

CONDITIO SINE QUA NON: Humanism in Al Firdaus Inclusive Middle School Surakarta

Indri

Universitas Muhammadiyah Surakarta

ind693@ums.ac.id

Abstract: This study aims to explore the practice of humanism in education through a phenomenological case study at Al Firdaus Middle School (SM) Surakarta. The findings reveal that the school's humanistic approach is embodied in its thematic learning evaluations, especially for students with special needs (*anak berkebutuhan khusus*/ABK). Key practices include the presence of special assistant teachers (GPK), implementation of individual learning programs (PPI), early and continuous student assessments, and differentiated general test (GT) formats regular, substitution, omission, and modification tailored to each student's ability. Additional components include presentation-based assessments, full parental participation through screening processes, cooperative learning strategies, and remedial instruction rooted in repeated learning activities. Notably, students with special needs are fully integrated into regular classes, fostering inclusive education. The research argues that such practices restore education to its core/*khittah* its true path of humanizing learners. In contrast, dehumanizing education strips education of its essence and purpose. Humanism in education understood as humanizing students is an undeniable necessity, or *conditio sine qua non*, for meaningful learning. First, students must be subjects, not objects, of education; they must occupy a central role in shaping educational direction. Second, diversity in harmony must be upheld as a foundational educational principle. Third, educators must minimize "take for granted" assumptions based on innate characteristics, recognizing every student's uniqueness as a divine gift. Ultimately, educational humanism is not merely a method but a moral imperative in shaping dignified, skillful, and ethically grounded individuals.

Keyword : Humanism, Evaluation, Children

1. Introduction

Indonesia has 2,282 inclusive schools at various levels of education. With details of as many as 629 state special schools, and 1,653 private special schools. (kemdikbud.go.id, 11/10/2022) In 2020 there are 99 thousand schools with inclusive education. With details of 17,558 students in 2020 (kemendikbud.go.id, 11/10/2022)

In 2015 there were 1.6 million children with special needs who wanted to take education, but only 10-11 percent received educational services. (Kemendikbud, 2016) In 2021 as many as 2.1 million children aged 5-19 years with disabilities. (kemenkopmk.go.id, 10/14/2022)

The National Education System Law No. 20 of 2003 emphasizes that education serves to cultivate capabilities while shaping the character and dignity of the nation, with the goal of fostering an enlightened society. Its primary objective is to develop students' potential so they may become individuals who are devout, morally upright, knowledgeable, skilled, creative, self-reliant, and responsible citizens committed to democratic values.

The right to education is further enshrined in the 1945 Constitution, specifically Article 31 Paragraph 1, which guarantees every citizen access to education. This constitutional provision underscores the state's obligation to ensure equitable and inclusive educational opportunities for all members of society. Permendikbud Number 70 of 2009 also states that inclusive education has the goal of being able to provide the widest possible opportunities for all students with disabilities/*ABK*.

In the "Salamanca Declaration" in Spain by education ministers around the world. An inclusive education system should embrace all children, irrespective of their physical, intellectual, social, or cultural differences. Learning in an inclusive environment not only promotes equality but also fosters mutual respect and social cohesion, reinforcing the importance of diversity in building a harmonious society In this declaration education for all (education for all). Schools must use an inclusive approach in order to serve all children [1].

The process of forming adolescent identity in society is based on their relationship with parents and other people. Adolescents in Indonesia adhere to a collective system, where authority figures cannot be separated from their peers and parents. [2] Gardner also said that every individual has the potential to increase his intelligence. Intelligence can be changed and taught. Each individual has the opportunity to be smart in their respective fields [3].

The current of globalization has an impact on the humanitarian crisis and the moral of humanism (Herlina et al., 2021). The most visible discrimination for children with disabilities/*ABK* is the exclusion of getting equal educational opportunities [4]. The government also seems to discriminate against children with special needs/*ABK* to get an education that is equivalent to normal children in general [5]. This means that de-humanism has occurred in the world of education.

Al Firdaus *SM* was named the best inclusive education provider at the 2012 Inclusive Education Award. The Indonesian Ministry of Education and Culture (Kemendikbud), in collaboration with Hellen Keller International (HKI) and the United States Agency for International Development (USAID), organized an event in Bali in September 2012 to promote inclusive education. This educational approach integrates all children into a unified learning environment, providing tailored services that accommodate individual needs without discrimination based on ethnicity, socioeconomic status, political background, family circumstances, language, geographic location, gender, religion, or physical and mental abilities. In 2016, Al Firdaus Middle School was also deemed worthy of being the recipient of the school award with the best integrity Rank 11 out of 94 junior high schools in Sukoharjo regency. Inclusive education has emerged as a response to systemic discrimination in educational access, particularly for children with disabilities

or special needs. Institutions such as Al Firdaus SM have adopted this model, recognizing its potential to advance equitable and progressive education. By implementing inclusive practices, these institutions contribute to a more just and accessible learning system.

The implementation of inclusive schooling allows students with diverse needs to participate in the same learning environment as their peers, fostering mutual growth and understanding. However, children with special needs in such settings must possess resilience to keep pace cognitively. This approach not only strengthens educational institutions but also positions them as vital contributors to societal development. Ensuring that inclusive schools meet community expectations and stakeholder demands is crucial, as their success directly impacts the broader goal of creating competitive, high-quality education systems that serve as cornerstones of public investment. [6].

Quality is the meeting of products or services according to the needs of the community and students in particular. The quality of education is the responsibility of the educational institution itself. To ensure quality, the social system in the form of the diverse needs of each student must be a major concern [7]. Education is a basic right of every human being. Education was born as a process towards thinking maturity. Education should take a positive role in every sphere of human activity as a human being himself. However, in practice, education has many problems, one of which is de humanism, meaning that education does not see humans as human figures or subject, but just factors of production.

Democracy in education is not enough to solve the problem of de humanism. Education as a means of directing society towards postmaterialism [8]. Competition serves as an inherent and necessary component within educational systems, driving progress and innovation in pedagogical approaches [9]. While competitive elements in education may be interpreted as either beneficial or detrimental, contemporary perspectives emphasize the greater value of collaborative learning models. In today's digitally interconnected world, educational institutions must prioritize learner-centered approaches, strategically aligning their services with evolving societal demands. This paradigm shift reflects the fundamental objective of quality enhancement in education - to effectively address the diverse requirements of educational stakeholders who engage with institutional offerings [10]. The correlation between customer satisfaction and institutional success manifests clearly in educational contexts. When learners perceive their academic needs as being comprehensively addressed, this satisfaction directly translates into measurable outcomes. These include both tangible benefits such as institutional profitability and intangible yet crucial advantages like elevated educational standards. Ultimately, this dynamic creates a virtuous cycle where quality service delivery reinforces institutional reputation while simultaneously advancing the broader educational landscape [11].

The quality of an educational institution is fundamentally determined by its consistent ability to meet or exceed stakeholder expectations. This quality manifests through the institution's capacity to deliver educational services that demonstrate measurable excellence across various dimensions. In the context of education as a service-oriented enterprise, institutional quality directly correlates with several critical success factors: market position, organizational reputation, and the potential to command premium

valuation. These quality indicators collectively serve as pivotal determinants of an institution's competitive advantage and long-term sustainability within the education sector. The pursuit of excellence thus becomes not merely an aspirational goal but an operational imperative for educational organizations seeking to establish themselves as market leaders [12].

Superior service delivery in education generates stakeholder satisfaction, which represents a cognitive evaluation of the perceived balance between benefits received and resources expended. This satisfaction metric serves as a crucial performance indicator for educational institutions, as contented stakeholders contribute significantly to institutional vitality and growth [13]. The achievement of stakeholder satisfaction requires educational providers to maintain a delicate equilibrium between service quality and user expectations, creating a virtuous cycle where satisfied consumers reinforce institutional reputation and market position. Ultimately, the capacity to consistently deliver satisfying educational experiences emerges as the cornerstone of institutional success in an increasingly competitive educational landscape [14].

Educational institutions represent organized entities specifically designed to facilitate learning processes and knowledge acquisition [15]. These institutions comprise interconnected components functioning synergistically to attain predetermined educational objectives [16]. A fundamental responsibility of such institutions involves delivering education that meets quality expectations as defined by various stakeholders [17]. Quality in this context refers to the level of exceptional satisfaction experienced by beneficiaries, aligned with their specific needs and expectations [18]. Consequently, the core purpose of educational management fundamentally revolves around fulfilling fundamental human developmental requirements.

Within the service sector paradigm, educational institutions must adhere to established quality benchmarks [19]. Achieving stakeholder satisfaction necessitates implementing robust quality assurance mechanisms that demonstrate institutional autonomy while reflecting commitment to continuous quality enhancement. Properly articulated vision and mission statements, coupled with effective management practices, facilitate institutional goal attainment and consumer expectation fulfilment [20]. For Islamic educational institutions specifically, quality development initiatives must consider contextual realities while maintaining student-centered approaches that recognize learners as active participants rather than passive recipients in the educational process.

The success of educational endeavors significantly depends on community and parental involvement [21]. Parental socioeconomic status and educational background notably influence educational outcomes, alongside other critical factors including curriculum design, educator quality, funding availability, infrastructure adequacy, community relations, administrative leadership, institutional development, and pedagogical approaches. Ultimately, institutional performance predominantly relies on human resource factors [22], as human agency determines goal-setting, process implementation, and resource utilization efficiency. Professional leadership remains paramount for educational institutions to achieve their stated objectives effectively [23].

The concept of educational quality extends far beyond mere accreditation status, as empirical evidence suggests limited correlation between accreditation-based school improvements and performance metrics such as national examination results or PISA scores [24]. True educational quality manifests through graduates who demonstrate comprehensive competencies encompassing academic proficiency, vocational skills, and essential life skills that integrate personal and social capabilities. This holistic approach to education represents quality in both substantive outcomes and perceived value, requiring institutions to engage in continuous quality enhancement initiatives. Such ongoing improvement processes are necessary to strengthen organizational capacity and ensure alignment with evolving student needs and societal demands [25].

Effective quality improvement management in educational institutions encompasses several key dimensions. Institution-wide processes, spanning both curricular and administrative domains, require systematic monitoring and control. This management approach incorporates diagnostic procedures followed by targeted interventions, with decision-making grounded in both qualitative and quantitative evidence. Successful implementation demands sustained, cyclical efforts that actively engage all institutional stakeholders while maintaining focus on individualized student needs. Parallel to these quality considerations, humanist philosophy contributes significantly to educational discourse by emphasizing inherent human dignity and worth [26].

This intellectual tradition, rooted in critical thought, positions human beings as central agents with unique responsibilities, advocating for an anthropocentric worldview that considers human welfare as the ultimate measure of value. The integration of these quality management principles with humanist philosophy creates a robust framework for educational excellence that balances measurable outcomes with human-centered values [27].

Culture and humanism are inseparable. Both of them try to offer the concept of being a fully human being as outlined by God. Humanism itself is more towards the role of humans among humans [28]. There is a transformation of education as part of educational innovation that is directed towards proper governance. One of them is the concept of humanism as an answer to the demands of the modern social environment, now and in the future. The tradition of education in Indonesia itself was initially free from political influence. However, in the next stage of education reform occurred where various policies in terms of education became the government's top priority. This is where education begins to adjust in line with its various developments. On the other hand, the humanist concept as part of progressive education has been applied in schools for a long time, such as *pesantren* [29]. Implementation of humanist education in the modern world through an independent approach. In this case, both educational institutions are able to apply management functions. Thus indirectly educational institutions are able to make changes as demanded in the management function. One of these changes is the "education change" where quality is the key. The initial concept of change as part of the "towards humanist education" was the re-design and development of the curriculum. Starting from the program, objectives, to evaluation must be connected. Thus the change in education basically leads students not only to know "knowing what or cognitive" but also "knowing

know or affective". This is in line with humanist education which offers full human capabilities [30].

This research has the potential to fill the theoretical gap by elaborating more deeply on how inclusivity practices specifically contribute to the development of humanism theory in the context of inclusive education. Many studies of humanism in education tend to focus on philosophical frameworks or general principles, but often lack strong empirical evidence regarding concrete implementation and its impact in diverse school settings [31], [32]. This research can enrich the literature by showing how special assistant teacher policies (GPK), individual learning programs (PPI), tailored assessments, modification of exam questions, parental participation, and cooperative learning are not only good practices, but also operational manifestations of humanism principles that can be measured and replicated. Thus, this study has the opportunity to develop or expand the existing theory of educational humanism, especially in the realm of inclusive education, by presenting an implementation model that has proven to be effective.

The problem content in this study can be formulated by highlighting the gap between the idealism of educational humanism and the reality of its implementation in many educational institutions. This research implicitly touches on this point. The facts show that education has lost its direction as education itself [33]. This indicates that there is a general problem where education often fails to humanize humans, instead tending to reduce students to objects [34]. This problem is crucial considering that the essence of education is to form empowered, knowledgeable, and moral human beings, not just to produce individuals who can be replaced by technology [35]. Therefore, this research directly addresses the fundamental problem in contemporary educational practice, namely how to return education to its *khittah* as a humanization process. This study seeks to answer these challenges by presenting a model of humanism practice that has been successful in Al Firdaus Inclusive Middle School, so that it can be a reference for other institutions that face similar problems in implementing education that truly humanizes students, respects diversity, and minimizes a culture of take for granted.

The concept of humanism in education is divided into three perspectives, namely: curriculum, teaching, and learning. The curriculum is the basis for the purpose of implementing education so that humans are the main focus. Teaching is related to the competence of teachers to be able to carry out teaching that glorifies students as whole human beings. Learning is related to the cultivation of knowledge and knowledge, in this case the transfer of knowledge and knowledge from teachers to students. Humanism education is an educational process capable of adapting to the times [28].

Al Firdaus *SM* Surakarta, implements education for all children without exception. Education that places students as subjects of education whose diversity must be respected. Education that serves all the needs of students without discrimination. Education is a learning experience that takes place in the same environment. That is what is at Al Firdaus *SM* Surakarta, educational humanism with the concept of education for all (EFA) which is contained in the practice of thematic learning evaluation management for students with disabilities/*ABK*.

2. Method

This phenomenological study employs a qualitative case study approach, with Al Firdaus Middle School in Surakarta serving as the research site. The investigation utilizes a multi-method data collection strategy incorporating observational techniques, in-depth interviews, and document analysis. To ensure data credibility, the study implements methodological triangulation, cross-verifying information gathered from these distinct sources to identify consistencies and minimize discrepancies. The analytical process adopts a qualitative interactive analysis framework, appropriate given the predominantly non-numerical nature of the collected data, allowing for comprehensive interpretation of emergent patterns and themes.

3. Result and Discussion

Al Firdaus Middle School (*Sekolah Menengah/SM*) is a high school that breathes inclusion. An Islamic school that pumps children's awareness of respect between fellow human beings. Al Firdaus has a sense of humanity. The principle of humanist education, so that children with special needs get learning in a special way to develop their potential. Educating children with special needs is not easy. Educators must have extra energy to be able to educate children in Al Firdaus (Alberthine Endah, 2013). Al Firdaus *SM*, in evaluating learning uses a general test and presentation test system. This evaluation leads to the adjustment of each student's needs.

Management evaluation of thematic learning of students with disabilities/*ABK* at Al Firdaus, namely the written general test (GT) and presentation test to accommodate the needs of students according to their talents, interests, and abilities. For this reason, it is necessary to identify students to determine the abilities of students. Early identification is very necessary for subject teachers and special assistance teachers (*guru pendamping khusus/GPK*), making individual learning programs (*program pembelajaran individu/PPI*), class placement, determining *GPK* for students who need to be accompanied and determining the weight of the written GT questions to make questions. Likewise for the evaluation of learning for students with disabilities. Because evaluation has a very important role for results during student learning.

Various written GT questions at Al Firdaus *SM* Surakarta; (1) *ABK* continue to participate in regular classes, both learning and weighting written GT questions. For example, for *ABK* with special needs in physical terms, cognitively he or she is included in the regular class category. (2) Substitution (reducing the weight of the questions/question indicators. For example, the R with autism syndrome (ASD) conditions, the learning weights and written GT questions are like grade 3 (three) elementary school. F grade VIII with mental retardation (MR) conditions, then the weight of the questions is like a kindergarten child. (3) Omissions/reductions or eliminations. For example, *ABK* who are enrolled in a regular class but for certain learning, for example in Indonesian lessons, 80% of the material is taken regularly, but 20% must pull out. (4) Modifications/simplifications. For example, *ABK* class VIII has the same weight as the level the class is class VIII, but the number questions are replaced with story questions.

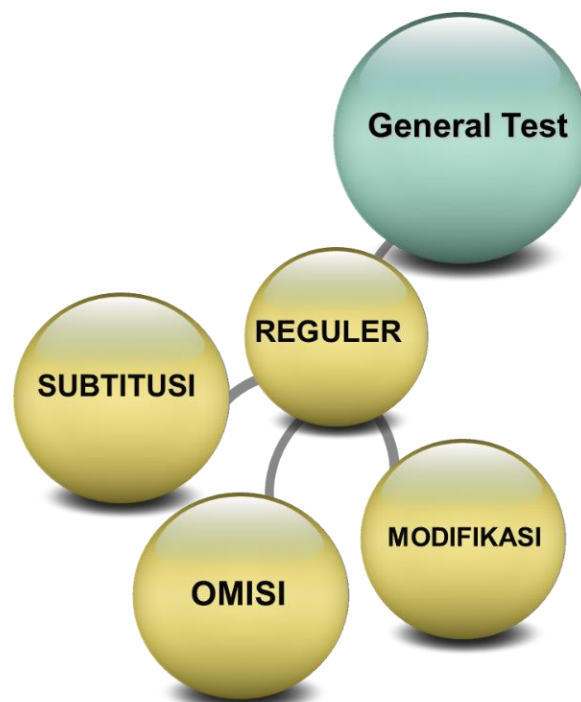


Figure 1. General Test in Al Firdaus Middle School Surakarta

Written GT at Al Firdaus *SM* illustrates that for learning and evaluation of learning it accommodates the needs of every student without exception.

Initial identification is carried out not only with the student concerned, but also with the parents of the student concerned. For *ABK*, information from parents is very necessary. Documentation systems such as assessments/diagnoses that have been followed by children, health, copies of report cards, children's work are very helpful for the inclusion coordinator in the follow-up assessment process that is useful for determining class, weighting written GT questions and making *PPI*. That is, the role of parents here is also as educators, facilitators, models, motivators and controllers [36].

Early identification activities on *ABK* are very necessary. Identification activities include interviews with parents of students to find out information about the condition and development of children. In addition to interviews, academic tests and psychological tests were also conducted. Academic tests were conducted to determine the child's cognitive, affective, and psychomotor development. While psychological tests are carried out to determine the psychological condition of children. Initial identification in the case of *ABK* is the identification of inclusive students which is carried out by observing children at the beginning of registration. Furthermore, if it is detected as being included in the inclusion class category, a follow-up assessment will be held. In this stage, subject teachers, *GPK* and inclusive coordinators can coordinate to equalize perceptions about the development of *ABK*.

The evaluation management system for thematic learning of students with disabilities at Al Firdaus Middle School incorporates a structured decision-making process regarding resource allocation, alternative approaches, strategic planning, and operational procedures to achieve educational objectives. The institution's comprehensive evaluation

framework spans from initial thematic program development to final learning assessment. Specific adaptations are made for written and presentation-based evaluation methods (GT format) to accommodate the needs of students in inclusive classrooms or those with special needs. This meticulous planning proves particularly crucial when working with learners such as R and W, diagnosed with Autism Spectrum Disorder (ASD), where preparatory conditioning and evaluation arrangements must account for potential psychological variability. Such circumstances necessitate close collaboration between special education teachers (GPK) and parents to maintain optimal learning readiness and examination preparedness for neurodiverse students.

Written GT and presentation test for students with disabilities/*ABK* are the preparation of thematic learning evaluations that are tailored to the needs of students. Subject teachers and *GPK* arrange questions for written GT according to the conditions and needs of children based on the identification that has been done previously. Both in terms of the content of the questions and the number of questions. In the management of evaluation of thematic learning in the form of written GT and presentation test, teachers must coordinate with *GPK*. *GPK* is considered to understand more about the condition of the crew. From this coordination, it can help regulate what decisions, plans and strategies are used to achieve the goals and how to evaluate the thematic learning process for students with disabilities/*ABK*, especially for ASD and MR children.

Written GT done in the middle of the semester (*ujian tengah semester/UTS*) for two days. Divided into two programs, namely specialization and basic skills. Written GT is done to find out how far the thematic learning program can be implemented. The GT presentation is done at the end of the semester (*ujian akhir sekolah/UAS*). Previously, subject teachers together with *GPK* compiled a learning program so that learning can run according to the desired goals which will later be in accordance with the evaluation that will be carried out. At Al Firdaus *SM* apply an on going process system or from time to time. The point is that the results of written GT and presentation test will be used as material for the development of further learning evaluations, therefore until now Al Firdaus *SM* does not yet have a fixed guide for evaluating thematic learning.

Historically, the stages of implementing written GT at Al Firdaus *SM* Surakarta; (1) Socialization. (2) Written GT is held with the concept of questions per subject group, for example the science group (mathematics, biology, physics, chemistry) last for two years. (3) Written GT is held thematically 100% per subject with 100 multiple choice questions in last one year. (4) Written GT is carried out with description questions per subject.

Seeing the fact that there is a process of changing written GT techniques at Al Firdaus *SM* starting from the system of questions per subject group, multiple choice and then description, this explains the classification of learning namely cognitive, affective and psychomotor domains. The written GT at Al Firdaus *SM* is useful for measuring children's cognitive domains to the level of analysis. So that in the end several stages were chosen according to the needs of the child. For example, written GT description, the results are better because it explores students analytical power. Likewise with the thematic learning evaluation program in the form of written GT which has been patchy. When sewing clothes need to be planned properly, but it turns out that when the clothes are finished and

when tested there are parts of the sleeves that are too wide, then there is no other choice to repair and repairing turns out to take longer than the process of sewing clothes from the initial pattern, but still if the repair process is carried out correctly, the satisfaction that will be obtained by the wearer of the clothes is still done.

This is what happened at Al Firdaus *SM* Surakarta in the management of thematic learning evaluation, with careful planning, it turns out that in the middle of the road it can still change. Either because of a decision from the center, constrained by the material delivered by subject teachers who have not reached the target, the human resource factor, or the child's own learning outcome factor. The fact is that there are still some scores with far standard deviations, for example there is a child with the highest score of 100 but there is a child with the lowest score of 50. This incident was immediately followed up by the school principal. If the cause is the failure of the learning process, the teacher concerned and the student or class concerned must repeat the learning process, not repeat the exam. It is assumed that with a series of thematic learning evaluation planning processes that have been arranged in such a systematic way, revision of the questions repeatedly, if this is still the case then the cause is the failure of the learning process. Therefore, the practice of patchwork is something done by Al Firdaus that is useful for improving the quality of evaluations which ultimately accommodates the needs of students.

GT presentation (practice) is a learning evaluation conducted at *UAS* that produces children's products or works. In developing humanism learning models that can be used are projects and practices [37]. Children's intelligence will manifest naturally through work [38].

Therefore, evaluation of children's work-based-learning can optimize innate intelligence. So that the needs of each child will be met if the child is given the opportunity to explore his own material for exam materials. This is what Al Firdaus did in the form of a presentation test. Products or children's work, is an assessment carried out to measure success in achieving the learning objectives that have been set. The GT presentation was conducted to find out whether the learning program that had been made was successful or not, judging from the experimental results of the students. From observations of students that have been carried out by subject teachers and *GPK*, a report on child development activities will be prepared. So that it will be known whether the program is continued or not, even products from the GT presentation are contested.

Evaluation of thematic learning for students with disabilities/*ABK*, namely written and presentation GT, is a learning evaluation program that has been made and has been successful for inclusive students, as evidenced by learning outcomes above the cut score (*kriteria ketuntasan minimal/KKM*). However, it is necessary to coordinate further with *GPK* because not all of the material presented can be understood by the crew. So it is necessary to communicate between subject teachers, *GPK* and inclusive coordinators so that the needs and rights of students in the evaluation process are met. Blooms explained that the realm of learning is divided into cognitive, affective and psychomotor. Al Firdaus for written GT questions must reach the C3 level, which is the cognitive domain starting from knowledge, understanding, application to the level of analyzing. For the *ABK* class, it remains the same only with modified and simple questions. For children with special

needs/disabilities/*ABK*, GT presentation is very useful to train children's independence. This is in line with Montessori's opinion that the purpose of education is to help children become independent and productive human beings when they grow up. Montessori said that what must be considered is not looking for the best teaching method but looking for a teaching method that suits the child's needs and learning objectives. Montessori emphasizes the importance of experimentation and allowing children to learn at their own pace (individual approach) (Agnes Triharjaningrum, 2007).

Children in 11 years and over should be able to think abstractly, synthesize, hypothesize, develop ideas, think logically, generalize and draw conclusions. However, *ABK* is a child who is limited to the cognitive domain, so the approach is carried out using all of the child's senses and kinesthetics through learning and learning evaluation in the form of experiments. As done by Al Firdaus *SM* in the form of a GT presentation. The result is that children who are included in the *ABK* category display extraordinary talents behind their intelligences question (IQ) which are arguably below average. For example, the case of W (ASD) 15 years, R (ASD) 18 years with an IQ of 50-55 they actually excel in terms of percentage. Here it can be seen that the IQ test cannot determine a child's talent in what field, because the IQ test is to see a child's intelligence. Even children like W and R are classified as gifted children when it comes to creativity although it is recognized that creativity is in accordance with their condition. Creativity requires a strong memory. With R condition which is autistic he has a very strong memory. Even in the case of children with special physical needs, an educator must be able to deliver material in a more innovative language accompanied by a progressive approach [39].

Al Firdaus Surakarta, in the teaching-learning process the *ABK* become one with regular students but are still accompanied by *GPK*. When conditions do not allow the crew to pull out. So far, our perception is that children with special needs are discriminated against, but not for Al Firdaus, because socialization for children is important. According to Vygotsky, social interaction plays an important role in the cognitive development process of a child. So far, many parents are worried that their children prefer to be alone. After going through a series of initial identification with parents, it turns out that children are accustomed to being kept away from the social environment. The fact is that after *ABK* (F) with the MR case went to school at Al Firdaus where his learning he studied together with regular friends and was accompanied by *GPK* there was very progress. F can protest all this time why his parents didn't send him to Al Firdaus, in Al Firdaus he could have many friends (Agnes Triharjaningrum, 2007).

From this fact, socialization is very necessary for *ABK*. For this reason, *SM* AlFirdaus applies a policy that children with special needs in the learning process remain in the regular class but are still accompanied by *GPK* and must pull out when the child's condition does not allow them to study with their friends in the regular class.

From this explanation, the role of family, school and environment also determines success. This must be supported by appropriate information and advice from experienced parties. That is why once again choosing an educational institution with the right application of theory is important for children's needs. A good educational institution should be open to parental involvement in the program that will be provided by the child.

This is what Al Firdaus *SM* Surakarta does in the form of a comprehensive assessment from all points of view, both psychological, medical, child development and the child's environment.

The evaluation management of thematic learning for *ABK* at Al Firdaus *SM* in the form of written GT and presentation test can be said; (1) Need to adjust the method, timing and content of the curriculum. (2) Refer to the results of the assessment. (3) Consider the use of self-reference assessment. (4) Be carried out flexibly, multi-methodically and continuously. (5) Regularly communicate the results to parents. Management evaluation of thematic learning of disabled students at Al Firdaus *SM* Surakarta, the process carried out is by initial identification of inclusive students, planning learning programs, coordinating subject teachers, *GPK* with inclusion coordinators, preparing written GT test questions based on the results of the assessment and student needs. Identification includes case observation and student follow-up assessment. While the planning of learning programs includes the process of analyzing children's needs to develop *PPI*, class placement, determining the weight of written GT questions for children with special needs.

Based on data, it can be interpreted that inclusive education at Al Firdaus *SM* is an education that applies the concept of education for all (EFA). EFA means that education is held regardless of the background and diversity of students which includes ethnicity, language, religion, gender, children's condition, and physical. Education is not only prioritized for children who have a high level of genius and children from noble families, but also for those who are considered different and backward from other normal children/*ABK*.

Education for children with special needs/disabilities/*ABK* is very important to support their confidence in following the level of education according to their level of intelligence. This is because education is a human right that is protected and guaranteed by various international and national legal instruments. Education for children with special needs/disabilities/*ABK*, must be planned with integrated programs, learning systems, and curriculum that are in accordance with the abilities and intelligence of children in receiving subject matter.

Evaluation of thematic learning conducted by Al Firdaus /disabilities/*ABK* Surakarta in the form of written and presentation GT, talks about the experience of learning activities that are very relevant to the level of development and needs of elementary school age children; activities that start from the interests and needs of students, learning activities that are more meaningful and memorable for students so that learning outcomes can last longer, activities that help develop students' thinking skills, presenting pragmatic learning activities in accordance with the problems that students often encounter in their environment and develop students' social skills, such as cooperation, tolerance, communication, and responsiveness to the ideas of others.

Evaluation of thematic learning at Al Firdaus *SM*, provides opportunities for *ABK* due to physical, emotional, mental, intellectual, social disorders and have the potential for intelligence and or special talents to study together with other students. Study together in general education units by providing facilities and infrastructure, educators, education

staff and a curriculum that is tailored to the individual needs of students. Written GT and presentation test for *ABK* where the assessment method is adjusted to the abilities of *ABK* and learning is achieved when children are involved in social interaction, that is what the Al Firdaus *SM* Surakarta does.

With the acceptance of *ABK* at Al Firdaus *SM*, it means that Al Firdaus has started to provide education that respects diversity and is not discriminatory for all students with special needs or has implemented humanism in education. In other words, inclusive education is able to ensure that all students with special needs/*ABK* have the same opportunity and access to obtain educational services that suit their needs. Quality inclusive education in various paths, types, and levels of education, and creating a conducive educational environment for students with special needs/*ABK* to develop their potential optimally as better known as the concept of EFA.

The concept of education in Al Firdaus *SM* Surakarta, is also a concept of lifelong education (long life education) when viewed from the available components in the form of planning, organization, implementation, finance, human resources, curriculum, guidance and evaluation system. For this reason, choosing an educational institution with the right application of theory, the learning process and the right evaluation of learning for children is very important. Choosing an educational institution means determining the quality of the child. One of the efforts to improve the quality of children's education is to communicate to the school and even cooperate with the school. This is what has now been done by Al Firdaus *SM* at the beginning of the admission of new students in the form of initial identification of students where parents are also interviewed regarding information about the child or the screening process.

Thematic learning evaluation offers several significant pedagogical advantages. Firstly, it integrates multiple core competencies, learning indicators, and subject matter content, thereby optimizing instructional efficiency by minimizing or eliminating redundant material. Secondly, this approach enables students to recognize meaningful interdisciplinary connections, as the content serves as an instructional medium rather than an end in itself. Thirdly, the holistic nature of thematic learning provides students with comprehensive understanding of processes and content, preventing knowledge fragmentation. Lastly, conceptual mastery improves significantly through cross-curricular integration, enhancing overall learning outcomes. The distinctive features of thematic evaluation include its learner-centered approach, emphasis on experiential learning, multidisciplinary concept presentation, and instructional flexibility. This methodology prioritizes student interests and needs while incorporating enjoyable learning principles that value developmental processes over final products. In inclusive education must pay attention to the results of identification and assessment of *ABK*. Based on the results of the identification and assessment, it was developed into an alternative service program according to the needs of the child. The service in question is a full service for *ABK* in terms of learning in class and in terms of evaluating learning in class, paying attention to each child's needs and competence.

From all the explanations above, to help the growth and development process of children, especially children with special needs, they do not have to go through expensive

schools, although it is undeniable that education requires a lot of money, but we can see that the real essence of success lies not in the high cost and the availability of various facilities. only, but the effectiveness of methods, strategies, schools with theory, the right application and the right evaluation according to the needs of the child is what actually supports the success of education.

Humanism education is an educational movement whose education is child-centred. Likewise with education in Al Firdaus *SM* Surakarta, which seeks cooperation between schools and families in order to create the widest possible opportunities for children to be able to learn according to the interests and needs of the child. Humanism education is in line with progressive education which adheres to the principle that education is child centred and children are unique individuals. This means that education really glorifies the dignity of children regardless of children in the category of normal children/regular class and especially children with special needs/*ABK*.

Humanistic education achieves its highest form when it successfully fulfills humanity's fundamental purpose - the realization of individuals who embody divine ideals and contribute to establishing social conditions in accordance with divine will. This philosophical perspective positions education as a transformative process that actualizes both individual potential and collective societal harmony as envisioned by the Creator. The attainment of such educational ideals requires a comprehensive approach that integrates spiritual development with social consciousness [40]. This is where education requires positive improvement and continuous implementation. Contemporary educational institutions face the critical challenge of continuously evaluating their service programs to eliminate obsolete or ineffective practices that no longer align with core educational objectives. This evaluative process necessitates the cultivation of a quality-oriented institutional culture that systematically monitors and enhances all aspects of the educational process. Such quality assurance mechanisms ensure that pedagogical practices remain relevant, effective, and properly aligned with the institution's mission and broader educational goals. The development of this quality culture represents an essential component of institutional self-renewal and continuous improvement in educational delivery [41]. As the closest and easiest solution is to offer a concept in line with local wisdom where the educational institution stands [42]. The cultural approach is able to create character-based, humanism, and justice-based education. Quality culture is the initial concept of education management where it is a balance that connects the demand and supply of the importance of education [43]. One of the keywords in quality culture is innovation [44]. The advantage is being able to create educational policies in line with education itself and knowledge development activities. Quality culture will not run well without an evaluation process [45].

The educational philosophy of KH Ahmad Dahlan incorporates strong humanist principles, viewing humans as beings endowed with significant potential. His pedagogical approach focuses on actualizing this innate potential for human betterment, emphasizing the cultivation of reasoned behavior complemented by theological perspectives in educational interpretation and practice. This humanistic-theological synthesis is evident in KH Ahmad Dahlan's enduring educational reforms, particularly his establishment of

widespread community learning traditions that continue to influence contemporary education. His legacy demonstrates how educational philosophy can effectively combine cognitive development with spiritual values to create transformative learning experiences [46].

The implementation of humanistic education in Indonesia operates within a regulatory framework that establishes specific professional responsibilities for educators [47]. Current legislation governing teachers and lecturers explicitly links educational objectives to three core functions: pedagogical instruction, academic research, and community engagement. These interconnected components form the foundation for holistic student development. True humanistic education manifests when it successfully cultivates individuals who demonstrate strong moral character while possessing both personal competencies and social consciousness. This educational paradigm transcends mere knowledge acquisition ("knowing what"), emphasizing instead the development of practical skills ("knowing how") and conceptual understanding ("knowing why"). Ultimately, humanistic education aims to foster comprehensive human development across multiple dimensions [48].

Humanism in education are needed in understanding and finding solutions to various problems that arise in the present and predictions in the future. One practice in education in Indonesia is to use various methods to facilitate the learning process. Innovation in terms of education is indeed needed, but on the other hand, if some "traditions" of education (one of which are the use of methods) that have been carried out are eliminated, it will have an impact on the risk of developing human resources. So it is necessary to evaluate the certification of educators, whether it is in line with the educational innovations that have been implemented. Moving on from this description, there is a need for an explanation of humanist education in line with innovative education, which is always evolving.

Research conducted by Harun Joko Prayitno identifies several foundational elements that support humanism-based educational processes. These critical pillars include character formation, systemic transformation, educator excellence, pedagogical approaches, and institutional management. Each component contributes uniquely to creating an educational environment that respects human dignity while promoting meaningful learning experiences. This framework underscores the multifaceted nature of humanistic education, requiring simultaneous attention to moral development, structural reform, teaching quality, instructional methods, and organizational leadership to achieve its transformative potential [49]. Supported human resources qualified [50]. Facing the era of global computing and future challenges, a teacher must also be a person who has adaptive abilities or is ready to adapt to changes [51].

Contemporary educational reforms prioritize the holistic development of learners' potential as their central focus. Rather than radically transforming cultural foundations, these pedagogical innovations seek to cultivate character traits aligned with universal human values. Within this context, humanistic education emerges as a viable philosophical framework, offering an approach that harmonizes cultural preservation with value-based character development. However, the effective implementation of

humanistic education necessitates systematic management to ensure alignment with institutional objectives while maintaining compliance with existing educational policies and regulations. This managerial aspect proves crucial in preventing operational inconsistencies and maintaining the integrity of humanistic principles in practice.

Humanism in education that can be obtained include; (1) The desire of children to learn. (2) Meaningful learning. (3) Learning without threats. (4) Learning under their own initiative. The main aspect of humanism is love and concern for students. Humanism in education also educates students to love and care [52].

Even the implementation of humanism based character education is a school that builds communication between parents and teachers. The successful application of humanistic education fundamentally relies on collaborative efforts between educators and families. This partnership manifests through sustained, meaningful communication channels that enable both parties to identify areas requiring mutual improvement. Such ongoing dialogue serves as the cornerstone for implementing humanistic education as intended, ensuring that all stakeholders work synergistically towards shared educational goals. The maintenance of these communication networks allows for continuous refinement of practices, ultimately creating an educational environment that consistently reflects humanistic values in both philosophy and daily implementation [53]. So that humanism in education also encourages the successful implementation of character education.

Humanism Education is one alternative in the management of educational institutions. The management of educational institutions is in line with the management of the educational process itself. Starting from inputs, processes, outputs to outcomes, they are considered in making every policy. The philosophical foundation of humanist education aligns seamlessly with Indonesia's national education objectives, which prioritize the cultivation of autonomous and socially responsible individuals. This educational paradigm embodies the fundamental principles of Indonesia's pedagogical framework while simultaneously advocating for the protection of human dignity through its human rights-centered approach.

Intellectual capital is a factor in a developing organization. However, this is not the only absolute factor [54]. The current phenomenon is the industrialization of education. Education is still limited to input (quantity of registrants)-process (only transfer of knowledge)-output (quantity of graduates). Every educator is morally responsible for the fulfillment of every child's right to education. In terms of inclusive education, the pattern taught must be adapted to the needs of each student. If humanism in education is carried out, then in fact education has carried out the real function of education. Education has made humans the subject of education, not the object of education. Education also makes humans the most special creatures created by God.

Education must ensure that learners become educated. Make sure students understand what is being said. Education is not only cognitive/transfer of knowledge, but deeper education must be about the soul and mindset.

In this era of industrialization 4.0, the flow of information is wide open. Media can be a double-edged sword. It can be both positive and negative. When the flow of information

is wide open, there is a wave of inflation of words. Everyone can be a source of news. Everyone is free to speak. So it can be called the irony of openness. This is where educational institutions should be right in selecting the irony of openness.

Management of evaluation of thematic learning for *ABK* in Al Firdaus *SM*; planning. activities to identify *ABK*, conducting follow-up assessments from the initial identification results, interviewing the parents of the *ABK* students concerned, making individual learning program/*PPI*, compiling themes and internal memos for written GT and presentation, making written GT questions that must communicated by the principal with curriculum vice principal. Organizing; placing *ABK* in special class/pull out and regular classes, division of tasks to subject teachers, *GPK* and inclusive coordinators in the process of making written GT questions to the correction process with written GT assessment, payment of written GT fees to the school treasurer, pasting of written GT test numbers by vice principal. Actuating; the selection of learning places for *ABK* who are conditioned to have to pull out, *GPK*, make decission and sent of material for *ABK*. Controlling; Assessment is tailored to the abilities of *ABK*, written GT assessment through joint corrections for one day by all teachers and education personnel concerned in written GT, written GT is carried out during the *UTS*, presentation GT is carried out during the *UAS*. If the standard deviation of the value is too far, then the subject teacher and students must repeat the learning process, the written GT value is a pure value that will be input into student learning reports.

From the explanation above, the practice of humanization of education at Al Firdaus Middle School includes special assistant teacher (*GPK*), individual learning program (*PPI*), assessment for each student is carried out from the beginning, writen general test (GT) questions (regular, substitution, omission, modification) tailored to the abilities and needs of children, presentation test, full participation of parents through screening process, cooperative learning, remedial based on repetition of teaching and learning activities and children with special needs/disabilities/*ABK* can blend learning together in regular classes.

The humanist perspective in education fundamentally focuses on holistic personal development, placing paramount importance on intrinsic human worth. This manifests in classroom practices through educators granting students intellectual autonomy while providing appropriate guidance, ensuring the curriculum content adheres to humanitarian principles. Within this framework, instructors are tasked with nurturing each learner's comprehensive potential, fostering critical thinking capacities while simultaneously developing skills and positive dispositions, with particular attention to inclusive practices that recognize diverse capabilities [55].

The opposite of the humanism of education is the de-humanization of education. Where a child is only seen from physical factors and IQ. Rejected due to physical disability. Rejected because IQ is below average, seen only from one scientific side. In fact, the main difference between humans and other creatures is in the mind. There is no human who is not intelligence. Being unintelligence when compared, being bullying, not being given a chance, judging from social status, being labeled “stupid” just because of grades.

In the era of global computing, information and technology plays an important role in industrial operations, business, the use of big data technology applications. Advances in information technology have also helped many human activities. Technological progress should be able to realize humanism, not even distance humans from their human nature. Humanism in education carried out by Al Firdaus *SM* can restore a sense of humanity. Humanism in education basically has the goal that students without exception can be humanized as they should be, so that education is considered successful when students can understand themselves and their environment. On the other hand, Hilman also explained that the Muslim community demands better educational institutions. Not only in terms of facilities and curriculum, but also able to adopt a modern system supported by the state (Latief et al., 2021). In addition, a quality-based school system if there is a culture of appreciation and an evaluation system [56].

One of the benefits of thematic or integrated learning activities at Al Firdaus *SM* is to train a sense of humanity. The presentation test at Al Firdaus *SM* involves students to act, imagine, and reflect on individual experiences in learning activities. This means that learning evaluation activities using presentation test are activities that require the participation of students intellectually, emotionally, physically, verbally, and socially. This is Humanism in education which is in line with the theory of multiple intelligences [57]. Contemporary educational psychology, particularly Howard Gardner's groundbreaking work, has identified eight distinct modalities of human intelligence: verbal-linguistic, logical-mathematical, auditory-musical, visual-spatial, bodily-kinesthetic, naturalistic, interpersonal, and intrapersonal capacities. This multidimensional understanding of cognitive abilities provides a theoretical foundation for humanist education by validating the unique strengths of each individual. The convergence of these theoretical perspectives creates an educational ecosystem that values diversity while promoting equitable opportunities for personal and intellectual growth [58]. This means that each student will get their respective successes based on the differences in intelligence they have.

In industrialization, human education is considered a mere factor of production. If this understanding is deeply rooted in educators, then there is only limited obligation to fall. And if this de-humanization of education occurs, in fact education has lost its direction as education itself. Because since birth, education was formed to humanize humans, not to degrade humans.

Based on the entire description above, humanism in education or humanizing humans (students) is something that cannot be contested. Even the humanization of education is a *conditio sine qua non*, which is a very important and indispensable *conditio* in the world of education. In practice, these *conditio sine qua non* include; First, making humans must be the subject of education, not the object of education. Humans must be in a central position that determines where education will go. Humans must have the skills, knowledge and morals to become human beings or professionals so that they cannot be replaced by anything. Second, diversity in harmony in the world of education. Harmony in diversity. Respect differences in race, ethnicity, between groups, learning styles, the

needs of each student in the classroom and the world of education. Third, minimize the take for granted culture based on something inherent in humans which is a gift from God.

4. Conclusion

Humanism in education offers a solution that students need to receive treatment in line with their level of development. On the other hand, educational institutions require innovations in their management. Humanist education is taken as the basic foundation of innovation, which in its application is expected to be wider, prioritize the long term, be more sustainable, and place more emphasis on quality. This is the humanist education that is offered as an answer to the wide variety of media and learning methods.

The obstacles in implementing the thematic learning evaluation management for disabled students/*ABK* in Al Firdaus *SM* include; (1) Teacher competence. Teachers knowledge of thematic learning still needs a lot of training. Because for the written GT and presentation test, thematic learning needs competent human resources to assist *ABK* (2) Challenges to always update learning evaluation because at Al Firdaus *SM* there is no fixed guide (patent). (3) Some parents too much want to participate in the written GT and presentation process, but because of the limited ability of parents to this is also a separate obstacle for the institution, it cannot be coordinated properly (4) Inadequate infrastructure.

Al Firdaus Middle School (*SM*) Surakarta is still conducting evaluations for improvements and innovations in written and presentation GT, as evidenced by the research and development center at the Al Firdaus *SM* foundation which continues to monitor the development of written and presentation GT. Al Firdaus *SM* evaluates every process, from planning to the evaluation of written GT and the presentation itself/on going process. The educational evaluation management applied at Al Firdaus *SM* Surakarta is expected to accommodate children with special needs. With written GT and presentation test, it is expected that students in the evaluation process match their respective abilities.

The implication of this research is for subject teachers and *GPB* to pay more attention to the needs and conditions of students in preparing learning programs, and to be more communicative between subject teachers and *GPB* to achieve optimal goals. For Al Firdaus *SM*, further improve the quality of communication between accompanying teachers, subject teachers, foster teachers, inclusive coordinators, and waka curriculum, further improve the qualifications of academic competence of subject teachers and *GPB* in handling children with special needs/*ABK*. For parents and stakeholders, as an insight so as not to discriminate between normal children and special needs children/*ABK*, and to support the government in the success of education for all children without exception.

References

- [1] UNESCO, "Salamanca Statement and Framework For Action On Special Needs Education," 1994.
- [2] D. Muttaqin, A. R. Chanafi, B. I. A. Nofelia, T. C. Khristi, and S. Wahyuningsih, "Role of parents and friends in adolescents' identity formation in Indonesia," *Indig. J. Ilm. Psikol.*, vol. 7, no. 1, pp. 1–14, 2022.

- [3] L. Nulhakim and L. Berlian, "Investigation of multiple intelligence of primary school students," *J. Inov. Pendidik. IPA*, vol. 6, no. 1, pp. 101–113, 2020.
- [4] U. Rahma, Z. Hikmiah, T. H. Firmanda, J. Psikologi, U. Brawijaya, and U. Brawijaya, "Pemetaan Kebutuhan Pendampingan Konseling : Study of Psychological Wellbeing on Students with Disabilities," *INKLUSI ; J. Disabil. Stud.*, vol. 9, no. 1, 2021.
- [5] J. Hamidi, "Perlindungan Hukum terhadap Disabilitas dalam Memenuhi Hak Mendapatkan Pendidikan dan Pekerjaan," *J. Huk. Ius Quia Iustum, UII*, vol. 23, no. 4, pp. 652–671, 2016.
- [6] R. Crick, T. McDermott, and N. Hutchison, "Learning Design for Sustainable Development," *J. Educ. Teach. Soc. Stud.*, vol. 3, no. 3, pp. 15–43, 2021.
- [7] Y. Guo, "Democracy in America: Reflections on the Spirit of American Democratic Education," *J. Educ. Dev.*, vol. 6, no. 2, pp. 24–27, 2022.
- [8] K. N. Kurniawan, "Education as the Institutional Means Towards Postmaterialism," *Int. J. Latest Res. Humanit. Soc. Sci.*, vol. 01, no. 09, pp. 16–28, 2017.
- [9] A. Causarano, "Self-Study, Ideology, and Teacher's Self-Knowledge in Guiding Curriculum Decisions," *Northwest J. Teach. Educ.*, vol. 17, no. 2, pp. 1–11, 2022.
- [10] G. N. & W. N. Sylvestre Ntabajyana, "Teachers' experiences of implementing value education in Rwandan schools," *Rwandan J. Educ.*, vol. 5, no. 2, pp. 228–238, 2022.
- [11] T. Smith, K. Bylica, K. Sunday, G. Barton, K. Burke, and P. Freebody, "Disciplinary Literacies In The Arts: Semiotic Explorations of Teachers' Use of Multimodal and Aesthetic Metalanguage Georgina," *Int. J. Educ. Arts*, vol. 23, no. 8, pp. 1–22, 2022.
- [12] A. Ballo, "What Might Educational Leadership Mean in the 21 st Century? A phenomenomenographic study," 2020.
- [13] A. Bhana and M. S. Bayat, "The relationship between ethical leadership styles and employees effective work practices," *Int. J. High. Educ.*, vol. 9, no. 4, pp. 128–137, 2020.
- [14] A. González, "Analyzing Pedagogical Routines in the Upper Secondary School Teacher ' s," *Int. J. Instr.*, vol. 15, no. 3, pp. 291–306, 2022.
- [15] R. Notman, "An evolution in distributed educational leadership: From sole leader to co-principalship," *J. Educ. Leadership, Policy Pract.*, vol. 35, 2020.
- [16] A. Birand and A. Birand, "Investigation of articles on leadership and school management in turkey," *J. Educ. Teach. Trainers*, vol. 12, no. 1, pp. 22–36, 2021.
- [17] M. A. Khalifa, M. A. Gooden, and J. E. Davis, "Culturally Responsive School Leadership : A Synthesis of the Literature," *Rev. Educ. Res.*, vol. 86, no. 4, pp. 1272–1311, 2016.
- [18] A. L. Sellami, R. Sawalhi, and M. H. Romanowski, "Definitions of educational leadership – Arab educators ' perspectives," *Int. J. Leadersh. Educ.*, pp. 1–20, 2019.
- [19] A. H. Anaelka, "Education 4.0 Made Simple: Ideas For Teaching," *Int. J. Educ. Lit. Stud.*, vol. 6, no. 3, pp. 92–98, 2018.
- [20] P. N. Agustin, N. Suprpto, and S. Kuntjoro, "Learning Materials of Concept Attainment Model with Concept Mapping Techniques to Improve Students ' Creative Thinking Skills and Concept Mastery," *IJORER*, vol. 3, no. 3, pp. 323–

- 339, 2022.
- [21] C. Day and P. Sammons, *Successful School Leadership: How Successful School Leaders use Transformational and Instructional Strategies to Make a Difference*. 2014.
 - [22] B. DIKMEN ADA and R. ZEMBAT, "An Examination of the Creative Leadership Skills of Pre-School Administrators and Teachers," *Int. J. Educ. Res. Rev.*, vol. 7, no. 3, pp. 143–156, 2022.
 - [23] I. Juharni, D. Hidayati, and R. J. Usmar, "Teacher leadership in hybrid learning," *J. Educ. Adm. Res. Rev.*, vol. 5, no. 2, pp. 118–125, 2022.
 - [24] D. N. Budi Susetyo, Sylvia P Soetantyo, Muhammad Sayuti, "The Innovation and The Transformation of Indonesian Schools Accreditation Management System," *IJOLAE Indones. J. Learn. Adv. Educ.*, vol. 4, no. 2, pp. 128–139, 2022.
 - [25] E. Alenezi, A. A. Alfadley, D. F. Alenezi, and Y. H. Alenezi, "The Sudden Shift to Distance Learning: Challenges Facing Teachers," *J. Educ. Learn.*, vol. 11, no. 3, pp. 14–26, 2022.
 - [26] H. M. Beatriz Pont, Deborah Nusche, *Improving School Leadership*. 2010.
 - [27] A. H. Usman, S. A. Shaharuddin, and S. Z. Abidin, "Humanism in islamic education: Indonesian references," *Int. J. Asia-Pacific Stud.*, vol. 13, no. 1, pp. 95–113, 2017.
 - [28] C. Tan and A. Ibrahim, "Humanism, Islamic Education, and Confucian Education," *Off. J. Relig. Educ. Assoc.*, vol. 112, no. 4, pp. 394–406, 2017.
 - [29] Charle Tan, "The Teaching of Religious Knowledge in a Plural Society : The Case for Singapore," *Teach. Relig. Knowl. a Plur. Soc. case Singapore. Int. Rev. Educ.*, vol. 54, no. 2, pp. 175–191, 2008.
 - [30] Habiburrahim, J. Orrell, and R. Conway, "Integrating Graduate Attributes Into Islamic Higher Education Curricula in Aceh, Indonesia," *Publ. High. Degree Res.*, pp. 145–154, 2016.
 - [31] P. Prihantoro, H. J. Prayitno, Indri, and D. A. Kusumaningtyas, "Deep Learning: Policies, Concepts, and Implementation in Senior High Schools," *J. Deep Learn.*, vol. 1, no. 1, pp. 11–24, 2025.
 - [32] R. Anggraini, Siswoyo, and M. Badrun, "Pengaruh Manajemen Pembelajaran ProblemBased Learning (PBL) dan Minat Belajar terhadap Prestasi Siswa SD," *Manaj. Pendidik.*, vol. 20, no. 1, pp. 32–48, 2025.
 - [33] H. Najiyah, Y. E. Riany, and I. R. Johan, "Parent-Student Communication in Dhuafa Boarding School and Its Relation to Academic Achievement," *Indigenous*, vol. 9, no. 3, pp. 245–257, 2024.
 - [34] E. F. Hidayani, H. J. Prayitno, and T. Handayani, "Deep Learning: Implementation and Impact in Islamic Junior High Schools," *J. Deep Learn.*, vol. 1, no. 1, pp. 25–35, 2025.
 - [35] E. Y. Ali and D. Susilawati, "Principal Leadership Style on Teacher Performance in Elementary School Environment," *Profesi Pendidik. Dasar*, vol. 12, no. 1, pp. 13–30, 2025.
 - [36] K. Ratih, M. F. J. Syah, N. Nurhidayat, S. Jarin, and J. Buckworth, "Learning Patterns during the Disruptive Situation in Informal Education: Parents' Efforts and Challenges in the Adjustment of Progressive Learning," *Indones. J. Learn. Adv. Educ.*, vol. 3, no. 3, pp. 180–193, 2021.
 - [37] L. Sukanti, A. Rohaeni, and N. Sulastrri, "Implementation of Islamic Religious Education Learning in Growing and Developing Religious Humanism Students,"

- Edukasi Islam. J. Pendidik. Islam*, vol. 11, no. 1, pp. 809–824, 2022.
- [38] Kaitlyn M. Arns, “Multiple Intelligence in a Center Based Environment,” *Int. J. Whole Child*, vol. 6, no. 2, pp. 92–110, 2021.
- [39] F. Murthado, F. Arung, E. Boeriswati, and S. Rahman, “Syntax Device and Unit Disorder in Children with Mental Retardation: A Neurolinguistic Perpspective on Language Learning Innovations and Progressive Education,” *Indones. J. Learn. Adv. Educ.*, vol. 3, no. 2, pp. 114–129, 2021.
- [40] A. Khoirudin, U. Islam, N. Sunan, K. Yogyakarta, and Z. Baidhawiy, “EXPLORING MUHAMMADIYAH ’ S HISTORICAL CIVILIZATIONAL DIMENSION OF SOCIAL RECONSTRUCTION IN INDONESIA : HUMANITARIAN AND,” *J. Al-Tamaddun*, vol. 15, no. 1, pp. 183–197, 2020.
- [41] N. Brady and A. Bates, “The standards paradox: How quality assurance regimes can subvert teaching and learning in higher education,” *EERJ- Eur. Educ. Res. J.*, vol. 15, no. 2, pp. 155–174, 2016.
- [42] J. Kauko, V. G. Centeno, H. Candido, E. Shiroma, and A. Klutas, “The emergence of quality assessment in Brazilian basic education,” *EERJ- Eur. Educ. Res. J.*, vol. 15, no. 5, pp. 558–579, 2016.
- [43] A. Yirdaw, “Quality of Education in Private Higher Institutions in Ethiopia: The Role of Governance,” *SAGE Open*, vol. 6, no. 1, 2016.
- [44] C. Anwar, “Character Education Insightful Nationality: A Multi Cultural Approach,” *Mediterr. J. Soc. Sci.*, vol. 7, no. 2, pp. 182–187, 2016.
- [45] G. Gurova, “Soviet, post-Soviet and neo-liberal: Governing Russian schools through quality assurance and evaluation,” *Policy Futur. Educ.*, vol. 16, no. 4, pp. 398–415, 2018.
- [46] N. Amirudin, “Humanism Education of Kiyai Haji Ahmad Dahlan (Tracing the Early Muhammadiyah Period of Education and Its Implications),” *J. Soc. Sci. Stud.*, vol. 5, no. 2, pp. 171–182, 2018.
- [47] W. Darmalaksana, “Analysis of Research Policy at Islamic Higher Education in Indonesia.” 2017.
- [48] M. Eissa and M. Khalid, “Development of Character and Life Skills through Islamic Methods of Teaching Acquired Science Subjects at Islamic International Schools in Malaysia,” *IIUM J. Educ. Stud.*, vol. 6, no. 1, pp. 3–17, 2019.
- [49] H. J. Prayitno, A. Sutopo, K. Ratih, R. D. Utami, R. T. Nugroho, and G. A. N. Zakaria, “Humanism Learning Design Using Multiple Intelligence Approach in Life Skills of The Elementary School Students of Special Program in The Era of Global Communication and Education Disruption,” *IIKogretim Online- Elem. Educ. Online*, vol. 19, no. 4, pp. 202–214, 2020.
- [50] R. McGinity, A. Heffernan, and S. J. Courtney, “Mapping trends in educational-leadership research: A longitudinal examination of knowledge production, approaches and locations,” *Educ. Manag. Adm. Leadersh.*, vol. 50, no. 2, pp. 217–232, 2022.
- [51] S. Anif, H. J. Prayitno, and N. B. M. Idrus, “EFFECTIVENESS OF PEDAGOGICAL COMPETENCE : A DEVELOPMENT MODEL THROUGH ASSOCIATION OF BIOLOGY TEACHERS ’ FORUM,” *J. Pendidik. IPA Indones.*, vol. 8, no. 1, pp. 22–31, 2019.
- [52] S. A. Yamin, “TEACHING HUMANISM IN PAY IT FORWARD MOVIE,” *English Lang. Lit. Int. Conf. Proc.*, vol. 4, no. 4, pp. 114–118, 2021.
- [53] S. Abdullah, E. Utomo, and W. Hanim, “International Journal of Multicultural and Multireligious Understanding Perception of School Heads in the

- Implementation of Strengthening Humanis- based Character Education,” *Int. J. Multicult. Multireligious Underst.*, vol. 8, no. 5, pp. 695–704, 2021.
- [54] A. Munawar, R. Rahmayanti, and M. Mulyana, “The Effect of Intelectual Capital, Company Growth and Retirn On Assets On Company Value; Study on Building Construction Subsector Companies Listed on the Indonesia Stock Exchange for the 2016-2021 Period,” *Int. J. Progress. Sci. Technol.*, vol. 34, no. 1, pp. 486–495, 2022.
- [55] Y. Agustin and J. Jamna, “Philosophy of Humanism Education in the Perspective of Science Learning for Students at the Junior High School Level,” *Int. J. Progress. Sci. Technol. ISSN*, vol. 29, no. 2, pp. 448–453, 2021.
- [56] M. Abdullah, “School culture to serve performance of Madrasah in Indonesia,” *Qudus Int. J. Islam. Stud.*, vol. 7, no. 1, pp. 71–100, 2019.
- [57] Musthofa Kamal, “HUMANISM BUILDING THROUGH ARTS EDUCATION IN INDUSTRIAL ERA 4.0,” *ISLLAC J. Intensive Stud. Lang. Lit. Art, Cult.*, vol. 4, no. 1, pp. 44–50, 2020.
- [58] A. Derakhshan and M. Faribi, “Multiple Intelligences: Language Learning and Teaching,” *Int. J. English Linguist.*, vol. 5, no. 4, pp. 63–72, 2015.