

Model of Theocentric-Humanistic Character Education Development in Islamic Educational Establishments

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Abstract: This article describes the Theocentric-Humanistic Character Education Development Model at the Miftahul Jannah Islamic Boarding School in Lumajang Regency. This study uses a qualitative approach with a descriptive method through a case study approach – data analysis from interviews, observations, and documentation with stages of reduction, display, and verification. The theocentric humanistic character education development model implemented at the Miftahul Jannah Islamic Boarding School has three important development models, namely: a) formulating theocentric-humanistic character competencies in the curriculum, b) applying inclusive learning methods, c) scheduling habituation activities in religious activities.

Keywords: education, character, theocentric, humanistic, Islamic educational institutions..

Abstrak: Artikel ini mendeskripsikan tentang Model Pengembangan Pendidikan Karakter Teosentris-Humanistik di pondok pesantren miftahul Jannah kabupaten Lumajang. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif melalui pendekatan studi kasus. Analisis penelitian data dari hasil wawancara, observasi dan dokumentasi dengan tahapan reduksi, display dan verifikasi. model pengembangan pendidikan karakter teosentris humanistic yang diimplementasikan di Pondok Pesantren Miftahul Jannah yaitu dengan tiga model pengembangan penting yaitu; a) merumuskan kompetensi karakter teosentris-humanistik dalam kurikulum, b) mengaplikasikan metode pembelajaran yang bersifat inklusif, c) menjadwalkan aktivitas pembiasaan dalam kegiatan keagamaan.

Kata Kunci: pendidikan, karakter, teosentris, humanistik, lembaga pendidikan islam

Introduction

Education must provide knowledge towards a correct understanding of what a human being is and the interest of life as a whole, both physical and psychological elements or material needs in the metaphysical aspect. Humans cannot be biased because of their nature and needs (Zarkasyi, 2023). Viewed from a particular

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perspective, humans have lost their identity to become the most perfect creation of Allah (Rusma, 2023).

The democratic education process aims to develop an independent and responsible person. Independence is a critical aspect of developing individuality towards humanism. The main idea of humanistic learning is that students learn to direct themselves and motivate themselves rather than just being passive recipients in the learning process (Abidin, 2022).

According to humanistic educators, in humanistic learning, teachers should emphasize the values of cooperation, mutual assistance and benefit, honesty, and creativity to be applied in the learning process. Humanistic theory in teacher learning directs students to think inductively, prioritizes experience, and requires active student involvement in the learning process (Fie et al., 2023). Glasser argues that this can be applied through discussion activities, such as discussing material in groups so students can express their opinions in front of the class. In this learning context, the teacher acts as a facilitator (Lase & Halawa, 2022).

The desire to produce Muslim scholars with a solid character from the womb of Islamic boarding schools is what then encouraged one of the prominent Islamic boarding schools in the country, namely the Miftahul Jannah Islamic Boarding School in Lumajang Regency, to combine the concepts of humanism and theocentric. Combining these two concepts is expected to produce graduates who understand religion comprehensively, have broad insight, and have superior character and awareness in building a productive, superior, and harmonious civilization in the scope of the nation and state (Kejora, 2023).

This can be seen from the vision of the Miftahul Jannah Lumajang Islamic Boarding School, namely the realization of people who have spiritual, intellectual, and moral balance towards the generation of *ulul albab* who are highly committed to the welfare of the people based on devotion to Allah SWT which is then driven through the mission of organizing an Islamic education process that is oriented towards quality, highly competitive, based on spiritual, intellectual and moral attitudes in order to realize cadres of the people who become *rahmatan li al-alamin* (Observation, 2024).

Character formation at the Miftahul Jannah Islamic Boarding School is carried out through a guidance process with a modernization approach to the pesantren

heritage, which is integrated into all activities at the pesantren. The modernization approach to the pesantren heritage is interpreted as an effort to guide students based on the noble values of the nation that have been passed down from generation to generation since the beginning through modifications to various activities adapted to modern life (Observation, 2024).

Meanwhile, education in theocentric philosophy has the view that God is everything. Nothing exists except God. God becomes the axis of the mode of thinking, from God and for God. So, God becomes the absolute ruler who cannot be questioned (Sanger & Kasingku, 2023). Therefore, it can be understood that ethnocentrism is placing God at the highest level in all things because He is the center of the universe. When humanism and ethnocentrism collaborate into one, it will be something balanced. Humanism is a way of thinking that focuses on and aims at the concept of humanity (Sonika & Sutikno, 2020).

Abdurrahman Mas'ud proposed a non-dichotomous education format. He balanced religious and general knowledge and restored human nature as Abdullah and khalifatullah in the world. He made a methodological offer to respond to the dichotomous system by making theocentric humanism the paradigm of Islamic education (Astuti et al., 2022).

Based on the importance of internalizing inclusive character education, this study will provide additional insight into implementing the theocentric-humanistic character education development model in Islamic educational institutions, namely the Miftahul Jannah Islamic Boarding School, Lumajang Regency.

Research Method

This study uses a qualitative approach to investigate aspects of the natural environment and attempts to interpret the phenomenon (Djafar & Yunus, 2021). The research approach used is under the objectives of this study, namely, the reinforcement learning model. Based on the objectives of this study, the researcher used teachers and students at the Miftahul Jannah Islamic Boarding School as participants and the primary data sources in this study from May to July 2024. The primary data explored in this study consisted of the main problems that included the modernization strategy of the Salaf Islamic boarding school curriculum, which was linked to the national curriculum (Sherman, 2022).

Data collection techniques were used to collect field data: observation, interviews, documentation studies, and other sources such as literature, discussion results, newspapers, etc (Rahi, 2021). The data in this study were recorded, selected, and then classified according to the existing categories. The data was analyzed using the distributional method of direct element techniques. The data analysis of this study used the theory of Miles and Huberman, data condensation, presentation, and conclusion (Aguinis et al., 2021).

The validity of the data in this study was carried out through 1) recording field findings carefully; 2) organizing the findings thoroughly and orderly; 3) asking participants to read and sign the recorded findings; 4) conducting peer checks with colleagues and supervisors through discussions related to the results of interviews and observations; 5) conducting data triangulation by checking the validity of the data through other sources such as written documents, the Islamic boarding school, and related parties (Williams, 2022).

Result and Discussion

Theocentric-Humanistic Character Education Development Model in Learning in Islamic Educational Institutions

In general, the construction of the values of consistency internalized in theocentric-humanistic character education at the Miftahul Jannah Islamic Boarding School, Lumajang, are manifested in religious learning with the following detailed findings:

a. Formulating theocentric-humanistic character competencies in the curriculum

Instilling the values of religious moderation is undoubtedly considered very important and a concern because it is related to understanding, which also becomes a person's attitude towards individuals or groups that are different from them, as expressed by the Head of the Miftahul Jannah Lumajang Islamic Boarding School as follows:

"We see moral decline happening everywhere; students have no respect for their teachers, are brave towards their parents, juvenile delinquents, drug users, free association, we must be able to overcome all of that. Students must be seen as dynamic and potential creatures in creating a modern world order. Thus,

humans are the central point that holds authority over contextualizing progressive Islamic teachings." (Interview, Rosiful. June 2024).

This statement was clarified by the Teacher of Madrasah DIniah Miftahul Jannah, who stated the importance of formulating learning objectives and materials:

"A more substantial reason to support the theocentric-humanistic curriculum is to realize the relationship between motivation, emotion, self-confidence, and cognitive component learning. Here, motivation is needed; without motivation, teachers can influence changes in concepts related to science, mathematics, social, and other academics. In their learning process, students must strive so that, slowly but surely, they can achieve self-actualization as well as possible. Self-actualization is that students can find their identity and life goals in living this life." (Interview, Alwi. June 2024).

The role of teachers is also a concern so that it is not separated from theology with the Ahlussunnah Waljamaah paradigm. The following is the head of the Miftahul Jannah Islamic boarding school adding:

"The role of teachers in theocentric-humanistic learning is to be a facilitator for students while teachers provide motivation and awareness of the meaning of learning in students' lives. Teachers facilitate learning experiences for students and accompany students to achieve learning goals." (Interview, Rosiful. June 2024).

The discussion began with an introduction to the science of kalam, schools of thought in the science of kalam, and maintaining the correct creed, then continued with an attitude of respecting differences in the field of creed; the following is the presentation of the teacher in the field of tauhid at the Raudhatul Ulum Islamic boarding school:

"The science of kalam is one of the discussions regarding the basics of Islam. The science of kalam is undoubtedly an important thing that needs to be explained to students to deepen their knowledge of Islam and become a basis for knowing the development of Islamic sciences so as not to misunderstand and become the proper foundation for studying Islam as a whole and comprehensively. One of the problems in the discussion of the science of kalam is the discussion of groups or schools. The chapter discussing kalam science schools needs a complete

explanation so students can understand the material. In this chapter, I explain one by one about all the schools that have emerged in Islam; I also allow them to ask if there are parts they do not understand. The schools of kalam science are khawarij, murji'ah, syi'ah, jabariyah, qadariyah, asy'ariyah, maturidiyah, and mu'tazilah." (Interview, Zainuddin. June 2024).

In the Tsanawiah class 3 fiqh subject, some material can be linked to theocentric-humanistic values, as expressed by the teacher of the Fathul Mu'in Islamic boarding school Miftahul Jannah as follows:

"Fiqh class 3 Tsanawiyah discusses the provisions of Jinayah in Islam. I think this is related to religious moderation, where the values that can be taken are to be fair, especially for a judge in deciding a case must be as fair as possible, must not be biased, regardless of whether honorable or not, rich or poor, tribe, skin color, religion, all are equal in the eyes of the law, that is what is called justice and fairness is one of several attitudes of moderate people. " (Interview, Alwi. June 2024).

Based on the curriculum structure at the Miftahul Jannah Islamic Boarding School, the Books taught there contain materials on the main topics stated in the learning plan. The objectives and materials chosen emphasize the understanding of moderate schools of thought.

Ahlussunnah Waljamaah (Asy'ariyah and Maturidiyah schools) is between the two extreme groups of Qadariyah and Jabariyah, which must be held firmly (Yusron et al., 2021). Even so, by continuing to prioritize an attitude of tolerance and respecting the opinions of others who are different. When discussing the theological aspect of believing in God Almighty as a single entity, the philosophical consequence must deny human values (Alifta et al., 2024). When human values are denied, the question is in which domain theological values can be grounded. This means the same as denying the nature of God, who is Rahman and Rahim (Astuti et al., 2022).

Miftahul Jannah Islamic boarding school, as a pesantren-based madrasah, chooses classical books as teaching materials to maintain the pesantren tradition. In addition, the teachings in classical books are considered more appropriate in realizing a generation of Muslims with noble morals. Combining classical and modern science,

also taken from classical science, will produce something more complex and complementary because each has its advantages (Carvalho et al., 2022).

The study of yellow books is characteristic of Islamic boarding schools; it should be allowed because this madrasah is also based on Islamic boarding schools. The tradition of Islamic boarding schools, which is known to be strong in morals, must continue to be applied to overcome current problems.

b. Applying an Inclusive Learning Model

A method of learning is a technique mastered by educators when presenting lesson materials to students in class, individually, and in groups so that students can absorb, understand, and use the lesson materials properly.

"Miftahul Jannah Islamic boarding school generally uses inclusive methods in its learning process. Inclusive learning methods are learning models that allow children with special needs to learn together with other normal children in regular classes. In this method, children learn using the same curriculum and face-to-face. Some inclusive learning programs that can be carried out include Adding study time, Implementing learning in special classes (resource rooms), Using special aids, Using accompanying teachers (shadow teachers), and Placing seats in certain locations." (Interview, Rosiful. June 2024)

According to the teacher of Kitab Fathul Muin, Miftahul Jannah Islamic boarding school:

"A teacher in implementing a humanistic curriculum will gradually play the role of a participating student, a member of a group, and also express his views as an individual, like other students. A teacher takes the initiative to participate in the group, his feelings and thoughts without demanding and not forcing, but as a personal contribution that students can use or reject." (Interview, Alwi. June 2024)

According to the teacher who teaches by applying the inclusive learning method of the Miftahul Jannah Islamic boarding school:

"The inclusive learning method in the classroom is important in ensuring that every child gets an equal and meaningful education. The importance of inclusive education can be seen from its influence on children's growth and social-emotional life, the formation of inclusive attitudes in students without

disabilities, the preparation of children to live in an inclusive society, and its contribution to creating a bright future for all children." (Interview, Zainuddin. June 2024)

According to the teacher of the subject of aqidah akhlak at the Miftahul Jannah Islamic boarding school:

"Efforts to apply inclusive learning methods in the classroom by building positive relationships with students and providing individual support are significant in inclusive education. Educators must recognize the needs and potential of each student and build strong emotional bonds. In this case, emotional intelligence is an essential skill that can help educators understand and respond to students' emotions with empathy and understanding." (Interview, Alwi. June 2024)

From the interview results above, the inclusive learning method during the teaching and learning process can show that the role of educators must be good role models for students. Through modeling or providing examples of inclusive behavior, educators teach the importance of respecting and appreciating each individual in the classroom (Ydesen & Elfert, 2023). Clear and structured direct teaching also helps students with special needs understand the material better used in the Miftahul Jannah Islamic boarding school in learning can be a way or path to instill theocentric-humanistic values, including the freedom to express opinions and respect the opinions of others without blaming each other (Boyle et al., & She, 2023).

c. Habitual Activities in Religious Activities

Each school has a unique culture inherent in the rituals and historical traditions of the school experience. Therefore, the existence of a school culture allows one to understand a school's behavioral patterns and compare them to those of other schools.

Miftahul Jannah Islamic boarding school activities routinely hold religious activities in their school environment. Related to the instillation of religious moderation values, from the results of interviews and observations, the author found several religious activities that have been implemented for a long time in the Miftahul Jannah Islamic boarding school environment as expressed by the Head of the Madrasah as follows:

"Miftahul Jannah Islamic boarding school routinely carries out religious activities, both those that are specifically for students and the public but in the school environment. This activity is useful for getting students used to it. Students must read the Qur'an before learning about religious activities in this madrasah that we routinely do daily. The purpose is so that students get used to reading the Qur'an. Because we know that now people find it difficult to read the Qur'an, in addition, by routinely reading the Qur'an, each can improve their reading, students can correct each other's reading". (Interview, Rosiful. June 2024)

From the explanation above, the Miftahul Jannah Islamic boarding school implements religious activities as a school culture routine, namely reading the Qur'an and praying the Dhuhur prayer in congregation. From these activities, values such as not quickly blaming others can be taken. This is reflected in reading the Qur'an, where they correct and correct each other's reading rather than blaming or mocking. The values of togetherness and solid Islamic brotherhood are created by implementing congregational prayer (Observation, July 2024).

As an educational institution, the Miftahul Jannah Islamic boarding school also has a unique program that must be followed by students who live there. These activities are carried out to foster and accustom students to carrying out the commands of Allah SWT. Religious activities that students must follow are obligatory prayers in the congregation. After the Maghrib prayer, classical book studies are routinely carried out with monotheism, the science of Sufism or morals, fiqh, hadith, and tajwid. On Monday nights, the reading of the Simtud Durar maulid is held; on Friday nights, the reading of Burdah is held (Observation, July 2024).

Based on this description, the curriculum developed at the Miftahul Jannah Islamic boarding school is religious awareness and knowledge awareness that correlate with commendable morals. Among these commendable traits is abandoning insulting other religions, as explained by Dr. Muhammad at-Thanthawi in the verse above, "O you who believe, do not insult the gods of those who associate partners with Allah, because surely they will insult your true religion because of their ignorance of your religion." Al-Qasimi, in his interpretation, notes, "As long as there is a threat that non-Muslims will insult Allah, the Messenger of Allah, and the Qur'an, then it is not

permissible for Muslims to insult the gods of non-Muslims and their religions." As-Suyuthi in al-Asybah wan Nadhair states, "Amar ma'ruf nahi munkar can be ignored when the act causes greater danger." (Aliftha et al., 2024)

In Islamic education, it is stated that studying the science of Integrated Curriculum in holistic education makes students learn according to the accurate picture; this is because the integrated curriculum teaches the relationship between everything so that they are accustomed to seeing everything in a complete picture (Hassanein et al., 2021). An integrated curriculum can provide opportunities for students to conclude from various sources of information about a theme. It can solve problems by considering different factors (reviewed from various aspects).

In addition, with an integrated curriculum, the learning process becomes relevant and contextual, meaningful for students, and enables students to participate actively, involving all dimensions of human life (physical, social, emotional, and academic).

Conclusion

Based on the description of the information, it can be concluded that there is a Miftahul Jannah Lumajang Islamic Boarding School in internalizing theocentric-humanistic characters based on the learning process carried out in three forms: 1) formulating theocentric-humanistic character competencies in the curriculum, 2) applying inclusive learning methods, 3) scheduling habituation activities in Religious Activities. The four forms of internalization of the value of religious moderation in strengthening the moderate attitude of students at the Miftahul Jannah Islamic Boarding School contain the concepts of faith, Islam, and Ihsan, which are then manifested in inclusive learning.

The chosen theocentric-humanistic character education emphasizes the understanding of moderate schools of thought. Ahlussunnah Waljamaah (Asy'ariyah and Maturidiyah schools) is between the two extreme groups of Qadariyah and Jabariyah, which must be held firmly. The discussion and question-and-answer methods used at the Miftahul Jannah Islamic boarding school in learning can be a way or path to instill the values of religious moderation, including the freedom to express opinions and respect the opinions of others without blaming each other. Rebana art activities, Arabic and English classes, scouting activities, and sports, in addition to channeling the

interests and hobbies of students, can also function as character-building. The Miftahul Jannah Islamic boarding school implements religious activities as a school culture routinely carried out daily, namely istighosah, dhuha prayer, and orphan and dhuafa assistance. The model of theocentric-humanistic character education in the curriculum to daily activities in Islamic educational institutions is an ideal goal when viewed from the perspective of faith and humanity. Fulfillment of all aspects of human needs is a necessity. Therefore, it is necessary to get proportional attention to balance total human development.

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