

**IMPLEMENTATION OF DEMOCRATIC AND HUMANISTIC ISLAMIC EDUCATION IN SCHOOLS****IMPLEMENTASI PENDIDIKAN ISLAM DEMOKRATIS DAN HUMANISTIK DI SEKOLAH****Sri Haryanto**

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**ABSTRACT**

The research is descriptive qualitative research with a library research approach. Qualitative methods are used to explore and collect theoretical data by selecting literature that supports and is relevant to the object under study. The data obtained will then be analyzed using descriptive analytical techniques. It is believed that democratic and humanistic education will bring better changes in educational practice and can improve the quality of educational output, as well as being a solution to various current educational problems. Democratic and humanistic education also has great potential to create a generation of people who are intellectually intelligent, emotionally intelligent and spiritually intelligent, have a big soul, are active, creative, and are able to overcome the various life problems they face wisely and judiciously. This article provides an overview of how to actualize and implement democratic and humanistic Islamic education. It is hoped that the implementation of democratic and humanistic Islamic education can have a positive impact in forming the nation's young generation who are open-minded, critical, humanist and able to play an active role in society.

**Keywords: Education, Islam, Democratic, Humanistic****ABSTRAK**

Penelitian merupakan penelitian kualitatif deskriptif dengan pendekatan library research. Metode kualitatif digunakan untuk menelusuri dan mengumpulkan data teoritis dengan memilih literatur yang mendukung dan relevan dengan objek yang diteliti. Data yang diperoleh selanjutnya akan dianalisis dengan menggunakan teknik deskriptif analitik. Pendidikan yang demokratis dan humanistik diyakini akan membawa perubahan lebih baik dalam praksis pendidikan dan dapat meningkatkan kualitas output pendidikan, sekaligus sebagai solusi bagi berbagai problem pendidikan saat ini. Pendidikan demokratis dan humanistik juga memiliki potensi besar untuk dapat menciptakan generasi bangsa yang cerdas nalar, cerdas emosional, dan cerdas spiritual, berjiwa besar, aktif, kreatif, dan mampu mengatasi berbagai persoalan kehidupan yang dihadapinya dengan arif dan bijaksana. Artikel ini memberikan gambaran tentang bagaimana aktualisasi dan implementasi pendidikan Islam demokratis dan humanistik. Implementasi pendidikan Islam demokratis dan humanistik diharapkan dapat membawa dampak positif dalam membentuk generasi muda bangsa yang berpikiran terbuka, kritis, humanis dan mampu berperan secara aktif ditengah masyarakat.

**Kata Kunci: Pendidikan, Islam, Demokratis, Humanistik****1. Introduction**

Islamic education is a variation of the configuration of the national education system, but in reality Islamic education does not have wide opportunities to compete in building this great ummah. If it is felt that it is strange, in a Muslim community Islamic education does not have ample opportunities to compete in building this great ummah. Even though Islamic education has a very significant role in developing human resources and building national character.

Along with the rapid development of science and technology, the consequences of educational challenges and problems are also increasingly complex. The problems faced by Islamic education which have not been resolved properly are the cause of educational and learning activities experiencing stagnation, even decline. This condition can be detected from several indicators, *First*, weak and minimal agenda and reform efforts in education and learning; *Second*, at the practical level Islamic education still applies conventional and monotonous methods; *Third*, the learning approach is still oriented "intellectualism-verbalistic;" and emphasis on human formation "USA" from "Khalifah fi al-ardl." (A. R. Assegaf, 2014).

In learning activities, it is almost unnoticed that the "learning trend" currently developing is still devoid of any touch of ethical and moral values, but is more oriented towards things that are materialistic, economical, hedonistic and technocratic. The learning and teaching process also seems to still be oriented towards transferring knowledge from educators to students, as a result learning activities are just "formalistic and automatic mechanisms". This style of education is what Paulo Freire said, as "banking education concept." (Freire, 2018).

Education and learning that only consumes knowledge, without being accompanied by efforts to grow "curiosity" students regarding the knowledge they have acquired. Education and learning that should instill humanist values actually dilutes the meaning of humanism. Education should instill attitudes of tolerance, concern for others, awareness of differences (*pluralism*), the existence of equal rights and obligations, freedom of opinion and so on, which actually castrates the meaning of freedom and limits independence. The impact of all of this is that education will only make students into "robots" who have lost their conscience and feelings.

Based on the reality above, Islamic education needs to be designed so that it is able to respond to the challenges and changes of the times, and is able to be a solution to various problems faced by the world of education today, namely educational design that is *theocentric* (divine) and *anthropocentrism* (humanity).

## 2. Method

The research is a descriptive qualitative research approach to library *research*. Qualitative methods are used to explore and collect theoretical data by selecting literature that supports and is relevant to the object under study. The data obtained will then be analyzed using analytical descriptive techniques. Data collection techniques were carried out by searching the literature (*library research*), meaning the activities of studying, recording, classifying and collecting written data to support research, library materials can be primary sources (*primary source*) as well as secondary sources (*secondary source*). To analyze the data obtained the author used two analytical techniques, namely: *analytical descriptive (descriptive of analyze)* and *content analysis*. *Descriptive analysis* The author uses it to analyze ideas or thoughts by conducting critical studies of them. (Ridwan, 2001). This method aims to see a picture of the state of the data being researched without intending to look for relationships between data or draw conclusions. Currently *content analysis is used* to analyze the meaning contained in assumptions, ideas, or statements to obtain understanding and conclusions (Rahardjo, 2017). This method allows researchers to analyze data, whether written, verbal or visual (Ahmad, 2018).

## 3. Results and Discussion

### 3.1. Democratic and Humanistic Islamic Education

#### 3.1.1. Democratic Islamic education

Realizing democratic Islamic education is not an easy thing, there are quite a lot of complex challenges and obstacles. In Tilaar's view there are five challenges in efforts to build

educational democracy, *First*, proud education; Second, *elitist* education system; Third, there is a domestication process; fourth, the duping process; and fifth, there is still a corporate culture in the world of education (Tilaar, 1998). Even though there are many challenges, it is not impossible that democratic education can become a color for the world of Islamic education, because democratic Islamic education is a need and demand of the times, especially considering that education is an investment in the nation's future (Tilaar & Hapsari, 2004)

According to John Dewey, realizing democratic education starts from school. Schools are the spearhead of education, as well as important institutions in realizing the functions and goals of education (Dewey, 1903). Democratic education is not just a procedure, but a recognition of human honor and dignity which is expected to be able to encourage the emergence of creative, critical, innovative and productive individuals without having to sacrifice their own dignity. (Shofan, 2007). Hujair Sanaky emphasized that the essence of democratic education is education that respects human potential, education that is humanist, civilized and in accordance with the ideals of civil society (Sanaky, 2003), (Sanaky, 2008).

Democratic education is not only about preparing and equipping students to be able to adapt to social life, but the school itself becomes a mini society where the democratic practices that exist in society need to be implemented in a real way at school. (Dewey, 1903). That way, students will get used to the characteristics of a democratic life. Democratic education is education that develops democratic principles, namely education that respects differences, gives freedom to actualize oneself (*self actualization*), opportunities for healthy competition, education that builds morals, and education that encourages students to get closer to their Creator. (Nurdin, 2008)

In democratic education, the independence and freedom of each student to actualize and express themselves must be upheld. On the other hand, oppression of freedom and independence must be avoided, because oppression in all its forms is not in accordance with the essence of education as the ultimate liberation and humanization of humans. This is in line with the indicators of democracy which must be open, rational, prioritizing general motivation, honest, free from pressure (coercion), and obeying rules that have been mutually determined.

A democratic education paradigm develops tolerance and social trust among students, by providing opportunities and even encouraging each student to learn to live together and respect each other through the habit of living side by side, and interacting with other individuals who have various differences from themselves. In democratic education, it is absolutely necessary to develop critical, analytical and clear thinking skills, accompanied by high levels of self-control. Zamroni said that democratic education is based on humanitarian principles and focuses on the goal of developing students' empathy, tolerance, respect for others, and a view as citizens of the nation and members of the global community (Zamroni, 2007). Apart from that, the democratic education paradigm must also understand the human need to always be progressive, facilitate the development of talents and interests and lead students to own their essence as individual beings, as well as social and spiritual.

From the description above, it can be concluded that democratic Islamic education is an educational and learning approach that has the following characteristics:

1. Education that seeks to bring students closer to His Creator, respecting human glory (*dignity*); individuality and freedom (academic), respect for differences (*the right to be different*), recognizing and appreciating the freedom to actualize oneself in one's own embodiment (*self-realization*); and equality of rights (*egalitarianism*) each individual. (Rosyada, 2004), (Alfandi, 2011)
2. Education that places educators and participants as educational subjects who interact with each other, complement each other, complement each other, respect each other through the habit of living side by side, so that healthy and responsible interactions occur; (Sanaky, 2003)

3. Education that doesn't just stop at rhetoric and theory but includes concrete steps in relaying and experiencing knowledge; in conditions of mutual respect, freedom of opinion, freedom to express ideas, and involvement of students in various activities.
4. Education that seeks to create a learning environment that encourages the optimal development of students' potential.
5. Education that focuses on the goal of developing empathy, tolerance, respect for others (*social trust*) among students.
6. Education that understands the human need to always be progressive, flexible and adaptive against the development of the times and prioritizing the process over the results.

### 3.1.2. Humanistic Islamic Education

In the educational process, humans are the main actors, on that basis, education and especially Islamic education must implement educational practices that uphold human values. Humanization of education is an effort to prepare a generation that is intellectually intelligent, emotionally intelligent and spiritually intelligent, not creating people who are stunted, passive and unable to overcome the problems they face. (R. Assegaf, 2019)

In Abdurahman Mas'ud's view, humanism in Islamic education is an educational process that pays more attention to aspects of human potential as social (humane) creatures and as human beings. *religious* (believing in God), as well as individuals who are given the opportunity by Allah to develop their potential. (Mas'ud, 2020). Thus, education with a humanistic paradigm is an educational practice that views humans as humans, namely creatures created by God who have certain traits that must be developed optimally. Therefore, the most important factor in the humanistic education paradigm is the effort to raise and foster awareness in students who are experiencing growth and identity formation, so that they can recognize, understand and realistically acknowledge the reality of themselves as multidimensional beings.

Education with a humanistic paradigm emphasizes the role of students, namely how to teach students, and how to feel or behave towards something. This paradigm really respects the dignity of students, including what is inside them. Here, students are given the freedom and independence to develop themselves fully. Meanwhile, educators only play a role in educating, guiding and providing a comfortable atmosphere, facilitating and motivating them so that they can develop as they should.

In a humanistic educational perspective, the relationship between educators and students is placed in a position *egalitarian*, namely learning together (*learning together*) which creates no contradiction at all. The two of them interact in providing knowledge information horizontally without degrading the dignity of either of them. So in the humanistic education paradigm there is no such thing as one dominating another, or educators oppressing students and vice versa. However, both parties (educators-students) must be in the same condition, interacting with each other in the dialogue process, so that educators no longer talk to students, or students talking *for* educators, but educators speak *with* learners. Here it can be seen that an educator plays more of a role as a facilitator and partner in the educational process in order to achieve self-awareness as a human being.

In humanistic education, an educator must facilitate students' learning experiences and accompany them to achieve learning goals. Meanwhile, students must be placed as the main actors who interpret the process of their own learning experiences, this kind of pattern is often called the "pattern" *student center*". If you pay attention, this pattern is in line with the thoughts of National Education figure Ki Hajar Dewantara, who said that the task of a teacher (leader) is "*in the presence of an example*," (in front of giving an example), "*in the middle of building a will*," (in the midst of building enthusiasm) and "*tut place handayani*" (behind giving influence). (Nugroho, 2018)

In humanist education, students are seen as individuals who have the responsibility to develop themselves in carrying out their duties. They must be placed and treated as human beings who have the same freedom and independence, just like educators and other humans. This is inseparable from the aim of humanistic education which is more oriented towards humanizing humans, namely helping students to develop and recognize themselves as unique human beings, and helping them to develop their potential, thereby creating a more complete human climate (*awareness*).

In the context of learning, education with a humanistic paradigm does not only pay attention to the development of the intellectual side (*cognitive*) only, but also the physical side (*psychomotor*), feelings, and emotions (*affective*) students as a whole and balanced. Thus, humanistic education is actually an overall education (*holistic education*), (Santayasa, 2004) because in the educational process there is no part of human consciousness that is neglected, and no aspect of human life that is not addressed.

Based on the explanation above, it can be concluded that humanistic Islamic education is a pattern of education and learning that has at least the following characteristics:

1. Education that respects and develops all human potential as a whole, in both dimensions *cognitive*, *affective*, and *psychomotor*.
2. Education that develops all aspects of human intelligence (intellectual, emotional and spiritual) in a complete and balanced manner.
3. Education in which there is interaction between students and teachers who are sincere, sincere, trust each other and understand each other.
4. Education that is full of respect and appreciation, far from acts of violence, oppression, and harassment of human dignity.
5. Education that emphasizes the growth and development of students as a whole, so that they become mature and established adults, able to face various problems and conflicts in everyday life, wisely and wisely.
6. Education in which there is a learning process that encourages interaction in groups, and provides opportunities for students to explore experiences, express creative ideas, needs and their own feelings while learning to understand people.
7. Education that develops learning methods that can move each student to become self-aware, change behavior, and learn in group activities through games, role playing and other active learning methods.
8. Education in which there is education (teachers) who are caring, attentive, accept students as they are, and have a positive view of students in accordance with their human nature.
9. Develop an assessment system that allows student involvement, for example students assess their own progress through self-evaluation.
10. Education that prioritizes process over results, and prioritizes more *reward* (gift giving) of *punishment* (giving punishment)

### 3.1.3. Actualization of Democratic and Humanistic Islamic Education

This democratic and humanistic Islamic education needs to be developed in education and especially Islamic education at this time, apart from being believed to bring better changes in the practice of education and learning, it can improve the quality *output* education, and can be a solution to various problems currently being faced by the world of education. A democratic and humanistic education format also has great potential to create a generation of people who are intellectually intelligent, emotionally intelligent and spiritually intelligent, have a big soul, are active, creative, and are able to overcome the various life problems they face more wisely and wisely, and are able to play their human function. as *USA* (slave) on the one hand, and as *caliph* (representative) of God in the universe on the other side. At the

paradigmatic level, democratic and humanistic Islamic education can be described in the following chart:

Aspect	Humanistic Democratic Islamic Education
Planning	In Islamic education planning it is bottom-up rather than top-down.
Principle	humanitarian principles
Base	al-Qur'an, as Sunnah and Ijtihâd
Implementation	based on professionalism. understand the human need to always move forward. fleksibel. adaptive to developments over time.
Goals and Targets	achieving the goal of <i>hablum minallah, hablum minas, hablum minal'alam (insan kamil)</i> .
Orientation	Full and balanced development of potential Cognitive Affective psychomotor. Balanced intellectual, emotional and spiritual intelligence.
Objective	forming the personality of the caliph, 'Abdullah, a pious person and a pious society that follows the guidance of Islam. developing human nature based on Islamic laws maintain and develop basic human values. realizing obedience and servitude to God in human life both individually and in society. to form humans who are intellectually superior, rich in charity, graceful in morals and policies, who are based on faith. to create humans who are able to worship Allah, both with thoughts, deeds and feelings. a dynamic personal development process directed at growth, integrity, personality autonomy, and a healthy (positive) attitude towards oneself and others, towards the creation of the ideal human being ( <i>insan kamil</i> ).
Perception of input	Students are not raw input but clients who need school services. Students are educational subjects, not educational objects.
Curriculum	emphasizes the integration of intellectual, emotional, spiritual and real action (cognitive, affective and psychomotor). providing valuable experience and knowledge to help facilitate students' personal development. help students face the problems of everyday life with knowledge and wisdom. pay attention to the nature and needs of students, society and the main problems faced by students.

Aspect	Humanistic Democratic Islamic Education
	presents material that allows for the growth of critical attitudes in students.
Evaluation	<p>implemented over time with emphasis on school needs. develop an evaluation system that allows student involvement.</p> <p>Prioritizes process over results.</p> <p>Evaluation occurs in two directions, namely educators evaluate students and vice versa, students evaluate educators:</p> <p>evaluation is fair and objective.</p>
School control	carried out by parents of students, and the surrounding community through the school committee and all interested parties (stakeholders).
Decision making	meeting of teachers and school principals, involving parents of students and the surrounding community (school committee), through a deliberation mechanism to reach consensus
The role of parents & society	involved in the entire educational process, except determining grades.
Learning methods	development of learning methods that are able to move each student to become self-aware, change behavior, be active, creative, innovative and enjoyable.
Learning approach	Student Center (centered on students).
Learning process	<p>The learning process encourages interaction processes in groups, and provides opportunities for students to explore experiences, express creative ideas, needs and their own feelings while learning to understand other people.</p> <p>Learning is dialogical, critical and communicative (there is two-way communicative interaction).</p> <p>learning in which structural and cultural communication develops between educators and students, so that healthy and responsible interactions occur.</p> <p>learning that provides opportunities, even encourages every student to learn to live together and respect each other through the habit of living side by side.</p> <p>learning that encourages the optimal development of students' potential in accordance with their human nature as a whole.</p>
The role of educators	as a facilitator, motivator, counselor and dynamist.
The relationship between educators and students	<p>sincere, sincere, mutual trust and understanding, and mutual respect for each other.</p> <p>respect each other, and stay away from acts of violence, oppression, harassment of human dignity.</p> <p>teachers who have a positive view of students in accordance with their human nature.</p> <p>respect the existence of differences (the right to be different) between educators and students, and students and students.</p>

Aspect	Humanistic Democratic Islamic Education
	Educators and students integrate and complement each other and complement each other. partnership relationship between teachers and students, teachers act as learning companions for their students in a dialogical, participatory, democratic and humanistic learning atmosphere. principles of democratic, participatory, dialogical and humanist educational relationships and interactions.
Incentive system	performance system, prioritizing reward (gift) over punishment (punishment)

In the context of learning, democratic education requires interaction between students and educators in a form *egalitarian* and *equity*, with this equality, freedom of initiative, differences in ideas and thoughts, as well as justice in education will be well accommodated (Danim, 2003). The learning process must also be open, in a healthy dialogical atmosphere between educators and students, so as to create a learning environment that encourages the development of students' potential. Here, an educator must give more positive comments than negative comments, provide encouragement (motivation) rather than discourage students from continuing to learn, and prioritize *reward* from *punishment*.

The application of democratic learning is expected to be able to provide a teaching and learning process that is fun and enjoyable. *bomb*" (encouraging). This means that an educator must prioritize his learning approach on students' critical capacity, curiosity and autonomy by implementing varied and innovative learning designs, so as to create an active, creative and enjoyable learning process (*fun*). Regarding democratic and humanist learning models based on several literatures, Abdur Rahman Assegaf, et al., formulated learning models with a democratic and humanist character as follows: (A. R. Assegaf, 2004)

The "Humanizing the Classroom" learning model is an approach to learning that places attention on personal development and the growth of students as individuals. This model focuses on understanding and respecting individual experiences, an emphasis on creativity and self-expression, and student-centered learning. In this model, students are directed towards awareness and treated humanely in the classroom.

Additionally, there are also humanistic learning models that have similar characteristics. This model explores children's potential with a more personal approach and pays attention to aspects of individual growth and development. In the humanistic learning model, students are encouraged to recognize concepts and self-identity and unite the awareness of heart and mind. Implementing a learning model like this can help create more meaningful interactions between teachers and students, as well as ensure that the learning process is more humanized and pays attention to the uniqueness of each individual in the class..

No	Learning model	Description
1	humanizing of the classroom	The "Humanizing the Classroom" learning model is a learning approach that places attention on personal development and student growth as individuals. This model focuses on understanding and respecting individual experiences, an emphasis on creativity and self-expression, and student-centered learning. (Risma et al., 2021)
2	<i>active learning</i>	The "Active Learning" learning model is a learning approach that involves students directly in interacting, investigating, solving problems, and concluding self-understanding. (Riadi, 2021). In this model, students are actively involved in the



		learning process, think about what they are doing, and use their brains to find the main idea of the lesson material.
3	<i>quantum learning</i>	The "Quantum Learning" learning model is a strategy and approach that combines elements of art, personal potential factors, and the learning environment to create a learning process that is more lively, enjoyable, and beneficial for students (DePorter et al., 2010). In Quantum Learning, a comfortable atmosphere, educational interactions between teachers and students, and an effective learning environment are the main focus. This model ensures that students are actively involved and feel heard, so that the learning process becomes more dynamic and meaningful
4	<i>quantum teaching</i>	The "Quantum Teaching" Learning Model is an approach that combines principles and concepts from quantum physics with traditional learning methods. The aim of this model is to increase the effectiveness of learning by maximizing individual potential and creativity in the teaching and learning process. (Cahyaningrum et al., 2019)
5	<i>accelerated learning.</i>	The "Accelerated Learning" learning model is an approach that creates an environment and teaching so that students can move beyond the boundaries of beliefs and misunderstandings, and exploit their hidden potential. (Syamsi et al., 2016). By applying this model, the learning process can become more dynamic and pay attention to the uniqueness of each individual in the class.

As a framework of thought, the democratic and humanistic format of Islamic education, besides having many advantages, also has several weaknesses. The following are the advantages and disadvantages of democratic and humanistic Islamic education.

Advantage	Weakness
This format is suitable for application in learning materials that are personality formation, conscience, attitude change, and analysis of social phenomena.	This format is difficult to apply practically, because in this theory children are given the opportunity to develop without being bound by rules.
Students feel excited, enthusiastic, take the initiative in learning and changes in thought patterns, behavior and attitudes occur of their own accord.	This paradigm will cause a reduction in students' respect for their teachers, because in applying this concept the teacher is like their own friend where children are free to criticize the teacher.
Can help students become free, independent human beings, not bound by other people's opinions, and able to manage their own personalities responsibly without reducing other people's rights, or violating applicable rules, norms, discipline or ethics.	The application of this concept can cause students who do not want to understand their own potential to be left behind in the learning process, and students who are inactive and lazy to learn will harm themselves.
This format can facilitate aspect development <i>cognitive, affective</i> and	

Advantage	Weakness
<i>psychomotor</i> students in a balanced manner.	

Apart from the advantages and disadvantages above, this democratic and humanistic educational format is believed to be appropriate to be applied in the educational context in this global era. In other words, building and pursuing Islamic education that has a democratic and humanistic character is a historical necessity and demand that must be carried out integrally, systematically and supported by all parties. Especially considering that education is a very important investment for the future of a nation.

#### 4. Conclusion

The democratic and humanistic Islamic education format is an educational pattern in which there is an atmosphere of mutual respect, freedom of opinion (*the right to be different*), freedom to express thoughts and ideas, freedom to actualize oneself, intellectual freedom, the opportunity to compete in realizing oneself (*self-realization*), education that builds morals and gets closer to the Creator, as well as education that develops aspects *cognitive, affective, and psychomotor* completely and in balance. Implementing a democratic and humanistic Islamic education format is important in developing an educational approach that is inclusive, participatory and oriented towards human values. Through this approach, students can actively participate in the teaching and learning process, respect perspectives and diversity, and apply democratic principles in decision making. Apart from that, this approach also emphasizes the importance of developing social skills, a deep understanding of tolerant and inclusive Islamic values, and the application of the principles of justice and equality in the educational environment. By carrying out effective implementation, this educational format can form a generation of young people who are open-minded, critical, and play an active role in society, thus having a positive impact in forming a more harmonious and inclusive community.

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