

**Analysis of the Implementation of PAI Learning in the Perspective of  
Jurgen Habarmes Humanism Theory**

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**Abstract**

Islamic Religious Education has a strategic role in shaping students' character, critical reasoning, and humanitarian awareness from the elementary education level. This study aims to analyze the implementation of Islamic Religious Education learning at SDN 106 Kendari through the perspective of Jurgen Habermas' humanism theory which emphasizes rational, dialogical, and participatory communication as the basis for the formation of students' critical awareness. This study uses a qualitative research design with a descriptive study type. The population was PAI/*Pendidikan Agama Islam* teachers and grade III students of SDN 106 Kendari, while the research instruments consisted of observation guidelines, interview guidelines, and documentation sheets. Data was collected through observation of learning activities, in-depth interviews with teachers and students, and analysis of learning documents. Data were analyzed using data reduction, data presentation, and conclusion drawing techniques based on the Miles et al. (2014). The results of the study showed that Islamic Religious Education learning at SDN 106 Kendari has integrated the principles of Habermas humanism through dialogical, open, and critical reflection learning. Teachers act as facilitators who provide space for students to discuss, ask questions, and connect Islamic teachings with their life experiences. These findings indicate that the application of a humanistic approach in Islamic Religious Education learning has positive implications for the formation of students' spiritual and social character, as well as strengthening the function of religious education as a means of forming a faithful, rational, and humanist person.

**Keywords:** Analysis, PAI learning, humanism theory

## **INTRODUCTION**

Education in general plays a strategic role in developing individuals' abilities to think critically, creatively, and responsibly in social life. It is in line with Putu et al. (2025) who state that education in general has a role as a strategic place to develop individual potential so that they are able to think critically, creatively, and responsibly in social life. Through a structured learning process, education not only transfers knowledge, but also forms characters, values, and skills that are relevant to the needs of the times (Purwanto & Tjahjono, 2021). In addition, in research Puzikov (2018) Education serves as a tool of social mobility that opens up opportunities for individuals to improve the quality of life and contribute to the development of society. Thus, education is an important foundation in creating competitive and progress-oriented human resources.

Islamic religious education has an important role in shaping the character, morals, and spirituality of students from an early age (Harahap, 2025). Through good learning, students not only understand the teachings of Islam cognitively, but also apply them in daily life. However, the reality in many primary schools shows that Islamic Religious Education learning is still oriented towards memorization and one-way methods, so it does not touch the affective aspect and has not built students' reflective and social abilities optimally (Abdulloh et al., 2025). This condition makes Islamic Religious Education understood as a theory, not as a life value that forms empathy and behavior.

Elementary school is the beginning of education has a very important role in instilling religious values as a whole, not only in the cognitive realm but also affectively and psychomotor (Kamila, 2023). In the cognitive aspect, students are introduced to basic knowledge of religious teachings and principles. In the affective aspect, religious education encourages the formation of spiritual attitudes and sensitivities, such as gratitude, empathy, and tolerance. Meanwhile, in the psychomotor realm, religious values are manifested through real practices, such as worship, behaving politely, and applying good habits in daily life (Nurhaliza, 2024).

With an integrative approach in these three domains, effective, cognitive, psychomotor, can be a strong foundation for the development of students' religious character as a whole (Anugrah et al., 2025). However, in research Candira et al. (2025), it can be seen that there is still Islamic Religious Education learning that tends to be teacher-centered, lecture-oriented, and does not involve active dialogue between teachers and students, thus hindering the process of internalizing religious values in depth. Moral learning is often limited to memorization, without touching on aspects of critical awareness and students' ability to dialogue with the social realities they face (Nurafiffuddin, 2025). Therefore, to increase the effectiveness of religious and moral learning, there is a need for a change towards a more humanistic, creative, and collaborative learning model, where students can be more active in building knowledge, developing critical awareness, and applying religious and moral values in daily life.

As in theory Habermas (2009) which emphasizes the importance of communication as the core of the social and educational process, with a focus on communicative rationality, that is, the effort to achieve common understanding through open dialogue and free from domination. In his view, communication is not just an exchange of information, but also a way to build critical awareness among the individuals involved. Dialogue based on communicative rationality allows participants to share perspectives, question assumptions, and build a deeper and more balanced understanding (Nur et al., 2025). Through this process, each party not only conveys arguments, but also listens and responds constructively, thus creating space for critical reflection on social

realities and existing values. The formation of critical consciousness, for Habermas, is the key to achieving freedom of rational thought and action, which in turn can lead to more just and democratic social change (Zakiyah et al., 2024).

This theory is very relevant to study the learning of Islamic Religious Education, because it emphasizes the importance of dialogical, participatory, and mutual understanding interaction in the learning process. In this context, Islamic Religious Education learning should not only be one-way or indoctrinated, where students simply accept teachings without questions, but rather build a space for students to actively engage, question, and discuss religious values. Habermas criticized the review in the research Tihnike (2025) that education is indoctrinated and encourages an emancipatory learning model, which allows students to think critically, develop their own understanding, and connect religious teachings with social reality. With this approach, learning Islamic Religious Education can be a means to build critical awareness and deeper understanding, which encourages students to apply religious values wisely in their lives.

In the analysis of the implementation of Islamic Religious Education in elementary schools, it is necessary to assess the extent to which learning practices have reflected humanistic principles, such as two-way communication, respect for students, empowerment of critical thinking skills, and internalization of values that are not just knowledge transfer (Rahmat et al., 2024). This approach allows teachers to see if students are truly actively involved in the learning process, able to understand and apply religious values in daily life, and feel valued as individuals with unique potential. By conducting this analysis, it can be found out the extent to which the learning practices of Islamic Religious Education in the field are in accordance with modern pedagogical theories that emphasize participatory, reflective, and liberating learning, while providing a basis for improvement to improve the quality of religious education that is more humanistic and meaningful (Mehmood & Siddique, 2025).

SDN 106 Kendari is an interesting example to study because this school is starting to implement a more dialogical and contextual learning approach. Teachers strive to build a friendly, open, and participatory learning environment so that students can understand Islamic values in a more meaningful way. This approach is in line with the ideas of humanism of Jurgen Habermas, a contemporary philosopher who emphasizes the importance of dialogical communication, communicative rationality, and equal participation in the educational process. According to Habermas, which was quoted by Habibi et al. (2025) that humanist education must provide space for students to express their views, discuss, and build understanding critically through respectful interactions.

Previous studies have shown that humanistic approaches can increase motivation to learn and help with the development of students' personalities (Mansyur, 2019). However, there are still few studies that specifically analyze its application in the learning of Islamic Religious Education in elementary schools using the perspective of Habermas' theory. This gap is important considering that humanistic learning practices often face challenges such as limited teacher understanding, dense curriculum, and diversity of student backgrounds.

Based on these conditions, this study aims to analyze the application of Habermas humanism values in Islamic Religious Education learning at SDN 106 Kendari, especially related to dialogical communication, participatory learning, and the development of students' critical awareness. In addition, this research also focuses on the role of teachers in creating a humanistic learning atmosphere and the impact of this approach on the

spiritual, moral, and social development of students. This goal is expected to be able to provide a comprehensive picture of Islamic Religious Education learning practices that are more humane and relevant to the needs of elementary school students in the 21st century.

By analyzing the implementation of Islamic Religious Education learning from the perspective of Habermas humanism, this research is expected to be able to provide an empirical basis for the development of religious learning models that are more relevant to the development of students in the modern era. In addition, the results of the research can be a reference for teachers, schools, and policymakers to design Islamic Religious Education learning that fosters dialogue, reflection, and critical awareness so that religious education truly forms students who have faith, morals, and humanist personalities.

## **METHOD**

This study used a qualitative approach with the type of case study and literature study. The qualitative approach was chosen because it allowed researchers to understand the experience, meaning, and dynamics of interaction in deep and contextual learning (Maxwell, 2021). The case study was used to find in detail the implementation of Islamic Religious Education learning based on the perspective of Jurgen Habermas' humanism at SDN 106 Kendari. Meanwhile, literature studies function to complement field analysis by examining relevant theories and results of previous research.

This research was conducted at SDN 106 Kendari with a focus on Islamic Religious Education teachers who were chosen purposively because they were considered to understand the learning process and actively apply a dialogical approach in the classroom. Through observation techniques are carried out directly in the classroom to record teacher-student interaction, forms of dialogical communication, and the application of humanism values in learning. Semi-structured interviews were conducted with Islamic Religious Education teachers to explore the pedagogical understanding, strategies, and reasons used in managing learning. The documents analyzed include the Learning Implementation Plan syllabus, teacher notes.

Data analysis was carried out using a model Huberman et al. (2014) which includes the stage of data reduction is carried out by selecting and focusing information that is relevant to the focus of the research. The data is then presented in the form of a thematic narrative to facilitate understanding patterns and relationships between findings. and Conclusions drawn gradually through a verification process that is repeated throughout the analysis. To maintain the validity of the data, this study applies triangulation of sources and techniques. Source triangulation is done by comparing information from teachers, and learning documents, while technical triangulation is done by confirming the consistency of data from observations, interviews, and documentation. These two forms of triangulation ensure that research findings are more credible and accountable.

## **FINDINGS AND DISCUSSION**

### **Findings**

In the research to obtain data attributed to Jurgen Habermas' theory of communication, which emphasizes the importance of communicative action in education. Teachers are key to being directly involved in teaching the material, and also create an

open dialogue with students, allowing them to develop critical understanding. So this study focuses on Islamic Religious Education teachers in this class, the teacher stated that,

- W1 TPAI: *“As a PAI teacher, I design learning by first getting to know the characters, interests, and difficulties of students first. My goal is not only to make students know about the teachings of Islam, but also to practice it in their daily lives. This learning is made interesting and relevant to the world of special students at the dasr level, such as through group discussions, dramas, stories about the Prophet and his companions, as well as small projects such as making posters or videos. And also I use simple media such as videos or activities in the school environment so that students are more active, interested, and easy to understand Islamic values in an exciting and fun way”.*
- W2 TPAI: *“I try to create an open learning atmosphere by building close relationships and mutual trust with students. I show a friendly, non-judgmental attitude, and respect their every opinion. In class, I start with light questions or casual discussions to make students feel comfortable. I also provide opportunities for all students to speak and always give positive responses. In addition, I communicate gently, politely, and empathically, listen attentively, and provide constructive responses.”*
- W3 TPAI: *“I help students understand the teachings of Islam as a liberating guideline for life, not just rules, by linking values such as honesty, responsibility, and helpfulness with real life. I provide space for students to think, ask questions, and reflect on their experiences, so that they can discover the meaning of Islamic teachings consciously, not by force. In learning, I encourage them to think critically and responsibly by inviting discussions and completing case studies. I also instill honesty and trust through real examples and giving small responsibilities in the classroom, such as leading prayers or keeping clean, so that they learn discipline and dare to take responsibility for their actions”.*
- W4 TPAI: *“During teaching, I faced challenges such as differences in student character, difficulties in maintaining class consistency, and limited time and learning facilities. However, these obstacles can be overcome with patience, a personal approach, and creativity in keeping learning interesting. What makes the implementation of the above points run smoothly is the good relationship between teachers and students, a comfortable classroom atmosphere, and careful preparation from teachers. The teacher’s example is also very important, as students tend to imitate behavior rather than just hearing theories. Support from the school environment and cooperation between teachers also help inculcate Islamic values as a whole, so the key to success lies in closeness, exemplarity, and a positive learning atmosphere”.*

The results of the research conducted at SDN 106 Kendari for three days showed that Islamic Religious Education teachers designed and implemented learning with a student-oriented approach. First, at the technical stage, based on the interview, the teacher explained that learning planning starts from trying to recognize the character, interests, and learning styles of students. Planning then translates into a selection of methods such as group discussions, storytelling, educational games, and simple projects that support the understanding and practice of Islamic values. The results of the observation (O-PAI/01/10/2025) show that teachers prepare simple learning media in the form of pictures, worksheets, and short videos before the lesson starts.

*Second*, in the practical stage, teachers apply the planning by creating a warm and open classroom atmosphere. Teachers begin learning with light conversations to build comfort and then facilitate discussions in turn. Observation (O-PAI/02/10/2025) demonstrate that teachers use gentle communication, give students the opportunity to speak without interruption, and set an example in daily interactions, such as greeting, greeting students, and giving appreciation for their answers. Learning activities were seen to be participatory, with most students actively involved in discussions and role-playing.

*Third*, in the emancipation stage, teachers strive to develop students' critical and moral awareness by connecting Islamic teaching materials to real situations that are close to their lives. Interview demonstrate that topics such as honesty and responsibility are taught through reflection on student experiences, simple case studies, and classroom dialogue. This is in line with the results of observation, where the teacher guides students to assess examples of behavior in pictures or events at school, without giving direct answers, but rather directing them to draw their own conclusions. This approach builds students' courage to express opinions while fostering awareness-based moral values.

Nonetheless, Islamic Religious Education teachers face a number of challenges during the learning process. Interview results show that the classroom atmosphere is sometimes less conducive, the difference in student character, limited time, and the lack of learning facilities are the main obstacles. Observations support this, it can be seen that some students are passive and need additional direction, especially during group discussion activities. However, the findings of the study also show that there are supporting factors that help smooth learning, such as positive relationships between teachers and students, mature learning preparation, teacher role models in behavior, and support for the school environment and cooperation between teachers. These factors create a conducive classroom atmosphere and strengthen the process of instilling Islamic values in a more meaningful way for students.

## **Discussion**

It shows that the classroom atmosphere is sometimes less conducive, the difference in student character, limited time, and the lack of learning facilities are the main obstacles. Observations support this, it can be seen that some students are passive and need additional direction, especially during group discussion activities. However, the findings of the study also show that there are supporting factors that help smooth learning, such as positive relationships between teachers and students, mature learning preparation, teacher role models in behavior, and support for the school environment and cooperation between teachers. These factors create a conducive classroom atmosphere and strengthen the process of instilling Islamic values in a more meaningful way for students (Setiadi et al., 2023). This is reinforced by the theory of constructivism which states that students build their knowledge through direct experience and active interaction, so participatory methods such as discussion, storytelling, and educational games become highly relevant (Astuti et al., 2024).

The classroom atmosphere that is sometimes less conducive is one of the main challenges in the learning process. Differences in student character, time constraints, and lack of learning facilities often hinder the smooth flow of learning activities. This is reflected in observations that show that some students tend to be passive and need additional direction, especially during group discussions. This condition can affect student involvement in learning, which in turn hinders mastery of the material and the cultivation of important values, such as Islamic values in the context of religious learning

(Dirgantini, 2023). However, the findings of the study also show that there are significant supporting factors to create a more conducive classroom atmosphere, such as a positive relationship between teachers and students, as well as mature learning preparation by teachers. In addition, a good role model from teachers in behavior and attitudes is also very influential in shaping a learning climate that supports the development of these values.

These supporting factors are in line with the principles in constructivist theory, which emphasize the importance of hands-on experience and active interaction in learning. According to this theory, students build their knowledge not only through lectures or direct instruction, but also through active participation in various activities that invite reflection and discussion. Therefore, participatory methods such as group discussions, storytelling, and educational games are very relevant in building student understanding. This method not only helps students understand the material more deeply, but also strengthens the internalization of Islamic values in a more meaningful and contextual way for students (Halid, 2024).

*Both* teachers create a warm and dialogical classroom atmosphere by starting learning through light conversations and giving students space to speak without interruption in line with Jacob Kounin's Classroom Management theory which emphasizes the importance of withitness and smoothness, which is the ability of teachers to understand students' emotional states and keep the flow of class interactions smooth so as to create a comfortable learning atmosphere (Rizqa & Nahda, 2023). This approach is also reinforced by the theory of Social Learning Bandura & Walters (1977), that a supportive and open classroom environment allows students to emulate positive behaviors, such as boldness of speech, confidence, and mutual respect. The consistency of these findings is also seen in the study Omodan (2023) which shows that the dialogical classroom atmosphere in Islamic Religious Education learning can increase emotional involvement, courage to express opinions, and the quality of interaction between teachers and students. as well as in research Handayani & Handayani (2025) that critical skills are able to provide more in-depth explanations, as well as being able to organize strategies or tactics. Thus, the teacher's approach in building a dialogical atmosphere is proven to have a strong theoretical basis and empirical support in improving the effectiveness of Islamic Religious Education learning,

In addition, the dialogical approach also has a positive impact on the development of students' social aspects, such as the ability to work together in groups and respect the views of others. An atmosphere that supports open communication allows students to feel more valued and listened to, which in turn strengthens their confidence in interacting with classmates. This is in line with the theory Vygotsky (1987) about the zone of proximal development, which states that the social interactions that occur in a supportive environment can accelerate the cognitive and emotional processes of the student. When students feel comfortable and encouraged to speak, they not only learn about the learning material, but also about the importance of collaboration and respecting dissent. Therefore, a dialogical classroom atmosphere not only enhances emotional engagement and critical thinking skills, but also facilitates the development of social skills that are essential for their daily lives and academic success.

A dialogical classroom atmosphere also supports the development of students' metacognitive skills, which are the ability to understand and control their own thought processes. In an interactive learning atmosphere, students are encouraged to reflect on their understanding of the material, identify difficulties, and seek solutions independently.

This is in accordance with the view Flavell (1979) about metacognition, which emphasizes the importance of self-awareness in the learning process. In the context of Islamic Religious Education, this approach allows students to be more critical in analyzing religious teachings, as well as making connections between the values taught and daily life. When students engage in discussions that facilitate deep thinking and reflection, they not only understand the material, but also develop skills that will help them in various aspects of life. A dialogical atmosphere, in other words, not only affects emotional engagement and social skills, but also. and

Third, students not only understand the concept of religion cognitively but are also able to relate it to daily life, dare to express opinions, and show increased moral awareness in line with the results of previous research. Research by Solihin et al. (2025) shows that Islamic Religious Education learning that uses a dialogical and contextual approach is able to encourage students to integrate religious values into daily behavior, such as honesty, cooperation, and responsibility. The study also found that learning methods that provide space for students to speak and discuss increase their confidence and ability to judge an action from a moral perspective (Abror et al., 2025). Thus, the findings of this study are consistent with previous findings, that Islamic Religious Education learning that is interactive and relevant to the context of students' lives is able to produce changes in aspects of knowledge, attitudes, and behaviors simultaneously.

Contextual Islamic Religious Education learning also plays an important role in shaping students' critical awareness of their social environment. By relating religious material to everyday situations, students not only understand the principles of religion theoretically, but are also able to evaluate and assess their own behavior as well as those of others around them. This is in line with a character education approach that emphasizes real-life experience-based learning, where students learn through observation, reflection, and the application of moral values in daily life (Tabroni & Purnamasari, 2022). This approach encourages students to take more responsibility for their actions and understand the impact of every decision they make, so that religious learning becomes more meaningful and relevant.

In addition, the integration of discussion and dialogue methods in Islamic Religious Education learning has been proven to improve students' ability to argue logically and convey opinions politely. When students are given space to express their views, they learn to listen to others, respect dissent, and build agreement through a structured discussion process. This is in line with research Asykur et al., (2025), it shows that this kind of interaction not only improves the understanding of religious concepts, but also forms communication and collaboration skills that are essential for students' social-emotional development. Thus, interactive learning is able to develop cognitive, emotional, and social abilities simultaneously.

In addition to cognitive and social skills, dialogical Islamic Religious Education learning also contributes to the formation of deeper spiritual and moral awareness. When students are engaged in reflection and discussion regarding religious values relevant to daily life, they begin to judge their actions and decisions based on the moral and ethical principles they teach. This is in line with research Sugrah (2019) which shows that students who learn through a participatory approach are better able to express empathy, responsibility, and honesty in everyday interactions. In other words, interactive Islamic Religious Education learning not only emphasizes the cognitive aspect, but also shapes the character of the student as a whole, encompassing attitudes, behaviors, and spiritual values that can be applied in real life.

Based on this discussion, this research is in harmony with and strengthens Jurgen Habermas' theory. In this theory, there are three stages, namely the technical stage, the practical stage, and the emancipatory stage, which is the technical stage that finds that the teacher designs learning after recognizing the students' interests, character, and learning difficulties. This is the basis for choosing participatory methods such as discussion, storytelling, and educational games. The Practice stage which finds that the Teacher creates a warm and dialogical classroom atmosphere, begins learning with light conversation, and gives the student space to speak without interruption, and the emancipatory stage which finds that the Student not only understands the concept of religion cognitively, but is also able to relate it to daily life, shows the courage to express opinions, and increases in moral awareness.

## CONCLUSION

Based on the results of the research, the application of Jurgen Habermas' humanism theory in the learning of Islamic Religious Education at SDN 106 Kendari succeeded in building a dialogical, participatory, and student-centered learning process. Islamic Religious Education teachers are able to create a warm classroom atmosphere and provide space for students to think critically, dialogue, and relate Islamic teachings with real experiences. This learning practice not only strengthens students' cognitive understanding, but also encourages the formation of moral attitudes, empathy, and spiritual and social awareness. The findings show that the humanist approach can be an effective strategy in supporting more meaningful and contextual learning of Islamic Religious Education. However, this study has limitations in the relatively short duration of observation and the scope of the location that focuses only on one school, so the results cannot be generalized widely. In addition, learning dynamics can be influenced by certain classroom conditions, not all of which are observed in depth.

The suggestions from this study are, *First*, Islamic Religious Education teachers continue to develop dialogical communication skills and humanistic learning strategies that encourage active participation and critical reflection of students. *Both* schools need to provide ongoing training related to humanist pedagogy as well as a collaborative space for teachers to share good practices with each other. In addition, and *Third* For further research, it is necessary to conduct studies with a wider school scope, longer observation duration, and more in-depth data triangulation to obtain a comprehensive picture of the effectiveness of the application of humanistic approaches in Islamic Religious Education learning.

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