

Internalizing Humanism in Islamic Religious Education: The Role of Teachers as Facilitators of Psychological Safety in Students' Self-Actualization

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KEYWORDS	ABSTRACT
<p>Keywords: Education, Islamic Religious Education, Psychological Safety, Humanism, Self-Actualization.</p> <p>Conflict of Interest Statement: The author(s) declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.</p> <p>Copyright © 2026 EDU. All rights reserved.</p>	<p>This study explores the role of Islamic Religious Education teachers as facilitators of psychological safety in internalizing humanistic values and supporting students' self-actualization. Contemporary challenges in Islamic education are no longer limited to the transmission of religious knowledge; they also encompass identity crises, moral degradation, and the increasing vulnerability of mental health among Generation Z students. Employing a qualitative library research method with critical discourse and intertextual analysis, this article integrates the concept of psychological safety in modern educational psychology with Islamic humanism rooted in the concepts of *fitrah* and human beings as *khalifah*. The findings indicate that Islamic Religious Education teachers play a strategic role in creating psychologically safe classrooms through dialogical, inclusive, and humanistic approaches, including the implementation of Problem-Based Learning and case study methods. Such a learning environment enables students to think critically, express their ideas openly, and develop their innate potential optimally. This study concludes that the success of Islamic education should not be measured solely by cognitive achievement, but also by students' holistic development, encompassing intellectual, spiritual, moral, and social dimensions. Conceptually, this study contributes by offering a synthesis between modern educational psychology and Islamic humanism, while also providing practical implications for Islamic Religious Education teachers in responding to the complexities of contemporary education.</p>

Introduction

Islamic Religious Education (IRE) in the contemporary era faces multidimensional challenges that are no longer limited to the transfer of knowledge, but also extend to the psychological and moral complexities experienced by students. The massive flow of digitalization, on the one hand, has expanded access to information; on the other hand, it has contributed to identity crises, moral degradation, and increasing vulnerability to mental health problems among adolescents. As explained by Agus Nur Yasin, contemporary education, which tends to be doctrinal and oriented toward formal cognitive achievement, often neglects the humanistic aspects of students (Yasin, 2025). This conventional paradigm is considered less adaptive. Furqon Hakim, drawing on Muhaimin's thought, emphasizes that Islamic Religious Education must be reconstructed so that it does not remain trapped in religious formalism, but is able to address students' emotional dimensions and provide practical solutions to the psychological problems faced by Generation Z (Hakim, 2020). Therefore, the integration of a humanistic approach into Islamic education becomes essential, as it views students as whole human beings who possess innate potential (*fitrah*) that should be developed freely, inclusively, and with dignity.

Edmondson explains that psychological safety refers to a shared belief that the classroom environment is safe for interpersonal risk-taking, such as asking questions without fear of being perceived as incompetent or expressing different opinions without fear of judgment (Edmondson, 2018). When teachers are able to create such an atmosphere, students can reduce their mental defensiveness and participate more openly in the learning process. This idea is in line with Noddings' educational humanism, which emphasizes that a caring and dialogical relationship between teachers and students is a fundamental prerequisite for the internalization of moral values (Noddings, 2015).

Furthermore, psychological safety functions as a crucial bridge toward students' self-actualization in Islamic Religious Education classrooms. In humanistic psychology, James Booth, referring to Maslow's perspective, explains that the fulfillment of psychological safety needs serves as an essential foundation before individuals can move toward the realization of their highest potential, namely self-actualization (Booth, 2016). Within the Islamic intellectual tradition, the concept of self-actualization is parallel to the optimization of human *fitrah* as noble beings. Atikah Syamsi et al., drawing on Quraish Shihab's thought, underline that the dignity of human beings in Islam requires a liberating educational process in which teachers do not act as judgmental moral authorities, but rather as facilitators who provide a safe space for students to reflect on their faith (Syamsi et al., 2025). In such a psychologically safe space, the values of *akhlakul karimah* can grow organically rather than through coercion, thereby encouraging the holistic self-actualization of students.

Although the urgency of a humanistic approach in Islamic Religious Education has been widely emphasized, its implementation in classroom practice still faces significant challenges. This can be observed from the current landscape of academic literature. Based on an analysis of previous studies, research on Islamic Religious Education has largely focused on normative and procedural aspects. For instance, Salihoni's study emphasizes the effectiveness of conventional Islamic Religious Education teaching methods in improving students' learning outcomes (Salihoni, 2024). Meanwhile, studies by Ikbal Muwahid et al. and Ilma Fahmi Aziza focus on student character formation, which is examined normatively and theologically through morality-based curricula (Ilmiah et al., 2024; Muwahid et al., 2026). At the international level, Hasan Basri explores the integration of Islamic values into modern education systems, but his study remains limited to the macro-policy level (Basri, 2024). On the other hand, Rahmawati et al. have begun to address students' mental health issues in schools, but their analysis is mainly framed from the perspective of counseling guidance, separated from the instructional process of Islamic Religious Education in the classroom (Rahmawati et al., 2026).

This mapping of previous studies reveals a clear research gap. Very few studies in Islamic Religious Education have specifically examined how daily interactions between teachers and students in the classroom can create a psychological climate that supports the voluntary internalization of religious values. This gap constitutes the novelty of this article. This study seeks to align the modern psychological concept of psychological safety with the concept of Islamic humanism.

Based on the background and gap analysis above, the main research question addressed in this study is: how do Islamic Religious Education teachers act as facilitators of psychological safety in internalizing humanistic values to promote students' self-actualization? Accordingly, this study aims to critically analyze the construction of humanism in Islamic Religious Education, examine the implementation of psychological safety in Islamic Religious Education classrooms, identify its supporting and inhibiting factors, and formulate an integrative conceptual model that connects modern psychology with Islamic humanism. This model is expected to be applicable for contemporary Islamic Religious Education teachers in promoting students' self-actualization.

Research Design and Methodology

This study employs a qualitative library research design with a conceptual-theoretical focus. The approach used in this study is critical discourse analysis and intertextuality, which aims to examine, compare, and integrate the concept of modern educational psychology, particularly psychological safety, with the concept of humanism in Islamic Religious Education (IRE). Through this approach, the literature data are not merely described descriptively, but are also critically examined in terms of their philosophical meanings in order to formulate applicable implications for contemporary education.

The data in this study are classified into two categories: primary sources and secondary sources. Primary sources refer to key literature that forms the theoretical foundation of the main concepts examined in this study, including Amy Edmondson's *The Fearless Organization* (2019), Carl Rogers' works on humanistic education, and contemporary Islamic humanist thought developed by M. Quraish Shihab and Abdurrahman Mas'ud. Meanwhile, secondary sources were obtained from scientific articles published in reputable national and international journals within the last five years, namely from 2021 to 2026, which reflect recent developments in related research.

Data collection was conducted through a systematic documentation method using a literature synthesis matrix as the research instrument. The data collection process involved several stages, including searching, screening, and classifying relevant literature from digital databases such as Google Scholar, Garuda, and Scopus. The literature search used specific keywords, including "psychological safety in education," "humanism in Islamic education," and "students' self-actualization." The collected sources were then rigorously screened based on substantive relevance and the reputation of the publishing journals.

The data analysis technique applied in this study combines qualitative content analysis and thematic analysis. Content analysis was used to identify and code the role of teachers as well as indicators of psychological safety found in the literature. Meanwhile, thematic analysis was used to trace conceptual patterns and categorize the principles of contemporary Islamic humanism so that they could be conceptually integrated into the Islamic Religious Education classroom context. The analysis was conducted interactively through the stages of data reduction, intertextual synthesis, and conceptual inference.

To ensure data validity and minimize potential bias, source triangulation was applied by comparing perspectives from Western psychologists, Muslim theologians, and empirical findings documented in secondary scientific literature. This triangulation process strengthens the conceptual foundation of the study and ensures that the formulated model is supported by diverse and academically accountable sources.

Findings and Discussion

Humanism in the perspective of Islamic Religious Education differs fundamentally from Western humanism. Western humanism tends to be secular and anthropocentric, whereas humanism in the Islamic perspective is understood as religious humanism or *tawhidic* humanism, which places human beings in a noble position without separating them from divine values (Aminullah, 2022; Ghofur et al., 2026; Khofifah Indar Parawansah, 2026; N. A. Rachman et al., 2023). This concept is rooted in the theological view that human beings were created in the best form and entrusted with the mandate of becoming *khalifah* on earth.

The concept of *fitrah* serves as a fundamental basis for developing humanistic education (Amaliati et al., 2024; Umi Khawalati Zahiroh, 2026). Etymologically, the term *fitrah* is mentioned in the Qur'an in various contexts that are closely related to the origin of human creation. In the Islamic view, *fitrah* is understood as a gift from Allah SWT, namely an innate, pure, and dynamic potential that naturally inclines toward truth and recognition of God (Septemiarti, 2023; Usman et al., 2023). In the educational context, *fitrah* is not viewed as a passive object, but as a potential that can be properly developed through the educational process (Tanjung et al., 2025). Ibn Khaldun's view emphasizes that the human soul is basically receptive to environmental influences, whether positive or negative (Nova Saputra et al., 2024; Prasetyo & Harahap, 2025). Therefore, education plays a crucial role as a means of directing human development toward positive growth. Thus, humanistic Islamic education aims to nurture, guide, and develop the potential of *fitrah* so that individuals can achieve an optimal level of perfection in accordance with their respective capacities.

The concept of human beings as *khalifah* affirms that they are active subjects who bear moral responsibility to manage, preserve, and prosper the earth entrusted by Allah in accordance with divine values (Rusmiati & Mahmud, 2025). As *khalifah*, human beings are endowed with reason, emotion, and free will, which require an educational process that respects personal autonomy and human dignity (Rizqi Nur Amalya et al., 2026). Therefore, educational practices that are oppressive or that disregard the rights of students are contrary to the human mission as *khalifah*.

Philosophically, humanistic education in Islamic Religious Education seeks to synergize religious, scientific, and philosophical dimensions (Fahira et al., 2025). Abdurrahman Mas'ud emphasizes that religious humanism is an effort to humanize knowledge based on the values of faith, thereby creating a balance between the relationship of human beings with Allah and their relationship with fellow human beings (Mukhyidin et al., 2020). In the educational context, this perspective requires providing students with sufficient space to develop and explore their full potential in accordance with the spiritual values that serve as the foundation of their lives.

The demand for humanistic education emerges from criticism of the conventional implementation of Islamic Religious Education, which tends to be dogmatic and mechanistic. Many researchers and educational practitioners argue that Islamic Religious Education learning models are often trapped in a teacher-centered pattern, in which teachers function as the main transmitters of information while students are positioned merely as passive recipients (AL-Ulum & Wahab, 2025; Anjani et al., 2025; Anshori & Darwis, 2024; Huda et al., 2026; Lubis et al., 2025). Criticism of this model also includes the weak process of value internalization, the dominance of cognitive approaches, and the lack of attention to students' psychological aspects and developmental needs (D. A. N. Rachman et al., 2025).

There is often an assumption that although students have studied Islamic Religious Education from the elementary level and for many years, it has not yet had an optimal impact on the formation of their character and morality. Phenomena such as juvenile delinquency, violence in schools, and social apathy indicate that Islamic Religious Education learning still relies heavily on the transfer of knowledge (Afriany et al., 2023; Aini, 2023; Maghfirah, 2024; Mahesha et al., 2024; Sopyandi & Sujarwo, 2023; Winarno et al., 2025). Religious materials are frequently delivered merely in the form of theories, stories, and memorization, without being accompanied by a meaningful process of internalizing the Islamic values contained within them (Inayati et al., 2024; Maulida, 2025; Wafa et al., 2025). This condition leads to a visible gap between the religious materials learned by students in the classroom and the social realities they experience in everyday life.

In addition, conventional learning models tend to be authoritarian and one-directional (Akhyar et al., 2024; Ramadhany et al., 2026). In practice, teachers are often regarded as the sole source of truth, while critical questions raised by students may be perceived as rejection of the truth conveyed by the teacher or as a sign of disrespect. Such a hierarchical learning structure can create an uncomfortable classroom atmosphere for students and discourage them from thinking critically and developing creative ideas. Consequently, the learning process becomes monotonous and less able to attract students' attention, particularly among today's generation, who are more familiar with open, dialogical, and two-way communication (Akbar et al., 2024; Zain et al., 2025).

The Role of Educators in Building Psychological Safety in the Classroom

In the effort to internalize humanistic values, psychological safety becomes one of the most decisive elements in determining the quality of the learning process. Psychological safety refers to a shared belief within a group that the environment is safe for interpersonal risk-taking without fear of negative consequences to one's self-esteem, status, or position (Clarissa Angela Uguy et al., 2025). In the context of Islamic Religious Education (IRE), psychological safety can be observed when students feel free to ask questions, take responsibility for their mistakes, express doubts about certain understandings, or share their creative ideas without fear of humiliation, exclusion, or negative labeling from teachers or classmates (Mahfudi et al., 2025b; Simanjuntak et al., 2026).

The urgency of psychological safety in Islamic education can be seen from its impact on learning effectiveness and students' well-being. A psychologically safe educational environment encourages students to express their arguments based on reflection and deep thinking, rather than merely trying to please the teacher by appearing active in class (Frazier et al., 2017). When the classroom atmosphere is safe, comfortable, and peaceful, students are more likely to engage in classroom discussions, whether related to learning materials, moral issues, or spiritual experiences in their daily lives (Rahmania et al., 2026; Rusni et al., 2026; Saidah & Soraya, 2026).

In the context of Islamic Religious Education, psychological safety is closely related to materials that discuss sensitive issues, such as differences in worship practices and complex theological matters. When students feel that their learning environment is unsafe, they tend to remain passive and silent

rather than express their doubts or creative ideas. This condition reflects a failure in the educational process, as students' potential remains suppressed and may develop into problems in the future. Therefore, teachers are required to create a safe and comfortable classroom atmosphere so that students can properly develop their potential (Khadijah et al., 2023).

The manifestation of humanistic values in Islamic Religious Education requires teachers not to remain attached to conventional models, but to develop learning models and methods that maintain students' psychological safety in the classroom. Teachers are expected to combine various learning methods flexibly according to classroom conditions and students' learning styles. This can make the learning process more meaningful and enjoyable (Gea & Zega, 2025; Rani et al., 2023). Such implementation can be realized through discussion, question-and-answer activities, assistance for students experiencing learning difficulties, and the creation of an inclusive classroom environment that respects student diversity.

One concrete step considered effective in humanistic learning is the implementation of the Problem-Based Learning (PBL) model (Shubhi et al., 2025). Through this model, teachers present real-world problems related to social and moral challenges faced by students, such as differences in perspectives within society and ethical dilemmas in the digital era. Students are then encouraged to analyze these problems, formulate solutions based on Islamic values, and discuss them collaboratively in groups. The PBL model helps students understand religious teachings in relation to practical application while developing critical thinking and problem-solving skills (Adawiyah et al., 2026; Hidayati et al., 2024). Open and honest group discussions can also foster a safe and comfortable learning atmosphere for students.

Teachers have the responsibility to create a learning environment that supports the development of students' inclusive character (Agustinus et al., 2024). This effort can be carried out through the use of case study methods to train students' social sensitivity and awareness of the realities around them. Teachers also act as mediators in building positive relationships among students, thereby reducing conflict and division through a social-psychological approach to religious learning (Wati et al., 2024). Teacher practices such as giving appreciation, providing rewards, offering advice, and delivering motivation are essential components of humanistic learning (Asnidar et al., 2025; Irfan & Mahbubi, 2026).

In the context of Islamic character education, teacher exemplarity plays a vital role for students (Rifki et al., 2022). Direct examples demonstrated through concrete actions are more easily accepted by students than verbal instruction alone. Therefore, teachers need to be open to renewal, friendly, honest, and professional in carrying out their duties (Haniyyah, 2021). A teacher's willingness to respect students' ideas, opinions, and constructive input during differences of opinion provides a real learning experience that reflects the values of tolerance. In addition, teachers are expected to demonstrate integrity by emulating the Prophet Muhammad's approach to education, which was grounded in the values of *rahmah* and sincerity rather than material orientation (Daulay, 2025; Haq, 2025).

Teachers' Challenges in Balancing Religious Discipline and Psychological Openness

The challenges faced by teachers in balancing religious discipline and psychological openness are closely related to the shifting paradigm of modern education, which increasingly emphasizes students' emotional development and well-being. In the context of Islamic Religious Education, teachers are positioned not only as transmitters of religious doctrine, but also as moral guides who are responsible for shaping students' spiritual awareness in a reflective and humane manner. However, Islamic Religious Education is still often associated with control, obedience, and hierarchical relationships, whereas the humanistic approach requires the creation of more inclusive and innovative dialogical spaces. This condition illustrates the tension between religious authority and students' psychological needs.

Creating a psychologically safe space for students requires efforts to build a healthy educational environment in which students can participate in learning activities confidently without fear of being embarrassed. Rismadayanti (2021) emphasizes that low psychological safety in learning can trigger academic anxiety, reduce student participation, and hinder students' confidence in the learning

process. Academic anxiety is closely related to low self-efficacy and a lack of safety in learning, causing students to become passive and less confident in classroom interaction.

In the practice of Islamic Religious Education, this challenge becomes increasingly complex because teachers often face a dilemma between maintaining the authority of religious values and providing space for students' freedom of thought. Some teachers still perceive dialogical openness as a threat to religious discipline, resulting in one-way and normative learning practices. Therefore, humanistic education emphasizes a psychologically supportive learning atmosphere as an important foundation for developing students' confidence, empathy, and self-actualization. A humanistic approach that emphasizes mutual respect and dialogical relationships between teachers and students can create a more harmonious and supportive learning environment while increasing students' self-confidence (Rehanaisha, 2024). This approach does not eliminate the authority of teachers, but transforms it from a coercive pattern into moral authority built through empathy, exemplarity, and healthy interpersonal communication (Artika et al., 2021).

On the other hand, the humanistic approach also has boundaries that must be maintained. Psychological openness should not be interpreted as unlimited freedom, because Islamic Religious Education is grounded in normative principles related to moral and ethical values. The main challenge for educators is how to present discipline that is not repressive, yet still has strong moral power. This understanding is in line with Mahfudi et al. (2025), who state that teachers, as role models, have a significant influence on shaping students' psychological safety. Based on this explanation, religious authority developed through a humanistic approach is more effective in building emotional closeness and students' respect for religious values than discipline constructed through fear.

The Dynamics of Internalizing Humanistic Values toward Students' Self-Actualization

The internalization of humanistic values in education is a process of instilling humanitarian values that place students as the main subjects of learning. In the context of Islamic Religious Education, humanism is not only understood as respect for human dignity, but also as an effort to develop students' *fitrah* comprehensively across intellectual, spiritual, and social dimensions. Islamic education views human beings as creatures with innate potential that must be developed toward *insan kamil* through a dialogical, empathetic, and self-development-oriented educational process (Nurmaida et al., 2022).

The dynamics of internalizing humanistic values occur when students do not merely receive religious materials normatively, but are able to understand, appreciate, and implement these values in everyday life. This process is influenced by a learning environment that respects freedom of thought, encourages the courage to express opinions, and accepts differences among individuals. The humanistic approach in Islamic Religious Education positions teachers not merely as presenters of material in the classroom, but also as companions who help students discover the meaning of learning and recognize their own potential. This indicates that the teacher's role as a facilitator is highly important and is consistent with Carl Rogers' concept of the *facilitator of learning*, which emphasizes that teachers function as companions and resources who assist students in understanding, discovering, and constructing knowledge independently (Rusni et al., 2026).

Contextually, the process of internalizing humanistic values is reflected in learning that provides a psychologically safe space for students to express themselves without fear of being blamed or belittled (Setiabudi et al., 2026). When students feel motivated, they are more likely to develop confidence, responsibility, and self-awareness in learning. This condition encourages the emergence of self-actualization as the peak of individual development. According to Abraham Maslow, self-actualization is the process through which individuals develop their best potential (Ulfah et al., 2025). In the context of Islamic education, self-actualization does not focus solely on academic achievement, but also on the formation of *akhlakul karimah*, spiritual awareness, and the ability to practice Islamic values consciously without coercion (Sa'diyah & Gumilar, 2025).

Students' self-actualization can be seen through increased courage in expressing opinions, the ability to cooperate, tolerance, creativity, and the emergence of intrinsic learning motivation. Students who are in a humanistic learning environment tend to be better able to understand themselves and control their behavior. This is in line with Holisah (2022), who shows that a humanistic

approach to learning can increase students' self-confidence. A democratic and empathetic classroom atmosphere also contributes to the improvement of learning independence, responsibility, and students' decision-making abilities.

Furthermore, the internalization of humanistic values contributes to the formation of students' social and emotional character. The integration of humanistic values in Islamic education can develop empathy, social concern, and healthy interpersonal relationships. The humanistic approach in Islamic Religious Education positions students as individuals who are valued, heard, and given space to reflect on their social experiences. This process can foster emotional intelligence and empathetic attitudes toward others (Sari et al., 2025). This is particularly important amid the massive flow of information, which often leads to a crisis of empathy, individualism, and psychological pressure among adolescents.

Therefore, humanistic education in Islamic Religious Education becomes a strategic approach to shaping students who are religious, inclusive, and capable of developing their potential in a balanced way between worldly and spiritual dimensions. This approach not only emphasizes mastery of religious materials, but also strengthens humanitarian values, social awareness, and *akhlakul karimah* as integral parts of the goals of Islamic education (Safitri et al., 2025).

Thus, the dynamics of internalizing humanistic values toward students' self-actualization show that the success of Islamic Religious Education should not only be measured by cognitive mastery of religious knowledge, but also by students' ability to develop their potential naturally. The internalization of values that takes place in a humanistic learning atmosphere will produce students who are confident, morally aware, responsible, and able to actualize Islamic values in social life reflectively and humanely.

Conclusion

The integration of psychological safety with Islamic religious humanism indicates that humanistic Islamic Religious Education can foster students who are confident, critical, empathetic, and responsible. The self-actualization achieved through this process is not limited to the academic domain, but also extends to the formation of *akhlakul karimah* and spiritual awareness. Nevertheless, teachers continue to face challenges in balancing religious discipline with psychological openness. Therefore, transforming the teacher's role from merely transmitting religious doctrine to becoming a role model who builds authority through empathy and healthy communication is essential. In this regard, the success of Islamic Religious Education should no longer be measured solely by cognitive achievement, but also by students' ability to develop their potential holistically. Contemporary Islamic Religious Education teachers are expected to serve as facilitators who guide students toward balanced self-actualization across worldly and spiritual dimensions, thereby nurturing a generation that is religious, inclusive, and humanistic in character.

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