Inovasi Kurikulum

Analysis of humanistic-based Islamic education curriculum in addressing moral degradation

Muhammad Yoggi Aqsal Darmawan[1], Iqbal Ahsanul Aula[2]
[1]UIN Sunan Kalijaga Yogyakarta, Kota Yogyakarta, Indonesia
[2]UIN Walisongo Semarang, Kota Semarang, Indonesia
centurionkudus1@gmail.com[1], iqbalaula05@gmail.com[2]

ABSTRACT	ARTICLE INFO

The humanistic curriculum provides a solution to educate students to find their identity. In a humanistic curriculum, students are taught to express their human potential as free individuals. However, the freedom granted to students in undergoing the academic process can become a problem if students lack the desire or ability to understand their potential, leading to a loss of direction in their learning process, which can eventually result in moral degradation. This study aims to analyze the development of a humanistic-based Islamic Education curriculum in dealing with the degradation of moral values that occurs in middle-class students. The method used is qualitative with in-depth interviews and reinforced with an in-depth literature study approach, involving analysis of books, journals, and government policy documents. The results of the study indicate that the humanistic curriculum results in a lack of teacher authority in providing firm direction against violations of norms, which has the potential to cause moral degradation of students. Therefore, a policy update is needed that integrates the balance between teachers and students. This study recommends a review of the policy to be more in line with national education goals and practical needs in the field.

ABSTRAK

Kurikulum humanistik memberikan solusi untuk mendidik siswa menemukan jati dirinya. Pada kurikulum humanistik, siswa diajarkan untuk mengekspresikan potensi sifat kemanusiaannya sebagai individu yang bebas. Namun, kebebasan yang diberikan kepada siswa dalam menjalani proses akademis dapat menjadi masalah jika siswa tidak memiliki keinginan atau kemampuan untuk memahami potensi diri mereka, sehingga mereka mungkin kehilangan arah dalam proses belajar yang akan menggiring pada degradasi moral. Penelitian ini bertujuan menganalisis pengembangan kurikulum PAI berbasis humanistik dalam menghadapi degradasi nilai moral yang terjadi pada siswa kelas menengah. Metode yang digunakan adalah kualitatif dengan wawancara mendalam dan diperkuat dengan pendekatan studi literatur yang mendalam, melibatkan analisis dari buku, jurnal, dan dokumen kebijakan pemerintah. Hasil penelitian menunjukkan bahwa kurikulum humanistik menimbulkan kurangnya otoritas guru dalam memberikan arahan tegas terhadap pelanggaran norma, yang berpotensi terjadinya degradasi moral siswa. Oleh karena itu, diperlukan pembaruan kebijakan yang mengintegrasikan keseimbangan antara guru dan siswa. Penelitian ini merekomendasikan peninjauan kembali kebijakan agar lebih sesuai dengan tujuan pendidikan nasional dan kebutuhan praktis di lapangan.

Kata Kunci: degradasi moral; pendidikan agama Islam; kebijakan pendidikan Islam

INTRODUCTION

The educational policy system in Indonesia has gone through a long historical process. At the beginning of independence, for example, the government and the Indonesian people inherited a dual system, namely education and teaching. First, the secular education system in public schools, which did not recognize religious teachings, was a legacy of the Dutch colonial government. Second, the Islamic education system grew and developed among the Muslim community itself (Muthoharoh, 2021).

However, changes have occurred in society, both in terms of social and cultural implications for Islamic education in Indonesia. On a macro scale, these challenges need to be addressed, and Islamic education has shown how well it influences the design or construction of Islamic education discourse in relation to social changes. Furthermore, how the concept of Islamic education discourse in society can be modified or systematically developed, as stated by Isri (2021) in a book titled *"Kebijakan Pendidikan Islam"*.

In relation to Islamic education, the Ministry of Religion in Indonesia issued *"KMA Nomor 183 Tahun 2019 tentang Kurikulum PAI dan Bahasa Arab Madrasah"* with the aim of innovating and improving the content of subjects to meet the challenges and developments of the times, and *"KMA Nomor 450 Tahun 2024 - Pedoman Implementasi Kurikulum Pada Madrasah"* aimed at developing students' potential to become free individuals who are faithful, devout, morally noble, and of Pancasila character. The development of the Islamic Religious Education (PAI) curriculum in KMA Nomor 183 tahun 2019 uses a humanistic approach. Later, the Kurikulum Merdeka introduced by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia aims to give schools the freedom to design learning that is more relevant to students' needs and characteristics. This curriculum emphasizes a humanistic approach, which is student-centered learning, where students are given space to explore knowledge and develop skills based on their interests and talents (Nur'aeni et al., 2024).

The humanistic approach places students as the primary subject of education. Education as a human being is used to develop intellectual and religious abilities without abandoning the underlying religious values, and to educate people and develop knowledge that cannot ignore religious humanism, religious values, and culture (Mukhyidin et al., 2020). Religious humanism is a religious system that seeks to humanize knowledge by focusing on the individual, while also considering the roles of *hablum minallah* (relationship with God) and *hablum minannas* (relationship with others) (Herti, 2019). Religiosity becomes the core basis for the curriculum preparation (Susilana et al., 2020). Several studies have highlighted the need for rehabilitation and restructuring of Islamic education by incorporating religious humanism as a new paradigm (Manan & Khairuddin, 2019). However, new issues have emerged regarding the implementation of religious humanism in Islamic educational institutions. Why? Because the implementation of religious humanism in Islamic educational institutions has shifted from a punishment-oriented approach to a reward-oriented approach in a proportionate educational manner to empower students, though it still prioritizes religious values (Manan & Khairuddin, 2019).

This means that teachers do not have full authority to provide good moral education to their students. Every time a teacher takes firm and measured action against a student, the parents get involved, and the student often retaliates by reporting it to the principal or the police (Sidik, 2021). This is exemplified by one teacher at a high school in Yogyakarta, who revealed difficulty in taking firm actions against a student who committed disciplinary violations, as the school policy emphasized the humanistic paradigm. If a teacher takes firm and measured action, the student can easily report it to the school authorities and parents. This leads the student to feel safe from punishment, resulting in moral degradation over time (based on preliminary interview in 2024).

The decline in moral values among middle school students has become an increasingly concerning issue in Indonesia, as in various regions across Indonesia, topics and reports related to moral decay among middle school students are increasing, and such cases are frequently encountered. Various aspects of moral degradation occur among teenagers, both in direct interactions in life and through the use of social media (Salsabila et al., 2024). Increasing manipulative behavior, promiscuity, pornography, reckless use of social media and technology, and other violations such as violations of religious, cultural, customary, and human ethics are clear evidence of the increasing moral degradation year by year (Pratama et al., 2024).

This has become a unique challenge for Islamic education, particularly for counseling teachers. Teachers must ensure the education of the younger generation, imparting good moral values to prevent the emergence of social problems. The religious humanism paradigm applied in Islamic educational institutions refers to the concept of humanizing education that develops human capacities both intellectually and religiously without abandoning the underlying religious values. However, referring to the phenomena of widespread moral degradation in Islamic educational institutions applying humanistic policies, this becomes contradictory to the values of Islamic education outlined in the book "*al-Mawāʿiẓ al-ʿuṣfūriyyah*," which aims to classify Islamic educational values related to aspects of belief, morals, and worship, serving as a reference for improving students' morals (Saputra & Suwarjo, 2020).

Several previous studies have discussed issues related to the development of educational curriculum in the face of moral degradation. One study highlighted the importance of a moral value-based educational approach to prevent moral degradation among adolescents (Saputra & Suwarjo, 2020). Another study examined the urgency of Islamic education in overcoming moral degradation, focusing on a character approach that can form noble individuals (Salsabilla et al., 2024). In addition, a similar theme was raised in research focusing on the role of Islamic education in overcoming moral degradation (Alia et al., 2020).

Although these various studies have discussed educational efforts in overcoming moral degradation, this research has its own novelty. The novelty of this research lies in the focus of analysis on the humanistic-based Islamic Religious Education curriculum applied in dealing with the moral degradation of middle-class students. The aim of this study is to analyze the development of the humanistic-based Islamic Religious Education curriculum in dealing with the moral degradation occurring among middle school students. Furthermore, the results of this study are expected to stimulate debate and academic reflection on education, particularly regarding moral degradation.

LITERATURE REVIEW

This theoretical review aims to analyze the development of a Humanistic-Based Islamic Religious Education (PAI) curriculum and its impact on the moral degradation occurring among middle school students in Islamic educational institutions. Humanistic education, which emphasizes the holistic development of individuals intellectually, morally, and spiritually is a relevant approach to address the increasingly concerning issue of moral degradation among adolescents. By providing students with the freedom to develop according to their potential and interests, humanistic education is expected to produce students who are not only academically intelligent but also virtuous and spiritually aware.

In the context of Islamic education, the implementation of a humanistic approach must be viewed within the framework of religious values that can strengthen student character. Along with the educational policy reforms introduced by the Kementerian Agama Affairs of the Republic of Indonesia through regulations such as KMA Nomor 183 Tahun 2019 and KMA Nomor 450 Tahun 2024, this approach offers a great opportunity to modernize the curriculum and address the moral challenges students face today. Therefore,

this review will discuss how a humanistic-based PAI curriculum can tackle moral degradation among students, as well as the challenges and opportunities that arise in its implementation in Islamic educational institutions.

Humanistic Education in the Context of Islamic Education

Humanistic education emphasizes learning that prioritizes the holistic development of individuals, focusing on intellectual, moral, and spiritual growth. In the context of Islamic education, humanism functions as an approach that integrates religious values with the development of student character. This approach aims to create students who are not only academically intelligent but also possess good morals and a high level of spiritual awareness. Carl Rogers, a pioneer in humanistic psychology, argued that students should be given the freedom to choose learning materials that are relevant to their lives. Humanistic-based Islamic education is particularly important because it aligns with the goals of Islamic education, which aims to develop individuals who are balanced in their intellect, heart, and actions. Therefore, the development of a Humanistic-Based PAI (Islamic Religious Education) curriculum is highly relevant to address the challenges faced in Islamic education today, particularly in combating the growing moral degradation among youth (Abdulkareem et al., 2024).

In the implementation of humanistic education, it is essential to create spaces for students to develop their potential without feeling burdened by a rigid educational system. Islamic education teaches the importance of fostering personal responsibility, empathy towards others, and awareness of the surrounding environment. Through a humanistic curriculum, students are given the opportunity to learn with an approach that respects their dignity as individuals created with great potential by Allah SWT. Additionally, this approach focuses on strengthening moral and spiritual values in line with Islamic teachings, so that students can become both intelligent and virtuous.

Educational Reform and Policy Changes

Educational reform in Indonesia, particularly in Islamic education, has undergone various policy changes aimed at improving the quality and relevance of education to meet the demands of the times. The Kementerian Agama Affairs of the Republic of Indonesia, through KMA No. 183 of 2019 and KMA No. 450 of 2024, has issued policies that support the development of a curriculum that is more student-centered and based on humanistic values. These policies emphasize the importance of providing students with the freedom to develop their potential, while still emphasizing moral and spiritual values. However, despite the great opportunities offered by these policies, there are challenges in their implementation, especially in terms of strengthening discipline and moral guidance in the classroom. Therefore, the development of a humanistic-based PAI curriculum must be able to balance student freedom with the reinforcement of moral values that align with Islamic teachings (Sari & Istanto, 2025).

This reform, which increasingly focuses on the development of individual potential and a more flexible approach, requires educators to be more creative in delivering learning materials. The humanistic approach also plays a role in responding to the challenges of the times, where students are exposed to various external influences that may impact their character and morals. The Islamic education system, with its humanistic-based curriculum, must be able to respond to these changes by providing deeper education on the values of faith that can help students maintain their morality in the face of the strong influences of globalization.

Moral Degradation Among Adolescents

Moral degradation among adolescents in Indonesia has become an increasingly concerning issue. This moral decline can be seen in the rising rates of manipulative behaviors, promiscuity, ignorance of religious norms, and the misuse of social media. Various studies indicate that the irresponsible use of social media and a lack of understanding of moral and religious values are major contributing factors to the moral degradation among adolescents. Furthermore, the widespread dependence on technology exacerbates the situation, where students spend more time in the digital world than engaging in direct social interactions. The impact of this moral degradation is clearly visible in student behavior, which increasingly neglects the norms that exist in social and educational life.

In the context of Islamic education, this moral degradation is a serious issue that must be addressed immediately. Islamic education plays a significant role in overcoming this decline by instilling good character values. A humanistic-based PAI curriculum can serve as one solution to this problem. By emphasizing the development of character and spirituality in students, this curriculum can strengthen the moral foundation of students so they can face the challenges of the modern world wisely. This approach also aims to teach students the importance of maintaining good relationships with Allah SWT, others, and the surrounding environment.

Challenges in Humanistic Approaches

While the humanistic approach in Islamic education offers many benefits, it also presents several challenges, particularly in classroom management and the development of student morals. One of the main challenges is the difficulty of balancing students' freedom to learn with the need for discipline and effective supervision. In a student centered curriculum, there is often a tendency to grant students more freedom to determine their learning path. While this is positive for creativity and independence, it often reduces the control that should exist to ensure students stay on the right path in terms of moral and behavior (Lubis, 2025).

Additionally, the lack of balance between rewards and punishments in a humanistic education system can worsen moral degradation. Without clear and consistent boundaries, students may feel there are no consequences for their violations, making them less likely to comply with existing rules or norms. Therefore, adjustments need to be made in the implementation of the humanistic curriculum in Islamic education to maintain appropriate oversight and discipline, while still providing students with the freedom to develop. Another challenge is how to ensure that the moral values taught in the curriculum are genuinely accepted and applied by students in their daily lives.

METHODS

This research uses a qualitative method that aims to understand the phenomenon in depth from the perspective of the researched. The qualitative method is used because it is more appropriate to explore the understanding of the development of a humanistic-based Islamic Religious Education (PAI) curriculum and its impact on the moral degradation of middle-class students. This research focuses on the subjective understanding of individuals through data collection in the form of in-depth interviews and academic sources such as books, online journals and scientific papers to understand symptoms that do not require quantification. According to Creswell, qualitative methods are used to explain individual experiences and understand various social phenomena in the context of everyday life. The data collection process in this

research was conducted through literature studies, which involved searching, selecting, and analysing relevant scientific sources.

The procedure in this research was carried out with the following steps:

1. Theme Selection
   The first step in this research was to select a relevant theme, namely the development of humanistic-based PAI curriculum and its impact on the moral degradation of middle-class students in Islamic educational institutions.

2. Information Exploration
   This research involved searching for data through literature studies that included books, journals, articles, and policy documents related to the humanistic-based PAI curriculum. In addition, data collection was conducted through in-depth interviews with the vice principal of student affairs.

3. Collecting Data Sources
   After the initial data collection, researchers analysed the collected data to determine the direction of further research. This stage involves understanding how the humanistic curriculum is implemented and how it affects students' moral development.

4. Data Presentation
   Data collected from interviews and literature studies were analysed qualitatively using thematic analysis techniques. In this case, the researcher assessed the patterns that emerged from the interviews as well as the compatibility of the findings with the existing literature.

5. Compiling the Report
   After the data were analysed, the researcher compiled a research report that presented the main findings, namely how the humanistic-based PAI curriculum is implemented in Islamic educational institutions and its influence on students' morals.

Qualitative research aims to gain a comprehensive understanding of a phenomenon from the perspective of the individuals being studied. Qualitative research gathers thoughts, perceptions, beliefs, and opinions of the individuals being studied and addresses issues that cannot be measured. To support this research, the author conducted a comprehensive literature review. This is related to the problem being created or solved.

RESULTS AND DISCUSSION

Results

The Humanistic Stream in Islamic Education

Humanism is a psychological school of thought that emerged in the 1950s as a reaction against behaviorism and psychoanalysis. This movement places special emphasis on the human psychological dimension and the context of human beings in the development of psychological theories (Susilawati, 2021). Humanism is derived from the Latin word *humanus*, which comes from *homo*, meaning human, and refers to the fundamental nature of human beings. Philosophically, humanism is a school of thought that believes humans are endowed with noble dignity, capable of determining their own fate, and developing their ability to think about themselves and the world through the strengths they possess.

According to Muhammad Azzet, humanistic education is one that grants freedom to students in the educational process, helping them become more mature individuals. It is said that education that fosters awareness is better than education that considers various knowledge theories (Indriyani & Desyandri,

2022). Humanistic education is a process that follows the philosophy of humanism and places humans at the center of the educational process (Patria & Salamah, 2022).

Carl Rogers outlines several principles of humanistic learning, including: (1) As humans, people have a desire to learn; (2) Students learn what is important to them; (3) Organizing meaningful learning materials and new ideas; (4) For modern society, this school of thought teaches meaningful processes; (5) Educational materials should be adapted to the students' needs to help them understand what they have learned quickly; and (6) It enhances independence, self-confidence, and creativity in learning (Syarifuddin, 2022).

The humanistic approach is grounded in the "humanization of humans". The key concept of this approach is to provide opportunities for society (students) to become more humane and dignified. This principle serves as the foundation for philosophy, theory, and assessment in the development of educational programs, particularly curricula (Noventari, 2020).

One of the educational policies that has adopted a humanistic approach in its development is the Regulation of the Minister of Religious Affairs Number 183 of 2019. This regulation covers Islamic education and Arabic language education in madrasahs. The curriculum is designed to anticipate various changes and respond to current needs, allowing students to adapt to these changes and acquire appropriate skills (Handayani & Hamami, 2022). This curriculum replaces the previous curriculum, namely KMA 165 of 2014. The madrasah curriculum is governed by KMA 450 of 2024, which sets out guidelines for the implementation of the curriculum in madrasahs, considering: (1) The development of students' potential to become free individuals who are faithful, pious, noble, and embody the values of Pancasila; and (2) The need for a curriculum that can adapt to advances in science and technology, global developments, and social and cultural diversity.

In the interviews on Humanism in Islamic Education, it was found that although the humanistic curriculum gives students greater freedom to develop according to their potential, it also poses challenges for educators in guiding students' morals. One teacher at a secondary school in Kudus explained:

> *"The humanistic-based curriculum does give students the freedom to explore their own potential. However, this freedom is often not followed by adequate discipline. For example, when students break the rules, I find it difficult to give a firm warning because there is pressure from parents and the school not to be too harsh."*

An interview with the Vice Principal for Student Affairs at the same school also showed the challenges in upholding moral values. He said:

> *"We often feel confused between prioritising the freedom of learning offered by the humanistic curriculum, and the obligation to maintain student morality. Without clear boundaries, students feel that the freedom they get also gives them the right to violate existing norms."*

This statement reflects an observation from Carl Rogers in his humanistic theory, which states that freedom in learning needs to be balanced with enough supervision to ensure that students stay on track in terms of morality and behaviour.

Thus, the humanistic approach to education emphasizes that the primary task of education is to develop the child as an individual and as a social being. This is possible when the child's talents and potential, especially their creative imagination, are nurtured through education. This requires providing freedom, independence, the right to self-discovery, the development of physical and mental abilities, and holistic child development. The child-centered concept often used in this curriculum encourages creative self-expression, individuality, and "internal" growth activities without external constraints. This learning maintains the child's integrity, particularly in terms of creativity and spontaneity (Khumaini et al., 2022).

Humanistic curricula view self-actualization as a fundamental need. Every child has their own "self" that is often unrecognized or suppressed and needs to be awakened and developed. Their adopted psychology is a reaction to behaviorism, which is seen as mechanistic and dismissive of the right to choice and freedom. It is also a response to Freud's psychology, which sees humans as beings overly governed by pathological emotional forces from the subconscious (Sulaiman & Suhaili, 2021).

From these definitions, we can conclude that the humanistic education approach is (Handayani & Hamami, 2022):

1. The most important result of teaching and learning activities in education is the activity of students. In this way, the teacher teaches methods or procedures related to learning, which enhances the overall potential and creativity of the students.
2. Students have a role and responsibility in determining the learning process and can become independent individuals. Student independence is the result of humanistic education.
3. In a humanistic approach, teachers and students are equals, allowing learning to flow in all directions, with teaching methods being a combination of individual and group learning methods.
4. In the teaching-learning process, students have the freedom to develop their potential and are free from threats in the family, society, or their learning environment, which is the primary goal of the humanistic approach.
5. Personalized learning processes can help students become independent.

Moral Degradation in the Current Era

Moral, derived from the Latin word *moralitas*, refers to actions that have positive values. Additionally, amoral acts are those that lack ethics or positive values, referring to individuals who do not possess positive values in the eyes of others. Morality is an important attribute that humans must have. If one wishes to be respected by others, morality is also a fundamental quality that must be taught in schools. Thus, we can conclude that someone is said to be moral if their actions align with the moral values of society (Febrianti & Dewi, 2021).

One of the most influential factors in eradicating ethical violations is education. Education is one of the many factors that influence or shape morality. In this context, moral education becomes the key to addressing moral decay by instilling and shaping good morals in children, which must then be implemented in everyday life (Hidayat et al., 2023).

Considering this, it is essential to strengthen faith-based moral values. Morality itself is crucial because it can influence a person's principles, especially for the younger generation, who are still very impressionable in choosing and differentiating what is right and wrong. In this context, integrated and functional Islamic education plays a vital role in addressing moral decline (Latif et al., 2022).

Adolescents, between the ages of 12 and 22, who experience instability are more susceptible to negative influences. However, because adolescence is a transitional period from youth to adulthood, there is also the possibility of a more positive orientation. Psychologists view adolescence as the time when an individual's life path is determined (Latif et al., 2022).

According to Sigmund Freud, adolescence is a time when individuals seek a certain type of erotic life. Hoffman also has an opinion about young people. According to him, adolescence is a period in which attitudes toward everything personally experienced are formed. Conger and Erickson argue that adolescence is a very important period and can either be the best or the worst time. This depends on how adolescents handle various issues that arise or face in order to find their true identity, which they will carry

into adulthood. The worst-case scenario, if they fail, is what is referred to as a chronic identity crisis (Almalik, 2022).

In this section, interviews conducted with teachers and the Vice Principal for Student Affairs in a secondary school that implemented a humanistic-based curriculum showed concern about the increasing moral degradation among students. One teacher in a secondary school revealed:

> *"Nowadays, many students do not show enough respect for the norms, both in the classroom and outside the classroom. They often use abusive language and don't care about good manners. I see this as a sign of moral degradation among students."*

A further interview with the Vice Principal for Student Affairs also highlighted the increase in student indiscipline, which has worsened with the proliferation of social media and outside environmental influences that are less supportive of character education. He said:

> *"Moral degradation among students today is not only a matter of discipline, but also concerns moral values that are increasingly fading. Social media, for example, has a big influence on their mindset and behaviour. Students are often exposed to uneducative content, which ultimately affects their attitudes and behaviour at school."*

The results of this interview are in line with the findings research who revealed that moral degradation among young generation students is increasing, which can be caused by promiscuity, misuse of social media, and unsupportive environmental influences (Salsabila et al., 2024).

Analysis: Humanistic Curriculum and its Influence on Moral Degradation

Islamic education is one aspect of Islam as a whole, as the goal of Islamic education cannot be separated from the purpose of human life in Islam, which is to create a servant of Allah SWT who is always dependent on Him and attains happiness in both this world and the hereafter. A person's faith can only be seen from their actions, as deeds are a very important benchmark for measuring a Muslim's faith. Referring to Islamic education, whose goal is to train students to be faithful, the aim is to develop the students' morals, and these morals refer to the curriculum applied in education organized by both formal and informal institutions (Sholihah & Maulida, 2020).

This research describes the implementation of a humanistic-based curriculum and its impact on students' morals. The humanistic program requires good emotional relationships between teachers and students. In addition to the ability to build caring relationships with students, teachers must also act as resources. They can provide engaging material and create conditions that facilitate the learning process. Teachers should motivate students based on mutual trust. Teaching roles are not only played by teachers but also by students. Teachers should not force students to do things they do not enjoy (Ritonga & Surianti, 2023). However, this has raised some criticisms of the humanistic-based curriculum. Regarding assessment methods, techniques, and experiments, the focus is more on students, so humanists may overlook the consequences of their programs.

There are three main aspects for humanistic teachers as seen by students, as follows (Hendri, 2020):

1. Listen comprehensively to students' voices (They care about feelings and understand what I want to say, even when it is difficult for me to express it).
2. Respect students (They use my ideas to explore issues).
3. Be natural and authentic, not something beyond appearances (They tell you what they feel and think and are not afraid to express doubts and insecurities).

From the above, we can conclude that teaching based on humanistic theory is suitable for subjects that involve personality formation, conscience, attitude changes, and analysis of social phenomena. The indicators of success in this application are students feeling excited, eager to learn, and exhibiting changes

in thinking, behavior, and attitudes of their own volition. A problem that arises in implementing the humanistic approach is how to place or consider programs for diverse and multicultural students. Assessment methods, techniques, and experiments in the humanistic approach are more focused on students, so humanists may overlook the consequences of their programs, which aim to make individuals free, bold, and independent in forming their own identity. If these programs are not implemented efficiently and comprehensively, they may lead to logical fallacies that can lead to the negative outcome of moral degradation in students.

Education that is entirely student-centered is certainly good, but there are risks associated with its implementation, especially since students at the middle school level are quite unstable and still determining their identity while learning about new things in life. Therefore, in the educational journey, students must receive guidance and mentoring from teachers to become better individuals. However, in reality, teachers often struggle to provide clear and measurable guidance to students who violate norms or school rules. Teachers are often blamed for disciplining students who break the rules, especially in schools that apply humanistic education, which places students at the highest level for receiving educational services.The negative impact of implementing humanistic education can be seen in several cases in Indonesia, such as the report of a teacher at SDN Baito, South Konawe, who was detained by the police after reprimanding a naughty student by pinching them in a reasonable manner, resulting in a 50 million IDR fine. Another case involved a teacher in Muna Regency, Southeast Sulawesi, who punished a naughty student by hitting them with a broom in a manner still deemed reasonable. Furthermore, a report from one of the curriculum heads in a secondary school in Kudus stated that students from the current generation exhibit worrying moral degradation, as education has shifted from a punishment-oriented approach to a reward-oriented one. Students are only punished when they commit significant violations, with the punishment being calling their parents to school. It can be concluded that there is an imbalance between punishment-oriented and reward-oriented education in forming good morals in students, and that teachers do not have the authority to speak out.

Several cases of teachers being reported for disciplining students who committed violations highlight the negative aspects of the humanistic curriculum, which places students at the highest level in academic services. This is supported by the Child Protection Law, specifically Article 1, Section 2 of Law No. 35 of 2014 on Child Protection, which states that child protection is any activity aimed at guaranteeing and protecting children and their rights to live, grow, develop, and participate optimally in accordance with human dignity, and to be protected from violence and discrimination (Ginting & Nasution, 2019). This law complicates teachers' ability to guide or take firm action against students who break rules, leaving students feeling safe from punishment, which will lead to moral degradation over time.

Moral degradation that continues to occur requires schools to improve their curricula to address this issue (Prihatmojo & Badawi, 2020). There are three solutions to dealing with problematic students, particularly those who violate school rules: (1) Discipline, which involves setting rules and imposing sanctions on students. In this case, sanctions should be firm for students who violate rules. The selection of appropriate and measured sanctions needs to be carefully considered to deter students from repeating their violations. (2) Guidance and counseling approaches. In humanistic education, the role of the counselor is oriented toward becoming a friend to students under the premise of providing interpersonal relationships for students who commit violations. However, the role of counselors needs to be restored to gain respect from students who violate the rules so that there is still a figure in the educational dynamics who can make students think twice before committing moral or disciplinary violations. (3) Balancing punishment-oriented and reward-oriented approaches. In education, reward and punishment are often used as methods to change students' behavior. Ideally, the most effective reward and punishment strategy is the one that balances sanctions and the application of rewards (Mukhyidin et al., 2020).

In conclusion, the introduction of the humanistic curriculum in secondary schools has had a positive impact on improving students' academic performance, including students showing courage to express their opinions and having the opportunity to do so. They can voice their opinions without being limited by others and are trained to think critically, as students learning through humanistic theories are also given the freedom to seek and recognize both their positive and negative potentials to reduce the negative potential. However, for the curriculum to be maximized, the negative impact of the implementation of humanistic education must be considered. For example, ensuring academic freedom means students do not have to fear speaking out, criticizing, and presenting arguments and ideas. Humanistic curricula are designed for adolescents, and the freedom given in this curriculum should have limitations and controls on how far academic freedom can be extended. Therefore, issues such as student indiscipline, criticism of teachers' rights to take firm action against students who violate rules, and a negative school environment will not occur.

Discussion

The implementation of humanistic-based educational policies in Islamic education, as regulated in KMA 183 of 2019 and KMA 450 of 2024, offers great opportunities to develop students' potential creatively and independently. However, the findings of this study indicate that the humanistic curriculum also presents significant challenges, particularly in the moral development of students. The weakening of teacher authority in providing firm guidance against norm violations often leads to students feeling safe from consequences, as they do not perceive any clear repercussions. This results in moral degradation, which is increasingly concerning among students, as reflected in the social phenomena occurring in society, such as the rise of manipulative behavior, promiscuity, and the misuse of social media.

According to humanistic education theory, as proposed by Carl Rogers, giving students the freedom to choose learning materials relevant to their lives can stimulate creativity and critical thinking. However, freedom granted without adequate supervision can lead students to lose direction in their learning, thereby lowering their moral quality. This is consistent with the findings that indicated that while humanistic theory supports individual development, without sufficient control, this freedom can lead to decreased discipline and morality among studentsof (Sulaiman & Suhaili, 2021).

Previous research also indicated that the lack of balance between reward and punishment approaches in education has the potential to cause moral problems among students (Saputra & Suwarjo, 2020). Implementation that focuses too much on rewards without being accompanied by clear sanctions against moral violations tends to exacerbate moral degradation. This is in line with the findings from the interviews which state that teachers have difficulty taking firm action against students who violate norms. A teacher in Kudus revealed that: *"When we try to enforce stricter rules, parents often get involved, and this causes teachers difficulty in providing appropriate action."*

This is also supported by research who emphasized the importance of a balance between reward and punishment in the education system to ensure students' morality is maintained (Handayani & Hamami, 2022). Without strict sanctions, students may feel that there are no consequences for the offenses they commit, which ultimately exacerbates moral degradation. The findings of this study also align with observations revealed that humanistic-based education, when not accompanied by clear rules, often makes it difficult for teachers to take firm action (Sidik, 2021). Cases of violence against teachers due to firm actions taken against norm-violating students show the imbalance between the freedom given to students and the moral responsibility they should bear.

However, it is important to note that a student-focused humanistic curriculum is not without its advantages. For example, this study found that students who are given the freedom to develop themselves through humanistic-based learning tend to be more active in their opinions and critical thinking. This supports previous findings which showed that humanistic-based approaches encourage students to be more independent and creative (Patria & Salamah, 2022). *"Students are more courageous in expressing their opinions without being limited by the opinions of others,"* as stated by one of the interviewed teachers.

In comparison, a more balanced humanistic curriculum that integrates moral strengthening and supervision of students' development could be the solution to address this moral degradation. This is recommended by a research that emphasize the importance of balancing reward and punishment in education to form students' character comprehensively (Mukhyidin et al., 2020). Thus, the humanistic curriculum should allow freedom for exploration and creativity, while still operating within a framework of clear and consistent moral values.

This study also shows that Islamic religious education based on humanism must consider strengthening students' moral character. This approach does not only develop students' intellectual capacities but should also shape noble character, in line with Islamic values that teach balance between rights and obligations. By integrating moral education as an integral part of Islamic education, it is hoped that students will develop holistically both intellectually and morally enabling them to face the challenges of the times wisely.

CONCLUSION

The implementation of humanistic-based educational policies in Islamic education provides an opportunity to develop students' potential creatively and independently. However, it also presents challenges in moral development due to the lack of balance between reward-based and punishment-based approaches. This humanistic curriculum leads to a weakening of the teacher's authority in providing firm guidance on norm violations, which can potentially result in moral degradation among students. Therefore, it is necessary to update the policy to integrate a balance between these two approaches and strengthen the teacher's role in guiding students' morals and discipline, so that the goal of Islamic education to shape individuals who are faithful, virtuous, and of good character can be effectively achieved.

Based on the findings of this study, it is recommended that the educational policy implemented better integrate a balance between reward-based and punishment-based approaches in shaping students' morals. Strengthening the teacher's authority in providing firm guidance on norm violations is also essential to prevent moral degradation among students. Additionally, the development of a curriculum that is more adaptive to social and cultural changes is needed to ensure the effectiveness of education in shaping students' character in line with expected religious and moral values.

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