth, creativity and self-expression, which aims to open up space for individuals to express their ideas, emotions and desires in authentic and meaningful ways. Fifth, commitment to universal values which aims to internalize values such as justice, freedom, and peace.

Humanist education is based on several core principles. First, learner-centered education. Humanist education places learners at the center of the learning process. This

approach recognizes individual needs, interests and aspirations as the foundation of learning. Second, freedom and responsibility. Learners are given the freedom to explore their world, but are also taught to understand the social and ethical responsibilities in every decision they make. Third, contextuality and relevance. Humanist education strives to be relevant to learners' lives, connecting learning to their social, cultural, and emotional contexts. Fourth, respect for diversity, Humanism respects and values the diversity of cultures, religions, and thoughts as a source of intellectual and moral wealth.

Firmansyah, Yudha, Suyato, & Sukarti (2024) stated that there are several values instilled in humanism education. First, the value of humanity, which is respecting the dignity of each individual. Second, tolerance, which respects differences in views, cultures, and religions. Third, empathy, which is the ability to understand the feelings and perspectives of others. Fourth, social justice, which is committed to creating a just and equal society. Fifth, creativity, which is utilizing individual potential to create something new and meaningful.

To maximize the application of humanism education, there are several roles of teachers (Amalia, 2024). First, assisting the learning process. Teachers play a role in helping students to find meaning in the learning process. Second, modeling in the application of humanism values. Teachers must be role models in empathy, tolerance, and justice. Third, connecting with social reality. Teachers must be able to link learning with actual issues such as diversity, justice, and human rights.

The concept of humanism education offers a comprehensive approach to building individuals who are not only academically intelligent but also caring, tolerant, and socially responsible (Chasanah, & Ningsih, 2023). In the context of 21st century globalization, humanism education provides an answer to modern challenges such as social polarization and dehumanization. By integrating humanist values into curriculum, learning, and school culture, educational institutions can create a generation that is not only globally competent but also has strong moral and humanitarian roots.

The Importance of Humanisme Education

Humanism education is very relevant in building a generation that is not only intellectually intelligent but also has moral values, empathy, and social responsibility (Firmansyah, et al., 2024). The importance of humanism education can be explained through several aspects that contribute to the formation of better individuals and societies, especially in the 21st century globalization era which is full of challenges of multiculturalism, technology, and social change. There are several urgencies why the importance of humanism education must be instilled in students. First, to instill human values. Humanism education aims to instill values such as empathy, tolerance, justice, and respect for human dignity (Rachman, Tobroni, & Muthohirin, 2023). These values are very important in dealing with global issues such as social conflict, discrimination, and injustice. According to Paulo Freire in *Pedagogy of the Oppressed*, education should humanize people and help them understand their moral responsibility to fight for justice (Freire, 2018).

Second, to develop individual character holistically. Humanist education pays attention to the holistic development of learners, including intellectual, emotional, moral, and social aspects. Humanist education focuses not only on academic intelligence but also the ability to understand and manage emotions and make ethical decisions (Mansir, 2021).

Humanist education encourages learners to recognize their potential and strengths, so that they can become independent and confident individuals. John Dewey in *Democracy and Education* emphasized that education should create individuals who are able to think critically and act based on human values (Dewey, 1997).

Third, to instill skills and values that support interaction in multicultural and cross-cultural contexts. Humanist education helps learners think independently and creatively in facing global challenges. Humanism education equips learners with universal values that are relevant in various cultural, social, and technological contexts. As explained by Gert Biesta in *Learning Democracy in School and Society*, education must prepare learners to become global citizens who are able to contribute to a democratic society (Biesta, 2011).

Fourth, to prepare learners to become a society of character. Humanism education plays an important role in creating a society of character through human values applied in daily life. Humanism education teaches learners to respect differences and avoid extremism. Through understanding human values, learners are taught to work together and support each other in building a harmonious community. Humanism education is the foundation for creating a society that respects human rights and social justice (Lamont, 1997).

Fifth, to face the challenges of dehumanization due to technology. Technological advances in the digital age often lead to dehumanization, where human interactions become more mechanical and less meaningful. Humanist education helps learners understand that technology should be used to improve the quality of human life, not just as a means of production or entertainment. In humanism education, learners are taught to use technology responsibly and avoid misuse that harms other individuals or groups. Henry Giroux in *Take Back Higher Education* mentions that education must fight the negative impact of technology that can damage human values (Giroux, 2004).

Humanism education is not only relevant, but also urgently implemented to answer the challenges of globalization, technology, and social plurality. With a holistic approach, humanism education builds individuals who not only excel academically but also have moral integrity, social responsibility, and empathy for others. MTs as faith-based educational institutions can integrate humanism values into the curriculum and learning practices to produce a generation that has a balance between Islamic values and universal human values.

Implementation of Humanism Education Strategy

The implementation of humanist education strategies requires the application of learning methods that humanize learners, respect their potential, and instill human values systematically. This strategy integrates experiential, value, and dialogue-based approaches, and adapts to the needs of learners and the context of their environment. There are several humanism education strategies that researchers provide as learning innovations to instill humanism in students at the MTs level. First, the student centered learning model. Humanism education places students as active subjects in the learning process (Manullang, Maria, & Manullang, 2021). This means they are given the opportunity to explore, ask questions, and develop their own understanding. The teacher acts as a facilitator, providing space for learners to determine how to learn according to their interests and needs. This strategy ensures that learning is tailored to learners'

abilities, learning styles and backgrounds. In learning at MTs, teachers can provide experiential projects such as exploration of human values through social observation in the surrounding environment.

Second, integrating human values in the curriculum at MTs. The curriculum must reflect the values of humanism, such as justice, empathy, and respect for diversity (Maulana, & Insaniyah, 2023). Humanism values can be integrated in subjects such as Religious Education, Pancasila Education, and Indonesian Language. Involving learners in projects that build social awareness, such as helping underprivileged communities or keeping the environment clean. In MTs, learners can do the “Jumat Berbagi” program, where they learn about empathy through social activities in the community. Third, experiential learning. Humanist learning utilizes real experiences as a means to instill human values (Aziz, 2018). Learners are invited to role-play, such as being a conflict mediator, to understand the importance of tolerance and empathy. Organize visits to historical places or communities that reflect human values. Teachers invite learners to the Hajj manasik religious tourism site in Boyolali to learn about Hajj and Umrah manasik.



Figure 1. Religious tourism activities in Boyolali, Central Java, 2024
(source: Instagram @mts_miftahunnajah, 2024).

Fourth, dialog as the core method of learning. Dialogue is a key element in humanist education (Widodo, 2018). Through dialog, learners are invited to discuss, exchange ideas, and appreciate other people's points of view. Teachers use open-ended questions to encourage learners to think critically and reflectively. Learners are invited to share experiences and opinions in an open and respectful atmosphere. In Islamic Religious Education lessons, learners can be invited to discuss the importance of respecting religious differences. Fifth, conduct learning using role models to instill humanism. Teachers as role models play an important role in demonstrating humanism values through their daily behavior (Amirudin, 2017). Teachers must show empathy, fairness, and respect for all learners without discrimination. Involve parents in the learning process to strengthen the values taught at school. Teachers provide real examples of how to resolve conflicts in the classroom in a fair and peaceful way.

Sixth, use technology to enhance humanism learning. In the digital era, technology can be used as a tool to support humanism learning (Said, 2023). The use of digital

learning platforms that contain materials on human values. Learners can collaborate with learners from other schools to solve social problems through online media. Learners can create digital campaigns on the importance of tolerance in diversity. Seventh, conduct process- and value-based evaluation. Evaluation in humanism education emphasizes the learning process and value changes in learners rather than academic results (Sulaiman, & Neviyarni, 2021). Learners are invited to write journals about their experiences and learning of humanism values. Teachers observe learners' behavior in daily activities and give constructive feedback. Learners are assessed based on how they contribute to group projects and demonstrate human values.

Eighth, instilling humanism values through extracurricular activities. Extracurricular activities are also an important tool in supporting the implementation of humanism education (Dasrimin, 2023). Forming social clubs or communities that focus on humanitarian activities. Organizing art performances that display messages about human values. In MTs, learners can form an environmental care community to practice the value of mutual cooperation. The implementation of humanism education strategies requires a holistic, integrative and learner-centered approach. By utilizing diverse methods such as experiential learning, dialogue, and integration of values in the curriculum, this strategy can help learners internalize relevant human values to face global challenges. In MTs, this approach can be adapted to Islamic values to create a generation with strong moral, social and spiritual awareness.

Humanism Education Case Study

The case study of humanism education highlights how the principles of humanism are applied in the specific context of MTs. One of them is by conducting group project-based learning activities, as in figure 2.



Figure 2: Group learning activities (Source: researcher's personal photo, 2024).

MTs are educational institutions that focus on developing Islamic values while equipping students with general knowledge. In the context of 21st century globalization, MTs are faced with the challenge of modernization without losing their local and religious identity (Samino, & Mahmudah, 2023). Humanism education is a relevant approach to answer this challenge, because it is in line with Islamic teachings on respect for humans and the environment. The practice of instilling humanism values at MTs Miftahunnajah is integrated into subjects such as Islamic Religious Education, Pancasila Education, and Indonesian Language. Teachers use teaching materials that emphasize respect for human rights, empathy, and tolerance. In Pancasila Education lessons, learners learn about the

rights and obligations as citizens with a humanism perspective, such as the importance of respecting religious and cultural differences. In Islamic Religion lessons, learners are taught the concept of *rahmatan lil 'alamin* (mercy for the universe) which emphasizes care for others and the environment.

MTs Miftahunnajah applies dialog-based learning methods to encourage learners to think critically and respect the opinions of others. The teacher acts as a facilitator to create constructive discussions (Nasution, Hasibuan, Siregar, & Hasibuan, 2024). Discussions on social issues, such as how to deal with bullying at school. Group projects that ask learners to work together to solve problems, such as making proposals for social activities to help the surrounding community. In addition, the cultivation of humanism values at MTs Miftahunnajah can be done in extracurricular activities. MTs Miftahunnajah designs extracurricular activities to strengthen humanism values through direct experience. Learners are involved in activities such as visiting orphanages or sharing food with underprivileged communities. Discussion forums that discuss themes such as cultural diversity in Indonesia or the importance of protecting the environment.



Figure 3. Extracurricular Activities of MTs Miftahunnajah
(source: extracurricular documentation of MTs Miftahunnajah, 2024)

Teachers at MTs Miftahunnajah are role models in implementing humanism values. They show empathy, patience, and fairness in their interactions with learners. Teachers listen to learners' problems with empathy and provide non-judgmental solutions. Teachers model tolerance behavior by respecting learners' cultural diversity and backgrounds. The learning process at MTs Miftahunnajah uses technology as a tool to strengthen the learning of humanism values. Making tolerance campaign videos by students to be uploaded on school social media. Utilization of online learning applications that feature inspirational stories about human values.

There are several impacts of the implementation of humanism education at MTs Miftahunnajah. First, the moral and social development of students. For example, learners show an increase in empathy, cooperation, and a sense of responsibility towards others. Learners are more active in social activities, such as helping friends in difficulty or being involved in environmental cleaning programs. Second, a harmonious school environment. The implementation of humanist education creates an inclusive and harmonious school

atmosphere. For example, a decrease in incidents of conflict between learners and an increase in learners' participation in collaborative activities. Third, a deeper understanding of diversity. Learners better understand the importance of respecting differences in religion, culture and views. For example, learners from different ethnic and tribal backgrounds are able to work together in a team without conflict.

In addition to the impact of implementing humanism education, MTs Miftahunnajah experiences challenges in implementing humanism education in the learning process. First, limited resources. Some teachers may not have received adequate training on humanism education. The solution is regular teacher training on the humanism approach in learning. Second, cultural and traditional resistance. Some parties may feel that humanism education is less relevant to the local context. The solution is to integrate humanism education with Islamic values to ensure its relevance.

The case study of humanism education in MTs shows that this approach can have a significant positive impact on the character development of students. By integrating humanism values into the curriculum, learning methods, and school activities, MTs can become a model for implementing humanism education that is relevant in the era of globalization. However, this implementation requires strong support from teachers, learners, and the school community to overcome the existing challenges.

CONCLUSIONS

Humanism education is very important to shape the character of students at MTs Miftahunnajah, especially in facing the challenges of 21st century globalization. Humanism education supports learners' moral, social, and emotional development by instilling values such as empathy, tolerance, respect for diversity, and social responsibility. It also helps learners understand their role as dignified individuals as well as part of a wider society. Humanism education is relevant to strengthen the spiritual and intellectual foundation of learners in a madrasah environment based on Islamic values. Humanism education at MTs Miftahunnajah is implemented through various approaches. First, curriculum integration. Second, dialogical learning methods. Third, humanist extracurricular activities. Fourth, teacher exemplary. Fifth, technology utilization. The implementation results show an increase in students' ability to think critically, empathize, and establish harmonious social relationships. The process of implementing humanism education, there are several challenges such as limited teacher resources, cultural resistance, and limited infrastructure. In addition to challenges, there are several opportunities for implementing humanism education, namely harmonization with Islamic values, technological support, and global awareness.

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