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Research Article

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A Humanistic Active-Learning Model for Anti-Violent Islamic Education in Indonesian Madaris

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**Abstract**

Violence at school represents a vivid reality that persists in educational settings, affecting students in their emotional, social, and academic development. While seeking more integral and humane solutions to this problem, humanistic education has emerged as a promising alternative. This study aims to analyze the implementation of humanistic education as a preventive strategy to reduce violence in classroom environments. This research applies a humanistic learning model through an active learning approach as a prevention strategy against violence in the context of Islamic education. Drawing on Rogers' (1969) Humanistic Learning Theory and Maslow's (1954) Theory of Human Motivation, this examines how humanistic pedagogical theories foster peace, empathy, and moral development in students. A qualitative descriptive design was used to collect data from three *madaris* (Islamic schools) in Palembang, South Sumatra, Indonesia, through purposive sampling: eight participants per institution, consisting of one principal, one deputy principal for curriculum, and six teachers. Data sources include in-depth interviews, classroom observations, and document analysis, which are verified through expert reviews, initial trials, and triangulation. Findings reveal that humanistic education, which emphasizes the development of students' potential, creativity, and freedom of expression, serves as an effective strategy for fostering a violence-free learning environment. The teacher, as a role model, facilitator of learning, and promoter of positive and dialogic relationships with students, significantly contributes to the enhancement of students' intellectual, spiritual, and moral capacities. Therefore, the humanistic approach is not only relevant in mitigating classroom violence but also essential in shaping students' holistic character development. Humanistic principles should be the core of professional development and policy considerations in teacher training programs and curriculum reforms to improve anti-violence education in Islamic schools.

Keywords: Humanistic learning, active learning, anti-violence education, Islamic education

The learning process is an integral part of human life, as it enables individuals to develop their innate potential. In the educational context, both teachers and students play crucial roles in ensuring the success of the learning experience. Teachers significantly contribute to enhancing the quality of instruction and students' academic performance through effective teaching strategies and classroom management (Wubbels et al., 2016; Zhou et al., 2023). The interaction between teachers and students is a fundamental element in the learning process. Positive teacher-student relationships can support students' academic and emotional development, whereas negative relationships may hinder their progress (Hofkens, Pianta, & Hamre, 2023). Moreover, teacher effectiveness is a critical determinant of student achievement.

Highly competent teachers can substantially improve learning outcomes, highlighting the importance of teacher quality in education (Lee & Choi, 2024). Therefore, teachers are expected to possess knowledge, skills, and a professional attitude. In delivering instruction, they must design appropriate teaching strategies or approaches to facilitate students' success in the classroom. The learning process is one of the efforts to condition the environment so that teaching and learning activities can occur, with the hope of bringing about positive changes and fostering student enthusiasm and motivation. The teacher must choose the best strategy to achieve this goal for the best, most useful, and most efficient results (Rahim et al., 2021). One strategy a teacher uses to implement the curriculum is the learning approach, which presents topics in a way students can understand. Students can demonstrate efficacy and efficiency in learning specific content by using learning approaches (Rahim et al., 2021).

Keputusan Menteri Agama (KMA), or the Decree of the Minister of Religion, 183 of 2019, is a curriculum that incorporates a humanistic approach in its construction. This KMA teaches Arabic in *madaris* and uses the Pendidikan Agama Islam (PAI), an Islamic Education curriculum. It is to help students adapt to these changes and build relevant competencies. Mastery of these competencies is essential for adapting to the evolving demands of the profession and ensuring continuous professional development (Broeck et al., 2023). Furthermore, these competencies significantly contribute to students' future career advancement and personal growth (Shvets et al., 2024).

Although the humanistic learning approach has long been recognized for emphasizing the development of individual potential, freedom, and learner responsibility as whole persons—and active learning has proven effective in enhancing student engagement and critical reflection—there is still a notable lack of studies specifically integrating these two approaches within the context of anti-violent character formation in Islamic education. However, the practical implementation of these principles remains limited, especially within Islamic education systems that, in theory, promote values of peace and nonviolence (De Mira, Fossatti, & Jung, 2019).

Research has demonstrated that the humanistic approach is effective in aligning instructional content with students' individual needs, thereby enhancing engagement and fostering more personalized learning experiences (Javadi & Tahmasbi, 2020). This approach has even been further developed through decolonial and social justice lenses to humanize pedagogical practices (Mapaling & Hoelson, 2022). Nevertheless, the adoption of similar approaches within Islamic educational settings, specifically aimed at cultivating nonviolent character in students, remains underexplored. Most existing studies continue to focus on the effectiveness of teaching methods, without delving into their role in internalizing anti-violence values rooted in Islamic teachings.

Therefore, there is an urgent need to explore how a humanistic learning model, implemented through active learning strategies, can be contextually adapted within Islamic education to foster the development of anti-violent character. Such research is crucial to addressing the challenges of contemporary education, which must not only prioritize cognitive achievement but also foster ethical

character and socially responsible behavior grounded in humanistic and peaceful values.

In Islamic education, various problems arise during the educational process, especially those faced by students. Therefore, it is typical for some people to use violent means in the educational environment to deal with issues that arise, which leads to new issues, such as violent activities (Huraera, 2012). The current punishment is assessed in terms of positive and negative actions. If viewed positively, the law can be a tool for self-introspection for students to avoid worrying about problems related to standardization. On the other hand, a negative perspective indicates that you are under pressure. If the teaching and learning process runs well, there will be no violence. However, in daily life, there is often physical, symbolic, or verbal violence (Diyah & Ali, 2016).

This study is underpinned by the Humanistic Learning Theory, developed primarily by Rogers (1983) and Maslow (1954), who conceived education as a process of personal growth and self-actualization rather than mere knowledge transmission. In this perspective, learners are driven to develop their potential when they encounter an atmosphere that provides psychological safety, empathy, and autonomy. Rogers' facilitative learning indicates the teacher as a guide and co-learner who inspires authenticity and unconditional positive regard. Similarly, in Maslow's hierarchy, self-actualization is considered the highest human motivation and is achievable only after lower-order needs, such as belongingness, esteem, and safety, are met. In the context of education, this hierarchy suggests that learning can flourish only when students experience emotional security and mutual respect in class.

This study explores a humanist-based learning model in Islamic education, focusing on active learning and the values of nonviolence. The model is dialogical, reflective, and transformative, fostering empathy and cognitive, affective, and spiritual development. The research presents a conceptual framework that integrates humanistic learning principles, active learning approaches, and Islamic educational values of nonviolence. The study aims to analyze the application of humanistic learning principles to anti-violence Islamic education in *madaris*, emphasizing their importance in Islamic education (Sugiyono, 2017). This raises several important questions: How can the humanistic learning model, through active learning strategies, be applied effectively to foster anti-violent values in Islamic education within *madaris*? What are the key challenges and supporting factors in implementing such a model? And how do teachers, students, and educational leaders perceive the impact of this approach on character formation and classroom dynamics?

Methodology

A qualitative approach was employed, using in-depth interviews to gain a comprehensive understanding of the dynamics, strategies, and challenges (Cleland, 2022) that *madaris* face in implementing a humanistic learning model and nonviolence-oriented Islamic education. The study was conducted in various *madaris* in Palembang, South Sumatra, Indonesia, an area known for its long history of Islamic education and ongoing government programs promoting character education and nonviolent pedagogies. The selected institutions represent a range of madrasah tsanawiyah, or Islamic junior high schools, with varying levels of curriculum development and teacher experience.

Participants were selected through purposive sampling, based on their strategic roles, professional experience, and relevance to the research focus (Campbell et. al, 2020). As shown in Table 1, each madrasah contributed eight informants, including one principal to explore policy and leadership dimensions; one vice principal for curriculum to examine the planning and implementation of humanistic and Islamic educational content; and six teachers who offered in-depth insights into classroom practices, curriculum delivery, and the challenges of integrating humanistic and nonviolence values within Islamic education settings.

Table 1

Research Subjects, Selection Rationale, and Interview Indicators

No.	Subject	No.	Rationale for Selection	Interview Indicators
1	School Principal	1	Holds authority in policy-making	School vision and mission, educational policies, and managerial challenges
2	Vice Principal of Curriculum	1	Responsible for curriculum planning and implementation	Curriculum planning, program evaluation, and implementation constraints
3	Teachers	6	Directly involved in teaching and policy implementation	Teaching methods, curriculum understanding, instructional media, evaluation, and challenges

The interviews were conducted over three weeks, from January 15 to February 5, 2024, across selected *madaris* in Palembang, South Sumatra. Before data collection, ethical considerations were carefully addressed to ensure the integrity of the research process. All participants were informed about the purpose of the study, the voluntary nature of their involvement, and their right to withdraw at any stage without any negative consequences. Informed consent was obtained from each informant, and confidentiality was strictly maintained by anonymizing the participants' identities and securing all recorded data. The study adhered to ethical research standards as guided by the institutional research ethics committee of the Faculty of Education and Teacher Training at Raden Fatah State Islamic University. Individual semi-structured interviews were conducted with each participant, lasting approximately 45 to 60 minutes. The interviews followed a protocol consistent with the study's theoretical framework. With participants' consent, all interviews were audio-recorded and subsequently transcribed verbatim for analysis.

This study stands on the shoulders of Humanistic Learning Theory by Rogers (1983) and Maslow (1954), which underlines the role of autonomy, empathy, psychological safety, and self-actualization in effective learning. Consistent with the theory, data were collected through interview guides, observation checklists, and document analysis to explore empathetic relationships and psychological needs in Islamic education. Thematic coding during analysis was informed by Rogers' conditions for learning and Maslow's hierarchy, and the data were grouped into theoretical categories such as humanistic pedagogy and active learning. Findings were triangulated across multiple data sources to examine the relationships among dialogical activities, emotional support, and self-directed learning, ensuring the credibility and coherence of the conclusions.

Two stages of instrument validation were conducted to establish content and construct validity. First, a panel consisting of three experts in curriculum and instruction, Islamic Education, and qualitative research methodology reviewed the interview and observation materials. Feedback from the panel focused on linguistic clarity, theoretical consistency, and the representation of the constructs of humanistic education. Next, in a pilot study conducted outside the primary research sites with two teachers and one administrator, further feedback was obtained. This process confirmed that the questions were contextually relevant, non-leading, and sensitive to the participants' cultural and religious perspectives. Triangulation of interview, observation, and document data further enhanced the validity and reliability of the findings.

Results and Discussion

This section presents and discusses the findings from interviews with madrasah heads, deputy heads of curriculum, and Islamic Religious Education teachers regarding the application of humanistic learning models through active learning strategies. The discussion focused on how the approach is implemented in the context of learning in *madaris* and its role in fostering anti-violent values. The research findings are thematically analyzed and interpreted with reference to the theoretical framework of educational humanism, particularly the views of Rogers and Maslow, to strengthen the linkage between empirical data and theoretical foundations.

Effective Application of a Humanistic Learning Model through Active Learning Strategies to Foster Anti-violent Values in Islamic Education within *Madaris*

This subsection describes in depth the practice of applying the humanistic learning model through an active learning approach in the learning of Islamic Religious Education in *madaris*. The focus of the discussion was on learning strategies that emphasize students' active participation, open dialogue, and the strengthening of human values as the basis for forming anti-violent attitudes. The analysis links educators' experiences and views to the principles of humanistic pedagogy to provide a comprehensive picture of how this approach contributes to character formation and a conducive learning climate in *madaris*.

Humanistic Pedagogy as a Foundation for Anti-Violence Learning

Humanism learning theory (active learning), as described in the literature review, emphasizes activity and involves students in the learning process to increase their responsiveness to and engagement with the provided material, thereby facilitating learning. In this regard, the researcher conducted research on school principals who had applied humanist theory in one of the *Madaris* in Palembang, South Sumatra.

The humanistic model of learning in Islamic education classrooms shifts away from conventional teacher-centered instruction toward a more learner-centered, dialogical process. Data from principals and teachers show that learning activities build on the development of freedom of expression, empathy, and mutual respect.

According to the principal, the humanistic model is defined as "the application of the humanism learning model through an active learning approach to anti-violent Islamic education in madrasah is an effort made by teachers to students by implementing a learning activity process that provides knowledge based on faith with human relations with God, and human relations with humans." This explanation was supported by the Vice Curriculum, claiming, "The Active Learning approach is considered appropriate to be applied to students because this approach allows students to apply the results of the material they have covered to be discussed in class. It makes students think actively and dare to argue when learning Islamic education."

These accounts reveal a pedagogical shift in concert with Rogers' (1983) conceptualization of learner-centered education, in which autonomy, authenticity, and emotional safety are conditions that predispose the emergence of meaningful learning. The attempts by teachers to promote open dialogue and student-led presentations reflect an endeavor to establish psychological conditions that foster intrinsic motivation and build trust. This conception is closely linked to Maslow's (1954) hierarchy of needs, in which belongingness and esteem serve as basic motivational bases for self-actualization. In this respect, anti-violence education ceases to be primarily a moral imperative. Instead, it becomes a structural consequence of humanistic pedagogy: students who feel valued and listened to are unlikely to resort to aggressive or defensive behaviors.

Active Learning as an Embodiment of Humanistic Values

Teachers' narratives illustrate how active learning is at once the methodological and ethical extension of humanism. Once Teacher 1 said, "Students are allowed to present the material that has been prepared to be discussed together".

Furthermore, the results of the interview were explained by Teacher 2: "Students are allowed to convey the material through presentations according to their abilities. The teacher accompanies students without burdening the material. The material results are then discussed with the teacher, along with additional material. Then, the teacher straightens out if there is a misunderstanding".

The study suggests that reinforcing learning involves motivating students to remember and apply the teachings. Teachers should first motivate students to learn related subjects. Training involves assigning exercises or tasks related to the topics taught during the learning process (PR). Field practice, such as Wudu or Shalat, is used by students to obtain Islamic education and to foster active learning. As conveyed by teacher 3, "The teacher gives material and checks understanding to students to evaluate the success of students in absorbing the knowledge that has been transformed".

The teacher at an Islamic Junior High School in Palembang uses a humanistic learning approach to teach anti-violent Islamic religious education. Students are actively involved in learning, and their mastery is assessed through assignments. The teacher emphasizes extensive use of media and adaptation to students' existing knowledge, ensuring a well-rounded learning and teaching process. This approach has been successful in promoting student engagement and understanding in the subject matter.

These statements underscore how active learning practices embody Rogers' (1983) facilitative teaching, in which the instructor is not a transmitter but a partner in co-construction. The integration of reflective discussion, presentation, and practice-based learning demonstrates how teachers seek to actualize Islamic values through experiential engagement. This parallels Maslow's (1954) self-actualization process, in which the learner seeks to realize inner potential through authentic, value-driven experiences. The humanistic dimension of active learning thus serves as an anti-violent mechanism, fostering respect for others' perspectives and nurturing emotional regulation through dialogue, cooperation, and mutual accountability.

Challenges and Supporting Factors in Implementing Humanistic, Active Learning to Foster Anti-violent Values in *Madaris*

In every learning process, it is impossible not to encounter obstacles; in this case, the researcher interviewed Teacher 4 about the obstacles encountered so far. Even with these pedagogical innovations, several obstacles remain to the full realization of the humanistic model. Teachers often reported hierarchical cultural patterns that sustain social distance between teachers and students.

As explained in the following interview results: "The obstacle is that there are still boundaries between teachers and students, where the teacher wants to be respected by students has an effect on students, so it does not create closeness between teachers and students where there should be a close relationship between teachers and students to create a comfortable atmosphere in carry out learning activities."

Meanwhile, Teacher 6 conveyed other obstacles, explaining that "Learning is only centered on the teacher, so that learning tends to be passive, and even the learning system prioritizes curriculum targets and orientation to get high scores by forcing students to memorize various knowledge without any experience." Based on the interviews, it is concluded that the situation and conditions of learning in the field continue to pose many obstacles for teachers and students, and that the *madaris* concerned

have not yet created a humanistic learning environment.

These findings represent a tension between the ideal of humanistic freedom and the institutional culture of authority that pervades many madrasah contexts. Theoretically, this condition is consistent with Maslow's (1954) lower-level needs (safety and belongingness) not being satisfied in the classroom. To the extent that students experience authority as intimidating rather than supportive, their ability to express themselves and actualize themselves is inhibited. So, too, is Rogers' (1983) process of unconditional positive regard impaired when hierarchical relations impede open communication. This structural limitation suggests that pedagogical innovation must be complemented by a broader cultural shift that redefines the teacher-student relationship in Islamic education from hierarchical obedience to dialogical partnership.

Teachers', Students', and Educational Leaders' Perceptions of the Impact of a Humanistic, Active Learning Approach on Character Formation and Classroom Dynamics

While several challenges remain, the findings also reveal emerging institutional support mechanisms that help sustain humanistic learning practices. One notable initiative is the principal's effort to provide regular motivational sessions during the weekly Saturday morning roll call. As the principal explained, "The supporting factor of this learning activity is the motivation that is always given by the principal every Saturday in the morning roll call activities, where it aims to invite students and teachers to understand each other, respect each other's opinions, have good relationships, and have support from the government."

The data indicate that the morning roll call serves as a supporting factor in Islamic education, as it provides a tolerance or space for students and teachers to express their opinions. Such interactions help foster a more humanistic learning environment.

Humanistic psychology, initially introduced by Abraham Maslow, was first applied in medical care by using Maslow's hierarchy of needs to comprehensively address patients' needs—from managing physical symptoms to achieving self-actualization and transcendence (Zalenski et al., 2006). Over time, this approach has also been adopted in education. According to Idris and Tabrani (2017), implementing humanistic psychology in teaching involves several key steps, including fostering effective communication between teachers and students, providing motivational support, and creating a learning environment rooted in love and compassion.

Humanistic psychology emerged in the mid-20th century as a response to the limitations of psychoanalytic and behaviorist theories. Often referred to as the "third force" in psychology, it emphasizes the innate drive toward self-actualization—a process of realizing and expressing one's potential and creativity (Joodaki & Moradi, 2021). At the heart of this perspective is the concept of self-actualization, which Carl Rogers developed through a therapeutic approach aimed at helping individuals reach their fullest potential (Woodward, 2020). In the field of education, the humanistic approach is applied to support learners in developing their self-actualization during the learning process, enabling them to more meaningfully absorb knowledge and formulate their competencies.

Almu'tasim (2019) asserted that humanistic approach in education is rooted in the principle of 'humanizing humans', particularly in curriculum construction. This approach allows learners to become better individuals by incorporating humanistic values into educational planning, evaluation, and development. In Islamic education, curriculum development emphasizes the needs and interests of learners by nurturing and cultivating their *fitrah* (inherent potential) so they can fulfill their divine role as *khalifah* (vicegerents) on earth. Thus, from an Islamic perspective, humanizing humans means providing learners with opportunities to develop the God-given capacities embedded within them, commonly referred to as the human nature or *fitrah* (Irsad, 2016).

Humanism is a view that positions individuals as autonomous beings with freedom and various natural skills given by God. Students develop into humans capable of living their nature as caliphs and being fully responsible for their interactions with others or with God (Jamhuri, 2018). ‘Humanism’ is a multifaceted concept, characterized by diverse interpretations that often intersect to different degrees (Jaszczolt, 2024).

According to humanistic theory in education context, the learning process should cultivate a supportive environment grounded in empathy and respect for the individual (Li, 2025). This theory is based on findings that the main reason teachers use this humanistic learning model is that it offers several advantages, for example, allowing students to convey the material through presentations tailored to their abilities, with the teacher present to support them, without burdening students with the material.

According to Bahruddin (2007), the characteristics of humanist education include an integrated, interrelated system of thought. First, education must be liberating, which means it is always built on the foundation of better change and positive development. Furthermore, education needs a spirit of partisanship in the sense that education and knowledge are recognized as human rights for all of humanity. In addition, this system prioritizes the application of participatory principles in building an educational ecosystem that meets the needs of school managers, instructors, students, parents, and the community. This aims to remove the perception of schools that are passive and insensitive to the demands of the times.

In line with this principle, Bahruddin (2007) emphasized the importance of a needs-based curriculum that understands how to manage resources effectively and increase their carrying capacity to maintain sustainability and quality of life. Therefore, there must be cooperation between teachers and students, with all activities participatory, implying that learning techniques are always built on a foundation of collaboration during the teaching and learning process. Further, an evaluation system for student assignments using assessment scales is considered necessary because learning success is achieved only when students can evaluate themselves in ways that benefit others. Finally, all these characteristics boil down to the formation of a confident individual, in which the development of experience depends on the subject’s capacity. This development will arise by itself as the capacity of the subject increases to provide benefits to others. Shown in Table 2 is the summary of the characteristics of humanistic education.

Table 2

Characteristics of Humanistic Education

Concept	Synthesis
Liberation & Positive Transformation	Education should serve as a means of liberation and be oriented toward continuous, positive transformation. It must empower individuals to pursue improvement and social change.
Equity and Inclusivity	Education is a fundamental right for all individuals. There must be a strong commitment to promoting equitable access and defending the rights of marginalized groups.
Participatory Principle	Education must be developed through inclusive participation, engaging all stakeholders to ensure schools are dynamic, responsive, and community-driven.

Concept	Synthesis
Needs-Based Curriculum	Curriculum design should be grounded in the real needs of learners, with a focus on resource management that supports sustainability and enhances quality of life.
Collaborative Learning	The learning process should emphasize collaboration between teachers and students, with pedagogical methods shaped through active, dialogical interaction.
Scaled Assessment Approach	Assessment practices should support learners in engaging in self-evaluation that is meaningful both personally and socially, fostering growth and reflection.
Self-Confidence & Experiential Growth	Personal development is deeply tied to learners' increasing capacity and meaningful experiences, which collectively contribute to positive and transformative outcomes.

In a book on handling violence in schools, Cowie, Jennifer, and Gyani (2009) cite a WHO statement that defines violence as the use of physical violence, either directly or indirectly, against oneself, other people, groups, or communities, which results in injury, death, physical damage, development, or loss. Additionally, according to Assegaf (2004), anti-violence education is a component of peace education. Peace education aims to foster the development of the human personality, respect for human rights, the existence of primary freedoms, mutual understanding, tolerance, and friendship development that promotes healing with people of all races, nationalities, and social groups (Saleh, 2012).

Anti-violence education is a strategy aimed at reducing violence and promoting peaceful behavior in educational settings. Its characteristics are summarized in Table 3. It addresses various forms of violence, including physical, verbal, emotional, and relational aggression, using character education, conflict resolution, and social skills training. Common strategies include mentoring and mediation, which encourage proactive bystander intervention in nonviolent ways (Butler et al., 2024). However, effective anti-violence education must also incorporate additional approaches, such as cultural, environmental, and religious frameworks, which are often seen as sources of ethical and moral guidance for human behavior (Standish, 2019).

Moreover, anti-violence education can be seen as an effort that encourages learning without harming others emotionally, physically, financially, or spiritually. The idea of rejecting all forms of violence can also become a way of life, an attitude, and a set of life skills for students through anti-violence education, a systematic effort to teach students the principles of anti-violence.

Table 3

Characteristics of Anti-violent Education

Concept	Component	Synthesis
Learning Process	Emotional	The ability to regulate emotions, sustain motivation, and foster a positive learning atmosphere is essential for effective educational engagement.
	Physical	A conducive physical condition and learning environment are crucial to maintaining focus and ensuring comfort throughout the learning process.
	Financial	Economic support plays a critical role in facilitating access to learning tools, materials, and infrastructure necessary for academic success.
	Spiritual	Learning is grounded in sincere intention (niyyah) for the sake of Allah, reinforced by the cultivation of Islamic values and ethical character.
Learning Outcomes	Way of Life	Education shapes an Islamic way of life, integrating religious values into daily behavior and decision-making.
	Attitude toward Life	Learning outcomes include the development of moral character traits such as responsibility, discipline, and empathy.
	Skills	Learners acquire both soft and hard skills that are essential for personal development and professional readiness.

The theory above aligns with the researcher's findings that students are free to convey material and opinions during class discussions. However, they are still accompanied by the teacher as a form of teacher control if an error or mistake occurs in expressing opinions during class discussions. The humanistic curriculum emphasizes the holistic development of learners, prioritizing personal interests, human values, and affective growth over mere cognitive skills (Emel, 2023). Its primary goal is to empower students by involving them in decisions about what and how they want to learn, thereby fostering self-actualization and personal growth (Mahbub et al., 2020). Designed to promote the common good, the humanistic curriculum also encourages the development of social and interpersonal skills, self-discovery, and learners' capacity for self-regulation (Wang, 2020).

The humanistic curriculum encourages students to continue improving their quality by appreciating the various positive potentials each student has in the skills and processes they need to guide their lives and solve problems that arise (Putri, 2018). Based on the theory and field research interviews, the teacher provides opportunities for students to play an active role in learning and then evaluates them by assigning tasks as benchmarks to assess how well students can master the material.

Humanistic education is a teaching method that emphasizes student participation, personal responsibility, and independent thinking. Teachers guide students through dialogical and participatory approaches, creating a supportive and inclusive learning environment. This approach fosters intrinsic motivation, emotional engagement, and responsibility towards the learning process. Assessment

through assignments serves as a measure of achievement and a reflective tool for students to identify strengths and areas for improvement. It aligns with contemporary educational theories, such as self-determination theory, to develop intellectually capable, emotionally mature, and socially responsive learners. Implementing a humanistic curriculum requires strong pedagogical sensitivity, empathetic listening skills, and flexible learning strategies. This approach cultivates a humane educational atmosphere that nurtures self-aware, socially responsible, and lifelong learners (Sitika, 2019).

Active learning is an educational approach that emphasizes students' active involvement and engagement, shifting the focus from passive reception of information to dynamic participation in the learning process (Jillian, 2025). This method has been shown to enhance conceptual understanding, critical thinking, and problem-solving skills across various disciplines (Fixen & Wald, 2021). In active learning, students are not merely recipients of knowledge but active participants who construct their understanding through discussion, collaboration, exploration, and reflection. The strategies employed include small-group discussions, problem-based learning, simulations, case studies, project-based learning, and interactive technologies that foster comprehensive student engagement.

One of the key advantages of active learning lies in its ability to foster higher-order thinking skills. Rather than relying solely on rote memorization, students are encouraged to analyze, evaluate, and generate solutions to complex problems (Rathinavelu et al., 2024). Moreover, active learning promotes the development of social and communication skills, as students are required to collaborate in teams, engage in constructive argumentation, and appreciate diverse perspectives. Research indicates that students in active learning environments often achieve better academic outcomes than those in traditional lecture-based settings (Reddy et al., 2024).

Theoretically, this approach aligns with the principles of constructivism, which posit that individuals actively construct knowledge through their experiences and interactions with the environment (Savin et al., 2023). In this framework, the teacher's role shifts to that of a facilitator who designs meaningful learning experiences rather than serving solely as an information transmitter (Devira, 2020). Active learning, a teaching method that encourages students to question, test hypotheses, and reflect on their learning outcomes, significantly improves academic achievement, retention, and motivation. As described in Table 4, it fosters inclusivity by involving students from diverse backgrounds. However, implementing active learning requires thorough planning, a shift in educational paradigms, and the adaptation of assessment systems to accommodate the holistic, contextual nature of the learning process and its outcomes (Khan & Iqbal, 2021).

Table 4

Benefits of Active Learning

Benefit	Explanation	Example Activities
Enhanced Comprehension and Retention	Active learning strategies help students better understand and remember material.	Group discussions, simulations, hands-on experiments
Improved Engagement and Motivation	Involving students in interactive tasks increases their interest and motivation to learn.	Think-pair-share, interactive quizzes, and role-playing
Development of Critical Thinking Skills	Activities promote higher-order thinking and critical analysis.	Debates, problem-based learning, and project-based learning

Benefit	Explanation	Example Activities
Better Academic Performance	Research shows students in active learning environments often perform better academically than those in traditional lecture settings.	Flipped classroom, case studies, peer teaching

Active learning is one of the teaching methods that can be used. It involves students more in accessing various information and knowledge that will be reviewed and discussed during the learning process in class, giving them several experiences that can help them become more competent. In addition, it helps students refine their analytical and synthesis skills and their ability to create new value from their research findings (Abdul Qadir, 2017). The study reveals that teachers, students, and madrasas face numerous obstacles in creating a humanist Islamic education. Despite efforts, such as ceremonies or morning roll calls, full implementation remains lacking. The principal emphasizes the need for tolerance between students and teachers to foster humanistic learning.

This research provides a novel contribution by integrating humanistic pedagogy and active learning into a unified framework for anti-violent and peace-oriented Islamic education. Although previous studies have explored these approaches independently, the present study demonstrates how their integration is an effective pedagogical strategy for fostering nonviolent classroom cultures in *madaris*. Drawing upon Rogers' (1983) and Maslow's (1954) humanistic learning theories, the findings establish explicit connections between learner autonomy, empathy, and psychological safety and key peace education principles, such as dialogical learning, respect for human dignity, and emotional regulation. This study contributes to the field of peace education by demonstrating that nonviolence is not simply conveyed as moral content but is integrated into daily classroom practices through participatory learning, reflective dialogue, and supportive teacher-student relationships.

The findings are highly relevant to scholars and practitioners in Islamic education, curriculum studies, and teacher education, providing transferable insight for violence prevention and character formation across diverse educational contexts. By operationalizing peace education ideals through specific instructional practices, this study enhances interdisciplinary understanding of how pedagogical design can promote sustainable cultures of peace within schools.

Conclusion

This study aimed to develop a humanistic learning model grounded in Islamic anti-violence education values through active learning in madrasah settings. The findings indicate that humanist education recognizes humans as active subjects capable of facing and responding to external challenges, resolving problems, and preserving human dignity. A humanist school environment respects individuality and encourages students to express creativity in accordance with their interests and capabilities. In this context, the methodology of Islamic education through an active learning approach serves as a strategic platform for embedding anti-violent values in classroom activities. The teacher plays a central role not only as a facilitator but also as a role model, fostering positive dialogic relationships with students while nurturing their moral, spiritual, and intellectual growth.

These findings contribute to the theoretical development of humanistic pedagogy within the framework of Islamic education. In practice, they offer a model for teachers to cultivate inclusive, respectful, and nonviolent classroom cultures in *madaris*. Teacher training programs need to emphasize humanistic pedagogical competencies—such as communication skills, emotional intelligence, and student-centered assessment—to strengthen a peaceful, nonviolent learning culture. For policymakers, integrating humanistic learning principles into madrasa national curricula can

strengthen character education goals by harmonizing religious teachings with the development of citizens with noble character and social responsibility. Institutional policies also need to encourage school dialogue, collaborative decision-making, and reward systems for ethical and nonviolent behavior among both teachers and students.

However, this study is limited to specific institutional and cultural settings. Broader studies are needed to explore the adaptability and scalability of this model across diverse educational contexts. Future research may also integrate policy-level interventions to reinforce the values of anti-violence education in formal curricula. Therefore, further research is recommended to use a mixed-methods or quasi-experimental design to quantitatively assess the influence of humanistic models on the development of empathy, conflict-resolution ability, and improvements in student learning achievement. Comparative studies between regions and longitudinal research are also needed to understand how the long-term application of humanistic learning contributes to the formation of attitudes of peace and social harmony.

Conflict of Interest Statement

The authors state that there are no conflicts of interest, financial or personal, that could affect the objectivity, integrity, or outcomes of the research on this humanistic active learning model for non-violent Islamic education.

AI Disclosure

In the development of this research, Artificial Intelligence (AI) technology can be used as a tool for language editing and technical document review to ensure linguistic clarity. However, all thematic analysis of the results of interviews, class observations, and conclusions about the application of Rogers and Maslow theories in the context of *madaris* is carried out entirely by human writers to maintain originality and academic responsibility.

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