

Implementation of Humanistic Islamic Education Management in Developing the Morals and Character of Students

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ABSTRACT

Purpose: This study examines the implementation of humanistic Islamic education management in supporting students' moral and character development in a contemporary elementary madrasah context, where character education is often implemented separately from management practices. **Method:** This research uses a qualitative case study approach conducted at Al Umm Elementary Madrasah, Klari District. Data were collected through semi-structured interviews with the principal and teachers, classroom observations, and school documentation. Data analysis followed thematic analysis to identify patterns in management practices related to character education. **Findings:** The findings indicate that humanistic Islamic education management is reflected in participatory leadership practices, integration of Islamic values in classroom activities, and the development of a school culture that emphasizes discipline, empathy, and responsibility. However, the implementation is context-dependent and varies across school activities, particularly in classroom practices and extracurricular programs. The role of the principal and teachers is important in modeling values, although its consistency is influenced by situational factors. **Research Implication:** The study suggests that humanistic-oriented management can support character education when integrated into daily school practices. However, its effectiveness depends on sustained leadership commitment and teacher involvement in implementing values-based education. **Originality:** Rather than proposing a generalizable model, this study provides a contextual description of how humanistic Islamic values are practiced in school management at a specific madrasah, contributing empirical insight into the integration of character education within management practices in a local setting.



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INTRODUCTION

Human character and moral development has become an important concern in contemporary education, particularly amid rapid digitalization and social change that influence students' values and behavior (Parappallil & Bangwal, 2024). Modern education is increasingly expected not only to develop cognitive achievement but also to strengthen ethical awareness, empathy, and integrity (Ionescu et al., 2025). In this context, Islamic education plays a strategic role in integrating intellectual, moral, and spiritual development, as it is fundamentally oriented toward holistic human formation (Hossain et al., 2025).

Educational management is a key mechanism in translating educational values into institutional practice. It coordinates planning, implementation, and evaluation processes to achieve educational goals effectively (Sutiah & Supriyono, 2024). Within Islamic education, this function is ideally aligned with value-based and character-oriented principles. Humanistic Islamic education management refers to a management approach that emphasizes respect for human dignity, individual potential, empathy, and participatory relationships in educational decision-making. This approach is grounded in the integration of Islamic ethical values and human-centered educational principles (Satchanawakul & Liangruenrom, 2025; Hadi et al., 2024).

At the policy level, Indonesia has emphasized character education through initiatives such as the Pancasila Student Profile and Religious Moderation program, which aim to strengthen moral and religious values in schools (Rifki et al., 2024). Madrasahs are expected to play a central role in implementing these values through institutional management practices grounded in Islamic ethics (Badrun, 2024). However, several studies indicate that character education in practice often remains normative and fragmented, focusing more on formal activities than on internalization of values in daily learning processes (Anas et al., 2025; Tripitasari, 2024).

Previous studies have shown that Islamic educational management tends to emphasize administrative efficiency and curriculum implementation rather than humanistic dimensions such as empathy building and student-centered moral development (Nuha et al., 2024; Setyowati et al., 2024). As a result, affective and spiritual aspects of learning are not always fully integrated into classroom practices (Du, 2025). Although recent studies have highlighted the importance of humanistic and value-based approaches in school leadership and culture development (Sanjakdar & Premier, 2023; Aftab & Iqbal, 2025), most of these studies remain conceptual or general and are not specifically focused on elementary-level madrasah management practices.

This indicates a contextual gap in understanding how humanistic Islamic education management is actually implemented at the operational level, particularly in elementary madrasahs. Existing literature has not sufficiently explained how principals and teachers translate humanistic Islamic values into concrete managerial actions in daily school practices, especially in relation to moral and character development.

Theoretically, Islamic educational management is expected to integrate divine (Rabbaniyah) and humanistic values in a balanced way (Edison, 2020). However, empirical studies show that implementation often remains procedural, with limited attention to students' psychological and moral internalization processes (Warsah et al., 2024; Sudirman et al., 2025). This highlights the need for a context-specific study that explores how humanistic principles are enacted in real educational settings.

Therefore, this study aims to describe and analyze the implementation of humanistic Islamic education management in fostering students' morals and character at Madrasah Ibtidaiyah Al Umm in Klari District. Specifically, this study examines how principals and teachers apply management functions that reflect humanistic Islamic values in planning, implementing, and evaluating character education programs.

By focusing on a single case study, this research seeks to provide an in-depth understanding of how humanistic values are operationalized in madrasah management practices. The findings are expected to contribute to the discourse on Islamic educational management by offering empirical insight into the relationship between leadership practices, institutional culture, and character development in elementary Islamic schools.

METHOD

This study employs a qualitative case study approach to explore the implementation of humanistic Islamic educational management in fostering students' morals and character. A case study design is appropriate for examining in-depth social processes within a bounded system, particularly in understanding meanings, practices, and interactions in educational settings (Creswell, 2019). The study focuses on how school actors operationalize Islamic and humanistic values in daily management practices at the madrasah level.

Research Site and Participants

The study was conducted at Madrasah Ibtidaiyah Al Umm, Klari District, Karawang Regency. The site was selected purposively because it implements character development programs grounded in Islamic values. The research was conducted over three months (January–March 2025) to allow prolonged engagement with the field.

Participants consisted of:

- a. 1 madrasah principal
- b. 6 teachers (selected based on involvement in character education activities)
- c. 10 students (selected purposively from upper grades who actively participate in school programs)

Participants were selected using purposive sampling to ensure relevance to the research focus on managerial practices and character development processes.

Data Collection Techniques

Data were collected through semi-structured interviews, participant observation, and document analysis.

a. Interviews

A semi-structured interview guide was developed based on themes of leadership, values implementation, and character education. Interviews were conducted with the principal (2 sessions, 60–90 minutes each), teachers (1 session per teacher, 45–60 minutes), and students (group interviews of 30–45 minutes each). All interviews were audio-recorded with permission and transcribed verbatim.

b. Observation

Observations were conducted in 8 field sessions covering classroom activities, school ceremonies, and extracurricular programs. Each observation lasted approximately 2–3 hours. Field notes focused on interactions, leadership practices, and value-based behaviors in school activities.

c. Documentation

Documents analyzed included school vision and mission statements, character education programs, teacher guidelines, and student activity records. Document analysis was used to confirm and complement interview and observation data (Sugiyono, 2023).

Data Analysis

Data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing.

- a. Data reduction: Interview transcripts and field notes were coded manually to identify meaningful units related to leadership, values, and character formation.
- b. Coding process: Open coding was first used to identify initial categories, followed by axial coding to connect categories such as participatory leadership, value internalization, and school culture.
- c. Theme development: Selective coding was then applied to generate core themes explaining how humanistic Islamic management is practiced in the madrasah context.
- d. Verification: Themes were continuously refined through iterative comparison across data sources until saturation was reached (Pahleviannur et al., 2022).

Data Validity

To ensure trustworthiness, triangulation of sources, methods, and time was applied. Source triangulation compared perspectives from principals, teachers, and students. Method triangulation compared interviews, observations, and documents. Time triangulation was conducted by collecting data at different times during the study period. Member checking was also conducted by returning summarized interpretations to participants for confirmation (Moleong, 2010).

Ethical Considerations

Ethical approval was obtained from the institution, and informed consent was secured from all participants. For student participants, parental/guardian consent was obtained prior to data collection. Participation was voluntary, and confidentiality and anonymity were ensured throughout the study. No real names were used in reporting findings.

RESULTS

The findings show that humanistic Islamic education management at Madrasah Ibtidaiyah Al Umm is implemented through three interconnected dimensions: value-based planning, contextual implementation in school practices, and developmental supervision. However, the data also indicate variations in how these values are understood and applied by different school actors, particularly between policy formulation and classroom practice.

In the planning stage, programs are developed through meetings between the principal and teachers. The principal emphasizes that all programs should integrate moral and spiritual values. As stated by the principal, “We always begin with the intention of worship, but we also consider academic targets that must be achieved.” However, a teacher noted a practical challenge: “Sometimes we understand the values, but in classroom planning, academic demands still dominate.” This shows that although participatory planning exists, the integration of humanistic values is not always interpreted consistently at the operational level.

Table 1. Research Findings Based on Planning Focus

Indicators	Research Focus	Implementation Method	Data Sources
Islamic and Humanistic Values	Program Planning	Regular meetings with integrated moral values	Madrasah Principal Interview
Teacher Participation	Involvement in the RKS	Teachers develop plans with the principal	Observations & Documents
Moral Development	Program Objectives	Vision and mission emphasize noble morals	School Documents

As shown in Table 1, the implementation of humanistic Islamic education management is generally structured and value-oriented, but its realization varies across individuals and contexts. This indicates that institutional commitment exists, but operational consistency is still developing.

In classroom implementation, observation data show that teacher–student interactions are generally respectful and open. However, differences were found in instructional styles. Some teachers actively encourage student participation, while others remain focused on completing lesson content. A student expressed, “Some teachers allow us to express opinions, but others mostly explain the lesson and move quickly.” This suggests that the application of humanistic principles depends largely on individual teacher practices rather than standardized instructional patterns.

Programs such as “Noble Morals Day” and Qur’an habituation are implemented across the school, but their impact varies depending on teacher involvement and classroom reinforcement. This indicates that institutional programs require stronger internal consistency to ensure meaningful value internalization.

In terms of supervision, the principal applies a reflective and dialogic approach. However, some teachers noted that feedback is mostly delivered informally during meetings. One teacher explained, “We receive suggestions, but they are not always based on clear evaluation criteria.” This reflects that while supervision is humanistic in tone, it still lacks structured evaluation tools.

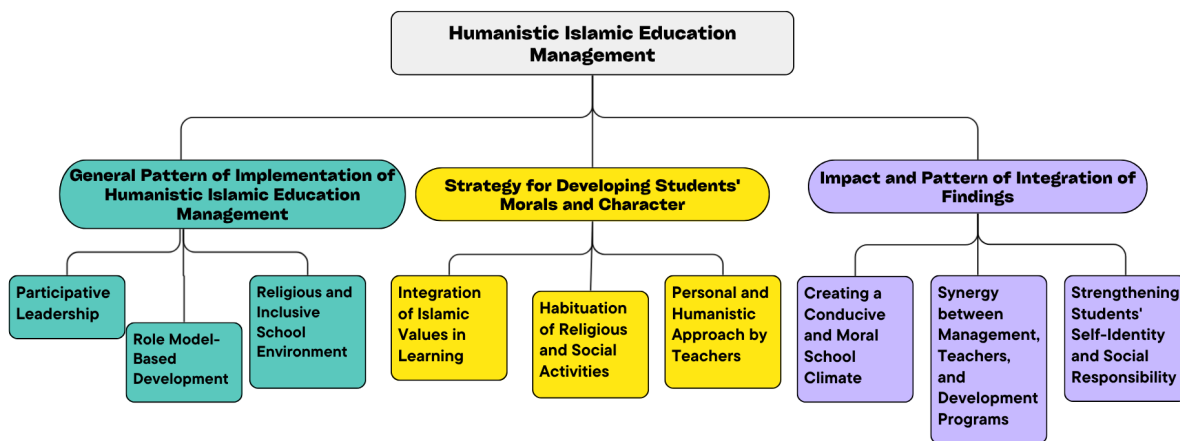


Figure 1. Concept Map of the Implementation of Humanistic Islamic Education Management in Developing Students' Morals and Character

Finally, Figure 1 (Concept Map) was developed based on recurring patterns across interviews, observations, and documents. It illustrates the relationship between planning, implementation, and supervision as an integrated but unevenly implemented system. Overall, the findings indicate that humanistic Islamic education management is present at the institutional level but shows variation in practice at the classroom and supervisory levels. This highlights a gap between conceptual commitment and operational consistency.

DISCUSSION

The findings indicate that Madrasah Ibtidaiyah Al Umm implements management practices that are framed within humanistic Islamic values such as compassion, participation, and moral responsibility. However, the data also show that these values are not uniformly enacted across all classroom and supervisory practices. Instead, their implementation varies depending on individual teachers and contextual conditions. This suggests that humanistic Islamic educational management in this setting functions more as an institutional orientation than a fully standardized operational system.

From the data, one key mechanism that appears to support moral development is habituation combined with teacher modeling. Students are repeatedly exposed to practices such as greetings, Qur’an recitation, and moral programs, while teachers are expected to demonstrate respectful and dialogic behavior. This aligns with the principal’s statement: “We strive to make all activities at school a means of moral education, not just in the classroom.” However, classroom observations also indicate variation in how consistently these values are translated into daily instructional practices, suggesting that moral formation depends on both structured programs and individual teacher enactment.

Another important mechanism is the relational quality between teachers and students. In several classrooms, interaction patterns are dialogic and open, allowing students to express opinions. Yet, in other cases, instruction remains teacher-centered due to time constraints and academic pressure. This variation indicates that moral and

character development is not solely determined by institutional design, but also by pedagogical conditions and competing academic demands.

These findings suggest that humanistic Islamic educational management operates through a combination of three interrelated processes: institutional value orientation, social interaction patterns, and habituation practices. However, the evidence also indicates that these processes do not automatically produce uniform outcomes. Instead, they depend on the consistency of implementation and the alignment between policy and classroom practice. Therefore, claims about “effectiveness” should be interpreted cautiously, as the data reflect observed practices rather than measured long-term behavioral change.

When compared with broader Islamic education discourse, this case supports arguments that values-based management can shape school culture (Abolade, 2024; Nursikin & Aji Nugroho, 2021). However, unlike more idealized portrayals in previous literature, the present findings highlight internal variability in implementation. This partially supports critiques that overly normative or value-driven educational models may not always translate smoothly into consistent classroom practice (Ikmal, 2021). In this sense, the study contributes by showing that humanistic Islamic management is not a stable end-state, but a negotiated practice within institutional constraints.

Importantly, the findings also suggest that moral development in this context should not be understood as a direct outcome of management alone. Rather, it emerges through interactions between leadership intentions, teacher interpretation, and student engagement. This mechanism-based understanding is more limited but also more realistic than assuming a direct causal relationship between humanistic management and character formation.

The study has limitations that affect the strength of its claims. First, it focuses on a single madrasah, which limits comparative insight. Second, it does not measure long-term behavioral change in students, meaning that conclusions about moral development remain interpretive rather than evaluative. Third, the study does not systematically compare this model with non-humanistic management approaches, which would be necessary to assess relative effectiveness.

Future research should therefore examine how humanistic Islamic educational management operates across different institutional contexts and over longer periods. Comparative and longitudinal studies would be particularly useful in identifying whether the observed practices consistently lead to sustained character development or whether their impact is context-dependent.

CONCLUSION

Based on the findings of this study, it can be stated that the implementation of humanistic Islamic educational management at Madrasah Ibtidaiyah Al Umm in Klari District indicates a positive contribution to the cultivation of students’ morals and character within the specific context of the school. The management practices that emphasize compassion, participation, and respect for human potential are reflected in school policies, classroom interactions, and habituation activities, although their implementation varies across teachers and settings.

The study suggests that the principal and teachers play an important role as role models and facilitators in integrating humanistic and Islamic values into educational practices. However, the findings should be understood as contextual and descriptive, rather than as definitive evidence of measurable effectiveness in character development. Instead, the results highlight how humanistic Islamic educational management may contribute to shaping a values-oriented learning environment in this particular madrasah.

Scientifically, this study contributes to a contextual understanding of how humanistic values are operationalized in Islamic educational management at the elementary level. Practically, it offers insight for school leaders and teachers regarding the importance of consistency between policy intentions and classroom implementation in value-based education. Future research is needed to examine this issue across multiple institutions and over a longer period of time, particularly using longitudinal and comparative approaches, to better understand the sustained impact of humanistic Islamic educational management on student character development and its broader applicability in different educational contexts.

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AUTHOR CONTRIBUTION STATEMENT

SNF: Conceptualization, data collection, data analysis, and manuscript drafting. AK: Supervision, research design, methodology, and manuscript review and editing. NMI: Data validation, data interpretation, and literature review. AZ: Data curation, documentation, and technical support. All authors have read and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

The authors used ChatGPT during the preparation of this work for language refinement and editing purposes. After using the tool, the authors thoroughly reviewed and revised the content and take full responsibility for the accuracy and integrity of the publication.

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