

Research Article

# Social Interaction and Personal Learning Models in Islamic Education: A Humanistic and Constructivist Perspective

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**Abstract:** The current practice of Islamic Religious Education (PAI) learning in schools still faces the challenge of the dominance of conventional methods that tend to be teacher-centered, so that the aspect of internalization of values by students is often not optimal. This article aims to describe the characteristics and conceptual relationships between the Social Interaction and Personal learning models in the context of PAI, while also examining the relationship between the two models with constructivist and humanistic learning theories. Through a literature study, the analysis shows that the Social Interaction model based on constructivist theory emphasizes the construction of knowledge through group dynamics, collaboration, and social interaction. Meanwhile, the Personal model based on humanistic theory is oriented towards the development of individual potential, self-awareness, and spiritual reflection. The results of the study conclude that the integration of these two models offers a holistic learning approach, where students not only understand PAI material cognitively, but are also able to actualize religious values through real social experiences and deep personal appreciation.

**Keywords:** Constructivist Theory; Humanistic Theory; PAI; Personal Model; Social Interaction Model

## 1. Background

Islamic Religious Education (PAI) plays a strategic role in shaping students into individuals who are devout, have noble character, and are able to actualize Islamic values in social life. Amidst rapid social change and technological advancement, the Indonesian education system is required to be increasingly adaptive to the complexity of students' developmental needs—both spiritually, morally, and socially (Agustina dkk., 2025). Therefore, the PAI learning approach should not only emphasize the cognitive transfer of religious knowledge, but also prioritize the affective and psychomotor aspects oriented towards the formation of a comprehensive Islamic character (Gunawan dkk., 2023).

In the context of national education, various recent studies show that the main challenge of Islamic Religious Education lies not only in the still traditional learning methods and approaches, but also in the gap between the demands of the modern curriculum and the readiness of teachers in implementing student-centered learning as written by Azzahra dkk. (2024) in "Readiness of Islamic Religious Education teachers in the implementation of the independent curriculum at SD Negeri 02 Kampung Baru, Majene Regency". This complexity is increasing along with the character of the digital generation who demands learning that is more collaborative, reflective, and relevant to their experiences. Therefore, a learning model is needed that is able to bridge the spiritual needs of students with their dynamic learning characteristics (Wusthoa & Fadilah, 2024).

The urgency of reforming Islamic Religious Education (PAI) learning is also supported by the finding that students more easily internalize religious values when engaged in meaningful social interactions and personal experiences. Dialogue, group work, and reflective experiences have been shown to help students deepen their religious

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understanding while building emotional and spiritual connections. Therefore, developing a learning model that balances social and personal elements is an urgent need to improve the effectiveness of Islamic Religious Education (PAI) learning (Ulwiyah & Ilahiyah, 2025).

The socio-religious dynamics in Indonesia further reinforce the need for contextual learning models. The widespread dissemination of unverified religious information, the influence of social media, and the tendency towards instantaneous thinking require students to be able to interpret Islamic values critically and adaptively (Fikri, 2023). Islamic Religious Education (PAI) learning that solely emphasizes memorization and textual understanding is no longer adequate to address these challenges. A learning approach that encourages dialogue, collaboration, and in-depth reflection is needed so that Islamic values can be understood more authentically.

Furthermore, various learning evaluations indicate a persistent gap between students' theoretical understanding of religious concepts and their ability to apply them in social life. Many students can conceptually explain the values of honesty, responsibility, or cooperation, but are not yet accustomed to applying them in everyday interactions (Akbar dkk., 2025). This situation underscores the urgency of research focused on integrating social and personal approaches—approaches that build not only understanding but also practical spiritual and moral experiences.

Within this framework, two highly relevant learning models to examine are the *Social Interaction model* and the *Personal model*. The *Social Interaction model* is positioned as part of the social learning category, emphasizing the importance of interaction between individuals in the learning process and value formation. In contrast, the *Personal model* emphasizes the development of self-awareness, personal reflection, and the actualization of individual potential. Although both rely on different psychological foundations, conceptually, these two approaches converge on a vision of learning that positions students as active subjects in the educational process.

The *Social Interaction* model is closely related to constructivist theory, particularly the social construction of knowledge. This view states that knowledge is not simply imparted by teachers but rather constructed by students through social interaction and shared experiences. In the context of Islamic Religious Education (PAI), group interactions, value debates, and joint projects can provide a platform for students to test each other's understanding and enrich their religious perspectives. Meanwhile, the *Personal model* stems from humanistic theory, emphasizing holistic individual growth through freedom and self-reflection. In Islamic Religious Education (PAI) learning, this model can be realized through spiritual journaling, discussions of personal religious experiences, or individual religious coaching/mentoring.

The integration of these two models also aligns with the idealism of *the perfect human* in Islam, namely, individuals who are spiritually and socially mature. Ideally, Islamic education should not only produce students who are ritually obedient but also socially active and morally responsible. From this perspective, the simultaneous implementation of (Lateh, 2023) *the Social Interaction and Personal models can strengthen both the spiritual and social dimensions of students, making Islamic Religious Education (PAI) more contextual and meaningful*. Furthermore, the synergy of these approaches supports the implementation of *the Pancasila Student Profile vision* in the Independent Curriculum, which emphasizes aspects of faith, emotional intelligence, critical thinking, and cooperation (Wulansari, 2023).

Based on the background of the problem, the main focus of this article is directed at answering the characteristics and conceptual relationship between *the Social Interaction and Personal learning models* in the context of Islamic Religious Education. Furthermore, this study also seeks to elaborate on the relationship between the two models and humanistic and constructivist learning theories. Therefore, this research aims to describe and analyze the dynamics of the integration of the two models, while also examining their relevance to

the underlying learning theories in order to develop a more holistic Islamic Religious Education learning paradigm.

## 2. Theoretical Study

The Social Interaction Model is a concrete form of social constructivism implementation in learning. Through activities such as group discussions, role-playing, group investigation, and cooperative learning, students are invited to interact and negotiate meaning in understanding religious values. Mufi et al. (2023) emphasized that social interaction-based learning helps students not only understand religious teachings cognitively but also internalize them through empathetic, tolerant, and collaborative attitudes. In the context of Islamic Religious Education, this is reflected when students discuss topics such as honesty, trustworthiness, or justice; they are not simply learning concepts but developing moral understanding through directed social experiences.

Meanwhile, the development of individual student dimensions in Islamic Religious Education (PAI) can be accommodated through the implementation of the Personal Model. This model is based on a humanistic psychology approach that positions humans as beings with the potential and internal motivation to develop optimally. The Personal Model aims to help students understand themselves, understand their emotions and values, and achieve self-actualization (Kartikasari et al., 2023).

## 3. Research Methods

This study employed a qualitative approach with library research. This method was chosen to critically examine the concepts and theoretical foundations of the *Social Interaction* and *Personal learning models* within the framework of Islamic Religious Education (PAI). The research focused on literature on the classification of learning models according to Bruce Joyce and Marsha Weil, as well as literature discussing constructivist and humanistic learning theories. This approach was used to address the need for updated PAI methods, which are required to be adaptive to student development.

Data sources were collected through documentation techniques from primary and secondary sources, including textbooks, conference proceedings, and reputable scientific journal articles published in recent times. The literature reviewed included research on the implementation of a humanistic approach in the curriculum, the application of constructivist methods for critical thinking, and strategies for internalizing values through social interaction. The selection of current literature aims to ensure the analysis is relevant to the dynamics of contemporary education.

The data analysis technique used content analysis *with* a descriptive-analytical method. The analysis step begins by describing the characteristics of *the Social Interaction* and *Personal models*, then examining their relationship to the principles of constructivist and humanistic theories. Data from various literatures are then synthesized to find an integrative meeting point that can be applied in Islamic Religious Education learning. The validity of the analysis results is strengthened through cross-referencing *between* literature sources to ensure an objective interpretation of the conceptual relationship between the two models in creating holistic learning.

## 4. Results And Discussion

### Analysis of the Nature of Islamic Education Learning and Its Relevance to Social Interaction and Personal Models

The essence of Islamic Religious Education (PAI) learning essentially positions humans as subjects who must develop in a balanced manner across all dimensions of their humanity. PAI serves not merely as a means of transferring religious knowledge, but rather aims to shape an Islamic personality ( *syakhsbiyah Islamiyah* ) manifested in the unity of

thought, feeling, and action (Fauziah dkk., 2025). Within this framework, PAI learning should be directed toward developing students' spiritual, intellectual, moral, and social potential in an integrated manner (Maesaroh & Affandi, 2025).

This approach is based on the Islamic view of humans as both individual and social beings. The vertical relationship with God (*hablum minallah*) and the horizontal relationship with fellow human beings (*hablum minannas*) are two inseparable dimensions of education. Therefore, Islamic Religious Education (PAI) learning is required not only to instill a cognitive understanding of religious teachings but also to foster social awareness, empathy, and the ability to interact within a societal context. This awareness makes selecting a learning model that integrates these two dimensions a crucial step in creating a holistic PAI.

From this perspective Joyce & Weil (2009), the success of a learning model is not only measured by its Instructional Effects, which include mastery of religious cognitive material. Furthermore, the integration of *the Social Interaction* and *Personal models* in Islamic Religious Education (PAI) targets Nurturant Effects, *namely the formation of a perfect human character, social empathy, and spiritual awareness that remain in students for the long term.*

In this context, the *Social Interaction model* holds significant relevance. This model places social interaction at the core of the learning process. Knowledge is considered not simply acquired through teacher explanations but constructed through communication and collaboration between students. This aligns with constructivist theory, which asserts that learning is an active process of constructing meaning through social and cultural experiences.

When applied to Islamic Religious Education (PAI) learning, the *Social Interaction model* can enrich students' learning experiences through activities that foster social awareness and the value of togetherness. Group discussions, deliberation simulations, *role-playing*, and *cooperative learning* are effective tools for instilling Islamic values such as brotherhood, deliberation, justice, and shared responsibility. These interactions not only develop critical thinking skills but also internalize Islamic moral values in the real context of social life (Rofiqi & Kurnia Nofita Rahmawati, 2023).

The implementation of this model also demonstrates its alignment with Islamic Religious Education (PAI) principles, which emphasize the social moral dimension. Through social interaction-based learning activities, students not only learn Islamic teachings textually but also understand how these values are realized in everyday life. Thus, the *Social Interaction model* helps create learning oriented toward building social character based on Islamic teachings. In this view Maslow dkk. (1987), meaningful learning occurs when students have psychological freedom, are empathetically accepted, and receive positive environmental support. In the context of Islamic Religious Education (PAI) learning, this principle has a strong correlation with the concepts of *tazkiyatun nafs* (purification of the soul) and *mubasabah* (self-reflection). The teacher's role is not as a sole authority, but rather as a facilitator who helps students find spiritual meaning in their learning experiences.

Through the *Personal model*, students are encouraged to reflect on their lives, evaluate their behavior based on Islamic values, and cultivate moral awareness rooted in faith, not simply adherence to formal rules. Activities such as religious journaling, reflective dialogue, spiritual guidance, or experiential learning through worship provide concrete means to achieve these goals.

*Personal Models* thus contribute to the formation of mature spirituality and authentic religious sincerity. Students are guided to practice religion out of self-awareness and love for God, not out of coercion or social pressure. When religious values are internalized personally, faith becomes a source of internal motivation that drives consistent moral and social behavior.

Operationally, the implementation of these two models in Islamic Religious Education must pay attention to the five main elements of the model according to Joyce

and Weil (in Siti Rahmah dkk. (2025). First, the Syntax (steps) of learning must combine group activities and silent reflection. Second, the Social System must be created democratically but religiously. Third, the Principle of Reaction of teachers is no longer the sole authority, but rather as an empathetic facilitator who respects the spiritual uniqueness of students. Fourth, the Support System requires contextual teaching materials. Fifth, orientation towards the Accompanying Impact in the form of noble morals.

When these two models are combined, Islamic Religious Education (PAI) learning achieves a balance between social and personal development. The *Social Interaction model* fosters the ability to interact and collaborate within society, while the *Personal model* deepens self-understanding and spiritual awareness. The integration of the two creates a holistic and contextual PAI learning experience that not only produces pious students individually but also contributes positively to their social lives.

Thus, it can be emphasized that the *Social Interaction* and *Personal models* are not contradictory, but rather complementary. Islamic Religious Education (PAI) oriented toward a balance between personal and social development will be better able to develop holistic human beings, in accordance with the vision of Islam as a religion of mercy for all the worlds.

### **Conceptual Relationship between *Social Interaction* and *Personal Models* in Islamic Religious Education Learning**

The *Social Interaction* and *Personal* learning models occupy a crucial position in the development of the Islamic Religious Education (PAI) learning paradigm, which focuses on the formation of the whole person. Both have distinct characteristics, yet complement each other in achieving the goals of Islamic education, which emphasizes a balance between spiritual, intellectual, social, and moral aspects. The *Social Interaction model* is rooted in constructivist theory, which emphasizes the role of social interaction in building knowledge, while the *Personal model* is based on humanistic theory, which emphasizes self-development and spiritual awareness.

Constructivist theory views the learning process as not merely receiving knowledge, but rather constructing meaning through experience and social interaction. In this context, the teacher functions as a facilitator who creates learning situations that enable students to actively engage in dialogue, collaborate, and reflect on their learning experiences. According to Parnawi (2023), the constructivist approach emphasizes the importance of direct student involvement in the knowledge-building process so that learning outcomes are meaningful and contextual. This concept aligns with the Islamic Religious Education (PAI) learning principles, which require students to understand Islamic values through lived experiences and actual social interactions.

Furthermore, the principle of constructivism also emphasizes the importance of social and cultural context in building knowledge (Haryadi dkk., 2016). In Islamic Religious Education (PAI), this means that Islamic values need to be presented in real situations experienced by society. Through the *Social Interaction model*, students learn to apply Islamic teachings in practical ways, such as through community service activities, projects based on *Islamic brotherhood*, or the practice of *ta'awun* (mutual assistance) in the surrounding environment. These activities make Islamic Religious Education learning more contextual and meaningful because they connect Qur'anic values with students' social lives. Thus, the *Social Interaction model* not only functions to transfer values, but also fosters social skills, moral responsibility, and collective awareness in accordance with the spirit of Islam rahmatan lil 'alamin.

Meanwhile, the *Personal model* is based on humanistic learning theory, which is rapidly developing in contemporary educational approaches. Humanistic theory places students at the center of the learning process, possessing the potential and need to develop holistically—cognitively, affectively, and spiritually. In this context, teachers act as facilitators who create a warm, empathetic learning climate that values freedom of thought.

According to Putri dkk. (2024), learning based on humanistic theory aims to develop students into more humane individuals, with independence, courage, and responsible self-management. responsibility and understanding of norms and ethics.

*Personal* model in Islamic Religious Education (PAI) learning focuses on developing spiritual awareness and self-reflection. Activities such as religious journal writing, devotional reflection, or religious counseling can help students understand the relationship between life experiences and Islamic values. This is in line with the finding Anwar (2023) that learning that encourages students to reflect on themselves and internalize religious values personally, rather than due to external pressure, can foster strong moral awareness and sincerity in religion. In the context of Islamic Religious Education (PAI), this approach is crucial for shaping students who are not only formally obedient but also possess conscious and authentic faith. Furthermore, the *Personal model* is also in line with the concept of *tazkiyatun nafs* (purification of the soul), which is the core goal of Islamic education. Through reflective learning, students are guided to recognize their weaknesses, improve their intentions, and cultivate sincerity in worship. According to Nasirudin & Putra (2024), the humanistic approach in Islamic Religious Education (PAI) can help students achieve a balance between spiritual and emotional intelligence, so that the learning process not only produces individuals who are intellectually intelligent but also possess Islamic character and moral integrity.

The conceptual relationship between *the Social Interaction* and *Personal models* in Islamic Religious Education (PAI) learning lies in their efforts to develop the whole person. *The Social Interaction model* strengthens the social dimension of students through interaction, collaboration, and shared experiences, while the *Personal model* deepens the personal dimension by fostering self-awareness and spiritual responsibility. Both models are oriented toward the formation of Islamic character, reflected in the balance between the relationship with God (*hablun minallah*) and relationships with others (*hablun minannas*).

The integration of these two models enables a holistic Islamic Religious Education (PAI) learning process. Students learn to understand Islamic values through constructive social interactions, while internalizing their meaning personally through spiritual reflection. Thus, *the Social Interaction* and *Personal Interaction models* are not separate models, but rather two sides of a single, mutually supportive whole, achieving the goals of comprehensive Islamic education. Their collaboration reflects the idealism of Islamic education, which seeks to shape individuals who are faithful, knowledgeable, have noble character, and possess a strong social awareness.

### **Integration of Humanistic and Constructivist Theories in Holistic Islamic Education Learning**

*The Social Interaction* and *Personal Models* in Islamic Religious Education (PAI) learning do not stand alone; both are rooted in two major learning theories: constructivism and humanism. When optimally combined, they can enrich the PAI learning approach, making it more holistic. The focus is on how these two theories contribute to strengthening the characteristics and practices of both models in the context of Islamic education.

Constructivist theory asserts that knowledge is not something transferred from teacher to student, but rather constructed through social interaction, shared experiences, and reflection on context. In Indonesian literature, the application of constructivism in Islamic Religious Education (PAI) has been highlighted, for example. Faisal dkk. (2023), in “The Application of Project-Based Islamic Religious Education Learning Model in Improving Students’ Character Values and Religious Attitudes” shows that in project-based Islamic Religious Education learning, students are actively involved in implementing projects -relevant to Islamic values—such as kindness campaigns or creating moral story books—which enable them to internalize religious values in real contexts. Thus, the *Social Interaction model* is highly relevant to constructivist constructs: collaborative activities such

as discussions, value debates, or social projects enable students to construct religious meaning together.

Meanwhile, humanistic theory views students as individuals who have potential, needs, and personal motivations that must be explored and developed. Humanistic learning encourages freedom of reflection, self-awareness, and the actualization of spiritual values in students. Several local studies confirm the effectiveness of the humanistic approach in general education (not specifically Islamic Education), for example Kusumawardani dkk. (2024) in "Teacher-Student Relationship to Emotional Well-Being, Motivational Learning, and Academic Performance" which shows that when teachers build positive relationships with students through empathy and emotional support, students' intrinsic motivation and learning comfort increase significantly.

The practical connection between the *Personal Model* and humanistic theory is evident when Islamic Education teachers implement activities such as spiritual reflection, religious journaling, dialogues on worship experiences, or personal mentoring. These activities place students at the center of the learning process, enabling them to process the meaning of Islamic teachings based on life experiences, personal values, and awareness of faith. In a humanistic context, learning success is measured not solely by cognitive aspects, but also by the growth of awareness, intrinsic motivation, and autonomous moral abilities.

The synergy of these two theories—constructivist and humanistic—underlies the integration of *the Social Interaction* and *Personal models* in Islamic Religious Education (PAI). The *Social Interaction model* utilizes the power of constructivism to foster an understanding of Islamic values through social interaction, negotiation of meaning, and collective experience. Meanwhile, the *Personal model* utilizes a humanistic approach to enable personal internalization of values through reflection and spiritual awareness. Thus, the two complement each other: social interaction forms a framework of collective meaning, and personal reflection brings that meaning to life in the individual's heart.

The implementation of this relationship in Islamic Religious Education (PAI) practices plays a crucial role in achieving holistic learning. As a concrete example of implementation, in the theme of honesty (*ash-shidq*), teachers can apply the syntax of the Group Investigation model to explore cases of honesty in society, then combine it with the Non-Directive Teaching model to guide students to reflect on the value of honesty in their hearts personally. After that, *Personal activities* are implemented in the form of reflective journals, writing about personal experiences, or reflecting on the extent to which students have practiced honesty in their lives. This combination produces learning that is not only theoretically understandable, but also touches the hearts and behaviors of students.

Within the framework of the goal of Islamic education—to produce *perfect human beings*—the integration of *the Social Interaction* and *Personal models*, grounded in constructivist and humanistic theories, enables Islamic Education to foster individuals who are both spiritually strong and responsive to their social environment. This model also aligns with developments in national education policies, such as the Independent Curriculum, which demands active student involvement and contextual learning (Nur'aeni dkk., 2024; Supriyanto & Fuadi, 2025).

Thus, *the Social Interaction model* is closely related to constructivist theory, the *Personal model* to humanistic theory, and the development of holistic PAI learning can be achieved through the integration of both theories in learning practices that align social experiences and personal reflection.

## 5. Conclusion And Suggestions

### Conclusion

*The Social Interaction* and *Personal* learning models demonstrate that Islamic Religious Education (PAI) requires an approach that relies not only on knowledge transfer but also on strengthening the dynamics of interaction and student self-development. The *Social*

*Interaction model, based on social constructivism, emphasizes that knowledge is built through collaboration, dialogue, problem-solving, and interpersonal interaction. Learning that facilitates group discussions, collaborative projects, deliberations, and case studies allows students to more concretely internalize the values of brotherhood, justice, and ta'awun. On the other hand, the Personal model, based on humanistic theory, is oriented towards the holistic development of students as individuals with spiritual, emotional, and moral potential. The focus on self-reflection, interpreting experiences, practicing mindfulness ( muhasabah ), and strengthening intrinsic motivation helps them understand Islamic teachings not only as cognitive knowledge, but as values that live within themselves. The integration of these two models illustrates that ideal PAI learning must create a balance between the social and personal dimensions. The constructivist approach ensures students have space to learn through collaborative experiences, while the humanistic approach emphasizes the importance of space for spiritual growth, strengthening faith, and self-actualization. By combining the two, Islamic Religious Education learning becomes more meaningful because it not only shapes faith and morals but also fosters social sensitivity, communication skills, and empathy for others.*

### Suggestion

To strengthen learning effectiveness, Islamic Religious Education (PAI) teachers are encouraged to design lesson plans that incorporate collaborative activities such as Islamic value-based *project-based learning, ethical debates, deliberation simulations, and service learning practices*. Teachers can also incorporate structured reflection sessions in the form of spiritual journals, dialogues on the meaning of verses/hadith, or guided reflections to enable students to process their learning experiences personally. Educational institutions can provide technical training on constructivist and humanistic learning design and provide learning spaces that support independent discussion and exploration. For future researchers, empirical studies are needed to test this integrative model in different school contexts to determine its effectiveness on students' learning outcomes, character development, and religious motivation.

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