

Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education

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ARTICLE INFO

Keywords:

Techno-Humanistic Learning;
Digital Pedagogy.
Islamic Education

Article history:

Received 2025-06-02

Revised 2025-08-23

Accepted 2022-09-30

ABSTRACT

This study proposes Techno-Humanistic Learning (THL) as a new paradigm of humanistic digital pedagogy in Islamic education. Its main objective is to explore how digital learning can be implemented while maintaining a human-centred approach. Using a systematic literature review of 39 articles from international databases, the study identified three key findings. Firstly, the THL Framework presents an operational map for humanistic digital learning based on Islamic values. This includes the roles of teachers and their pedagogical attitudes, as well as technology integration. Secondly, the THL principles emphasise integrating the cognitive, affective and psychomotor domains with 21st-century skills, digital ethics and universal human values. Thirdly, THL Transformation explains the shift in the teacher-student relationship towards greater collaboration and technology-based reflection, as well as the strengthening of digital literacy based on spirituality and morality. This research confirms that THL is not just a concept, but can be applied to digital Islamic education policy in Indonesia, particularly in curriculum development, strengthening teacher competencies, and humanistic digital literacy regulations. Thus, THL contributes to a new direction for Islamic education that is more inclusive, fair, human-oriented and relevant to the challenges of the digital era.

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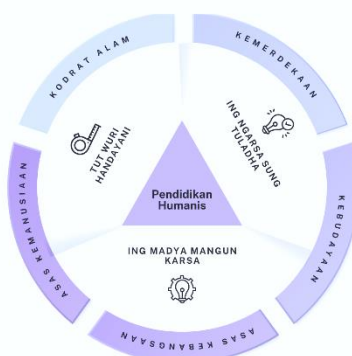
1. INTRODUCTION

Ki Hajar Dewantara promoted a humanistic approach to education that positions students as whole human beings with an innate nature, enabling their character and morals to develop to their full potential (Abu Bakar, 2023). This concept is also enshrined in Law No. 20 of 2003 on the National Education System, which states that education must uphold human rights (Republik Indonesia, 2003). A concrete example of this approach is the Merdeka Belajar Curriculum, which was introduced by the Minister of Education and Culture (Anggraini & Wiryanto, 2022).

Humanistic education aims to realise the full potential of every individual. Teachers must therefore apply the three principles of *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa* and *Tut Wuri Handayani*. *Ing Ngarsa Sung Tuladha* means that educators must always be at the forefront as role models. *Ing Madya Mangun Karsa* means that they must be at the centre of their students, understanding them and providing initiative. *Tut Wuri Handayani* means that educators must not abandon their students, but must be able to provide encouragement (Afifah, Sakir, Saefullah., & Muhammad, 2023). The principles of natural law, independence, culture, nationality and humanity, as set out in *Panca Dharma* Ki Hajar, can also be applied to maximise humanistic education (Umam & Syamsiyah, 2020).

From Ki Hajar's perspective, humanistic education can be implemented through the *Telu Mong* concept, which comprises 'momong' (to care for), 'among' (to set an example) and 'ngemong' (to observe) (Adi Prasetyo et al., 2024). The *Telu Mong* concept carries a profound message for educators: they should not impose their will on students, but neither should they neglect or abandon them. Humanistic education focuses on developing individuals' full intellectual, emotional and spiritual potential. Therefore, rather than being authoritarian, education motivates students to become active participants in the learning process (Pelu, 2020). The three basic elements of humanistic education always support the five principles, as shown in Figure 1 below.

Figure 1. The Essence of Humanistic Education



Since entering the digital era, Indonesia's education system has experienced various phenomena, problems and paradigm shifts. These include government policies and educators' unpreparedness to implement digital learning (Mamluah & Maulidi, 2021). The dehumanisation of distance learning has also been criticised, as it often deprives students of their rights by giving them excessive and inappropriate assignments, thus rendering distance learning oppressive and ineffective (Rosyidah & Ridlwan, 2022).

The process of dehumanisation and ineffective learning occurs because the education system makes students feel free to learn. The learning process carried out at home is uncontrolled and, during online learning, teachers and lecturers use various platforms, such as Google Classroom, Zoom Meetings, Google Meets and WhatsApp, which all have their limitations (Fidiyanti, 2021). Adding to

the problem, some teachers do not provide feedback or validation on the material provided, instead setting assignments that are more extensive than those set in traditional learning environments (Hasanah & Maulidi, 2023).

Another indicator that digital learning lacks humanism is that other studies have concluded that digital education is synonymous with heavy workloads. Evidence of this can be seen in the large number of complaints submitted to the Indonesian Child Protection Commission (KPAI), which has received 213 complaints since 16 March 2020, predominantly from students and their guardians concerning overly burdensome assignments (Miftahul Basar, 2021). Another issue affecting humanistic education is students' inability to absorb material effectively (Mamluah & Maulidi, 2021). The relationship between educators and students is also becoming strained due to reduced face-to-face interaction and communication, leading to increased school dropout rates (Fortadikbud, 2021).

From an Islamic educational perspective, Techno-Humanistic Learning can be understood as a learning paradigm that integrates advances in digital technology with humanistic principles, viewing learners as complete individuals (Tymoshenko, Palamarchuk, Iehupov, & Dovbenko, 2021). It emerged in response to dehumanisation challenges in digital-age education, where technology's emphasis on efficiency often neglects learners' moral, spiritual, and emotional dimensions (Pham, Pham, & Luong, 2025). Thus, techno-humanistic learning utilises technology as a medium and tool while also prioritising human values such as respect for learners' nature, rights, and diversity (Supala, Handayani, & Rifai, 2021). In Islamic education, this paradigm is necessary because it aligns with the vision of humanisation, which sees humans as caliphs on earth (Al-Baqarah: 30), as well as perfect beings who must develop holistically in intellectual, spiritual, and moral terms (Irbadi, Zubair, Mareta, & Muhtar, 2024). Therefore, techno-humanistic learning can be seen as a strategic approach to transforming digital education, ensuring it remains rooted in the principles of humanisation inherited from Ki Hajar Dewantara's humanistic education concept and reinforced by Islamic educational values.

After conducting a search, it was found that research specifically discussing and discovering the concept of humanistic digital learning is still scarce and rare. However, there are several previous studies related to this field of research, which focuses on educational transformation. The first of these is the study by Imas et al. on the implementation of humanistic learning theory in distance learning. This study found that technology-based learning has positive and negative impacts. One positive impact is that digital learning can provide flexibility in learning. However, negative impacts include reduced social interaction among students, especially if the distance learning lasts for a long time, and the assignment of tasks that are too challenging for students. Applying humanistic learning theory can boost student enthusiasm (Mastoah, Yufiarti, & Supena, 2021).

The next study on the relevance of religious humanistic education in the era of the 4.0 industrial revolution found that it will continue to be relevant amid various changes and developments, including those of this era. However, this study highlights several key considerations, namely the importance of striking a balance between religious humanism, intellectual progress and the development of digital technology in education and teaching. No matter how sophisticated the technology used in the educational process, it must not eliminate the human element. In the digital era, educators can act as facilitators, mentors, motivators and inspirers to help each student reach their full potential, of course by applying creative, innovative and effective educational models (Rohmatun Lukluk Isnaini, 2020).

The third study on Ki Hajar's character education in the digital age aimed to examine the implementation of his concept in primary schools. It found that character education can be carried out through the Trikon theory, which is based on leadership and the Among system (Suryana & Muhtar, 2022). Finally, research on the development of Indonesian education in the 21st century from Ki Hajar Dewantara's perspective explains that, in order to address the challenges of 21st century education, it is necessary to reform the national education system by tailoring it to the nature and

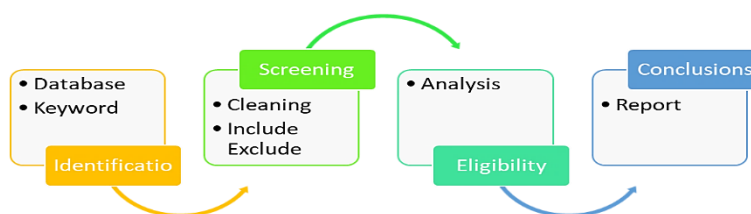
character of students through the integration of the three centres of education and an integrated, humanistic curriculum. This curriculum must be aligned with pedagogy, tailored to students' needs and conditions, and integrated with technology to enable collaborative, adaptive and effective learning (Sunarya, Nurwahidin, & Sudjarwo, 2022).

Previous studies have discussed the concept of humanistic education and the relevance of Ki Hajar Dewantara's ideas in the digital age. However, the integration of humanistic education with modern technology in education and learning in the digital age has not been widely explored. This research is novel in that it uses a systematic analysis approach based on previous studies published in reputable national and international journals. This gives rise to a new paradigm regarding the implementation of humanistic, digital-based education and learning. This approach could strengthen previous studies on the implementation of humanistic, digital-based education and learning, and the results of this study could inform relevant government policy.

2. METHODS

This qualitative study takes a systematic literature review approach based on the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. The study aims to formulate a new paradigm for humanistic, sustainable, digital-based education and learning. For this study, researchers searched the extensive Scopus and Google Scholar databases using Publish or Perish machine learning and the Scopus website. Literature mapping was then carried out in four phases: identification, screening, eligibility and inclusion (Karya Bakti et al., 2023). A more concrete visualisation is shown in the following image :

Figure 2: Research design and stages



Phase 1 (Identification)

Relevant articles meeting the criteria were searched for in the Scopus and Google Scholar databases, covering the period from 2019 to 2024. The years 2019 to 2024 were chosen because digital learning began to gain popularity in Indonesia in 2019 and indications of dehumanisation in technology-based digital learning emerged. Google Scholar was chosen as the search database because it contains articles indexed in Sinta and Scopus, while Scopus was chosen as a database for high-quality articles to strengthen the research results. The keywords used to search both databases are as follows:

Table 1: Search Strings

Data Base	Keywords
Scopus	Humanist education, Covid-19, Transforming education-digitalization,
Google Scholar	Pendidikan humanis, humanist education

A data search was conducted on 13 September 2024 using the keywords listed in Table 1 in the Scopus database. Restricting the publication year to 2019–2024 yielded 237 documents. When the keyword 'COVID-19' was added to the search field, 11 documents were found. This keyword was used

because, during this period, there were many cases of dehumanisation in digital education. Then, 47 related articles were found using the keyword 'transforming education-digitalisation'. A subsequent search on Google Scholar using the keyword 'humanistic education' yielded 210 articles. However, when the keyword 'humanist education' was used, only 124 articles were found. A total of 629 articles were collected.

Phase 2 (Screening process)

The first screening process used the Mendeley application. All 629 articles from the Scopus and Google Scholar databases were entered into Mendeley to filter out duplicate documents. During this process, 34 documents were found to be duplicates or to contain damaged data, meaning they could not be processed in Mendeley. The 12 duplicate documents found were then screened again. A total of 583 articles were selected. The second screening stage was based on the relevance of the articles' themes and titles. At this stage, the researcher manually screened the articles but still used the Mendeley application, identifying 201 articles that were not related to this study and leaving 382 articles.

To minimise bias in the article selection process, the following strategies were implemented in this study: a) Double screening: the article screening stage was carried out independently by two researchers, and the results were then compared. If there were differences, discussions were held to reach an agreement. b) Cross-checking tools: In addition to using the Mendeley application to identify duplicates, the researchers also used Publish or Perish and the Scopus website to ensure that the selected articles were highly cited and academically readable. c) Audit trail: The entire selection process was documented, from the initial search and elimination of duplicates to the final inclusion stage. This documentation ensures transparency and enables other researchers to replicate the research (Kerres & Bedenlier, 2020).

Phase 3 (Eligibility process)

At this stage, researchers conducted detailed examinations and analyses to determine the eligibility of articles based on the inclusion and exclusion criteria listed in Table 2. In this process, researchers screened documents, starting with removing duplicates, and then determining the eligibility of each document with the help of the Mendeley application. They analysed 382 articles individually by reading the metadata in the application and visiting each published journal link. This left 90 articles that had been screened based on the inclusion and exclusion criteria. Next, each article was analysed in detail to determine its eligibility. Finally, 39 articles remained in the eligible category (Shaban et al., 2024).

Table 2: Inclusion and exclusion criteria

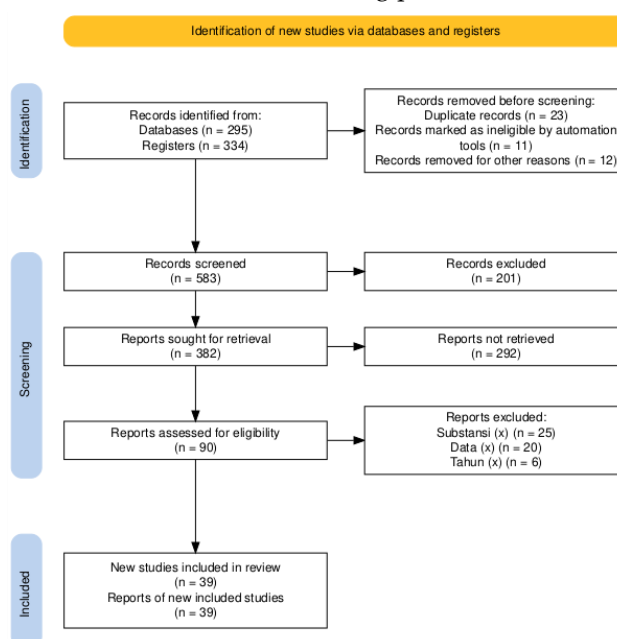
Inclusion Criteria	Exclusion Criteria
Scopus indexed journals	Discontinuous journals
Sinta indexed journals	Focus on specific religions; journal websites not functioning; articles on community service; publication years not synchronised.
Articles published between 2019 and 2024.	The years listed in the journal and the manuscript do not match.
Journal Articles	The metadata is incomplete.
Berbahasa Inggris & Indonesia	Some manuscripts are written in a combination of English and other languages.

The inclusion and exclusion criteria for this study were compiled based on a preliminary review of the PRISMA protocol and recommendations from similar studies (Kerres & Bedenlier, 2020). The categories were determined through three team discussions, resulting in the final criteria shown in Table 2. Consensus was reached when all team members agreed on the relevance of the criteria to the research objectives (Wang, Teh, & Wang, 2024). Therefore, the final categories were the result of an accountable academic agreement, as well as being subjective.

Phase 4 (Extraction Process)

After screening articles based on the inclusion and exclusion criteria, and conducting an in-depth analysis, those deemed eligible will undergo extraction and analysis using the PICO (Participant, Intervention, Comparison, Outcome) and study design framework, as shown in Figure 3. The following diagram illustrates the process of searching and screening articles:

Figure 3: Data collection and screening process based on PRISMA



3. FINDINGS AND DISCUSSION

A search of the Scopus database produced 295 results, while Google Scholar produced 334, bringing the total number of results to 629. The first screening process used the Mendeley application to automatically remove duplicate and corrupt data. At this stage, 46 records were removed, leaving 583. The next screening involved analysing the titles for relevance with the help of the Mendeley application, resulting in the removal of a further 210 records, leaving 382. A more in-depth screening was then carried out using the Mendeley application and based on inclusion and exclusion categories. This removed a further 292 records, leaving 90. The final screening process was the most detailed and rigorous, based on inclusion and exclusion categories. Journal websites were visited and the substance analysed. At this stage, 51 articles were removed, leaving 39 eligible articles, which are mapped by name, year of publication, title, publisher, journal and ranking, as shown in the following table.

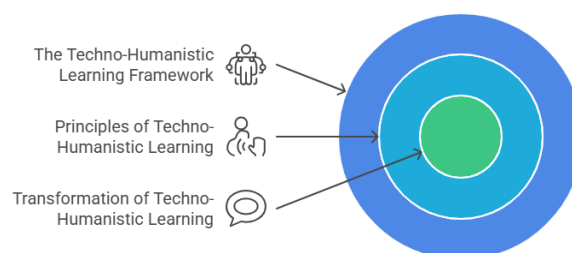
Table 3: Mapping of eligible data based on identity and ranking

No	Nama & Tahun	Judul	Jurnal	Rank
1	(Calderón, Scanlon, MacPhail, & Moody, 2021)	An integrated blended learning approach for physical education teacher education programmes	Physical Education and Sport Pedagogy	SCOPUS Q1
2	(Stockwell & Bojesen, 2021)	Lewis Stockwell interviews Emile Bojesen on Forms of Education: Rethinking Educational Experience Against and Outside the Humanist Legacy	Educational Philosophy and Theory	SCOPUS Q1
3	(Haddad, Waltham-Smith, & Allen, 2023)	Forms of education: Rethinking educational experience against and outside the humanist legacy	British Journal of Educational Studies	SCOPUS Q1
4	(Bokedal, Reindal, Rise, & Wivestad, 2022)	'Someone' versus 'something': A reflection on transhumanist values in light of education	Journal of Philosophy of Education	SCOPUS Q1
5	(Gorina, Gordova, Khristoforova, Sundeeva, & Strielkowski, 2023)	Sustainable Education and Digitalization through the Prism of the COVID-19 Pandemic	Sustainability	SCOPUS Q1
6	(Ciuffoletti, 2021)	Teaching Networks to Digital Humanists	IEEE Transactions On Education	SCOPUS Q1
7	(Calderón et al., 2021)	An integrated blended learning approach for physical education teacher education programmes	International Journal of Islamic Thought	SCOPUS Q2
8	(Chodak et al., 2023)	Digital University: A Study of Students' Experiences and Expectations in the Post-COVID Era	MDPI; Education Sciences	SCOPUS Q2
9	(Zvereva, 2023)	Digital ethics in higher education: Modernizing moral values for effective communication in cyberspace	Online Journal of Communication and Media Technologies	SCOPUS Q2
10	(Dwi Puspitarini, Degeng, Praherdhiono, & Suryati, 2023)	Humanistic Pesantren: Systematic Literature Review and Bibliometric Visualization Analysis on Character, Moral, and Ethical Values	Pertanika Journal; Social Sciences & Humanities	SCOPUS Q2
11	(Nyikaa & Motalenyane, 2023)	A Reflection on Implementation of Posthumanist Pedagogy in Polytechnics in Zimbabwe during COVID-19 Era	Journal of Curriculum Studies Research	SCOPUS Q2

12	(Seifert, 2023)	Fostering Collaborative and Constructivist Learning Through the Flipped Classroom During Covid-19	Journal Of Educators Online	SCOPUS Q3
13	(Kudlińska & Mospan, 2022)	Online Learning In Higher Education Under Pandemic And War: The International Perspective	Heteroglossia	SCOPUS Q4
14	(Subqi, Hariyadi, Zaman, & Sutrisno, 2022)	Internalization of Humanist-Religious Education in Child Friendly Madrasahs In Indonesia	Jurnal Tarbiyatuna	SINTA 2
15	(Nasith, 2021)	Membumikan Paradigma Sosial - Humanis dalam Pendidikan Agama Islam	Edukasi Islami: Jurnal Pendidikan Islam	SINTA 2
16	(Iftitah & Siswanto, 2020)	Child Friendly Education and Its Implication in Establishing Humanist Teacher's Profile: Considering 'Abdullah Nāshih 'Ulwān's Thought	DAYAH: Journal of Islamic Education	SINTA 3
17	(Sabaruddin, 2020)	Sekolah dengan Konsep Pendidikan Humanis	Humanika, Kajian Ilmiah Mata Kuliah Umum	SINTA 3
18	(Kurniawan, 2021)	Konsep Pendidikan Pluralis-Humanis Dalam Bingkai Pemikiran Gus Dur	Tarbawiyah; Jurnal Ilmu Pendidikan	SINTA 3
19	(Zhafiroh & Zaman, 2020)	Implementasi Pendidikan Humanis Pada Pembelajaran Pendidikan Agama Islam di SMPN 1 Tulung	Quality	SINTA 3
20	(R L Isnaini, 2019)	Kajian reflektif: Relevansi pendidikan humanis-religius dalam menghadapi era revolusi industri 4.0	Jurnal Pembangunan dan Pendidikan: Fondasi dan Aplikasi	SINTA 3
21	(Efendi, K, & Baderiah, 2020)	Humanist Education: Its Implementation on Scavengers Children's at TPA Mancani Palopo City	IJAE; International Journal of Asian Education	SINTA 4
22	(Herti, 2019)	Nilai-Nilai Pendidikan Humanis dalam Surat An-Nisa Ayat 63	Jurnal Kependidikan	SINTA 4
23	(Prabowo, Shaleh, & Wulandari, 2024)	Analisis Pendidikan Humanis Berbasis Kurikulum Merdeka di MI/SD	Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah	SINTA 4
24	(Mentari, 2020)	Peran Madrasah Dalam Membentuk Kehidupan Pendidikan Humanis, Inklusif, Dan Religius	Edukasia; Jurnal Pendidikan dan Pembelajaran	SINTA 4

25	(Matofiani, Simanjuntak, & Ramadhan, 2021)	Implementasi Pendidikan Humanis Religius Dalam Membangun Karakter Siswa Pada Masa Pandemi Covid-19 Di Sma Negeri 1 Krangkeng Indramayu	Jurnal Pendidikan Indonesia (Japendi)	SINTA 4
26	(Efendy, 2020)	Pembentukan Karakter Religius Siswa Melalui Pendidikan Humanis	Kuttab; Jurnal Ilmu Pendidikan Islam	SINTA 4
27	(Mansir, 2021)	Kontribusi Kepemimpinan Kepala Sekolah Dalam Mewujudkan Pendidikan Humanis	Tadbir Muwahhid	SINTA 4
28	(Hastutiningsih, Putri, & Fauziati, 2021)	Implementasi Pendidikan Humanis Pada Pembelajaran Perhiasan Di Smk Negeri 9 Surakarta	Sukma; Jurnal Pendidikan	SINTA 4
29	(Jazilurrahman, 2022)	The Implementation Model Of Multicultural Islamic Education Values In Shaping The Humanistreligious Attitudes	Pendidikan Multikultural	SINTA 4
30	(Haryanto, 2022)	Paradigmatic Framework Of Democratic And Humanist Islamic Education	Mantik Journal	SINTA 4
31	(Rizal, Zani, & Thontowi, 2023)	Kurikulum Merdeka Belajar-Kampus Merdeka Perspektif Pendidikan Humanis Religius	Nusantara: Jurnal Pendidikan Indonesia	SINTA 4
32	(Nasrulloh & Amirudin, 2019)	Strategi Implementasi Pendidikan Humanis Di Mts Wahid Hasyim Dau Malang	Andragogi: Jurnal Ilmiah Pendidikan Agama Islam	SINTA 4
33	(Adi Prasetyo et al., 2024)	Analisis Implikasi Konsep Among dan Pendidikan Humanis Ki Hajar Dewantara di SD Negeri Purworejo	Jurnal Review Pendidikan dan Pengajaran	SINTA 5
34	(Rosady, 2022)	Humanist Learning With Multiple Intelligences Strategy On Religious Education	Falasifa; Jurnal Studi Keislaman	SINTA 5
35	(Ridholloh, 2023)	Konsep Pendidikan Humanis Dan Relevansinya Terhadap Al Qur'an	Fikrah: Journal of Islamic Education	SINTA 5
36	(Jauhari, 2020)	Metode Pendidikan Humanis-Relegius Perspektif Al-Qur'an	Jurnal Nuansa	SINTA 5
37	(Muqorobin, Tjalla, & Indrajit, 2021)	Pendidikan Yang Humanis Alternatif Reformasi Pendidikan Berakar Budaya Bangsa	Jurnal Ilmu Sosial dan Pendidikan (JISIP)	SINTA 5
38	(Witono & Widodo, 2023)	Aplikasi Teori Carl R. Rogers dalam Kampus Merdeka untuk Mewujudkan Pendidikan yang Humanis di Perguruan Tinggi	Journal on Education	SINTA 5

Figure 5: Research findings



An analysis of the available data revealed an operational definition of humanistic education relevant to digital learning, encompassing learning planning, implementation, and evaluation activities. The principles of technology-based humanistic education were also identified, along with ways in which it can be adapted to meet the needs of students and reflect contemporary trends. This study's innovation in the humanistic digital education paradigm is Techno-Humanistic Learning, which integrates technology, the humanistic education paradigm, and learning. This can contribute to the practical organisation of digital learning in educational institutions.

Discussion

Techno-Humanistic Learning Framework

Several dominant concepts explain that humanistic education is a transformative approach that promotes significant changes in thinking and interaction with the world. It goes beyond moral education and embraces diversity without being confined by strict moral norms (Stockwell & Bojesen, 2021). Stable subjectivity is neither limited by individuals nor prescriptive in nature, nor does it organise learning in only one particular way (Smith, 2020). It emphasises reflective practices that view humans as dignified beings of intrinsic value, enabling them to develop their character, identity, and personality within a broader context. This includes human traits such as empathy, love, and social interaction, as well as ethical reflection (Bokedal et al., 2022). It is student-centred, focusing on students' experiential needs and interests. It is interactive and collaborative, developing emotional and social skills, and adaptive (Seifert, 2023). It develops critical and creative skills by integrating technology and human values (Kudlińska & Mospan, 2022). It allows for freedom to create and innovate (Colliander et al., 2023). It is carried out with compassion and a gentle, understanding approach (Iftitah & Siswanto, 2020). It becomes a means of tolerance (Kurniawan, 2021).

Humanistic education is a form of education that humanises individuals, maintaining a balance between the physical and spiritual aspects of life (Mentari, 2020). It prioritises positive interpersonal relationships between teachers and students, as well as among students themselves, and provides ongoing guidance and support (Matofiani et al., 2021). Humanistic education places humans at the centre, developing their intellectual, emotional, and spiritual potential (Amirudin, 2019). It emphasises the importance of respecting each individual (Firman Mansir, 2021). Humanistic education provides freedom of self-expression, enabling students to learn happily and freely (Hastutiningsih et al., 2021). It positions students as equals (Haryanto, 2022). It pays attention to the nature and uniqueness of each student, giving them the freedom to think and act according to their interests and potential. It guides them with compassion to create emotional and social growth (Adi Prasetyo et al., 2024). It pays attention to the elements of multiple intelligences, recognising that each student has different intelligences (Rosady, 2022). It develops critical awareness and interaction through a dialogical approach (Ridholloh, 2023).

The humanistic learning process fosters independence and responsibility (Jauhari, 2020). A multidimensional approach recognises that learners have physical, mental, social and spiritual aspects to their being (Muqorobin et al., 2021). This approach promotes a democratic education system in which all learners have equal rights (Witono & Widodo, 2023). Prioritising egalitarianism, it treats learners equally and gives them equal opportunities (Abdullah & Nurhaeni DS, 2021). Several explanations of the concept of humanistic education integration in digital learning form operational verbs that are developed into the THL framework, providing teachers with an operational basis for implementing humanistic digital learning, as shown in Table 4 below.

Table 4: Techno-Humanistic Learning Framework

Domain	Kata Kunci	Bentuk Sikap Guru
Ontological Foundation	Personhood, Innate Nature, Natural Law, Religion and Culture	Respecting students' innate nature and placing them at the centre of the learning process while integrating technology with Islamic values and culture.
Cognitive	Critical and creative thinking, ethical reflection, critical awareness, responsiveness, student-centredness, integration, dynamism, multiple intelligences, dialogic approach	Act as a critical and dialogic facilitator, encouraging questioning, creativity and ethical reflection, and adapting approaches to students' multiple intelligences
Affective	Compassion, empathy, tolerance, democracy, egalitarianism, family values, justice, sustainability, inclusivity, understanding, appreciation, kindness, interpersonal skills	It is about being inclusive, compassionate and fair, and creating an atmosphere of tolerance, family values and sustainability, even in the digital space
Psychomotor	Adaptive, collaborative, guidance and support, potential development, freedom of expression, independence, responsibility, digital literacy, holistic sustainability	Be adaptive and supportive, and encourage students to express their Islamic beliefs. Foster independence, responsibility and ethical digital literacy skills

This framework emphasises that, in addition to mastering technology, teachers must integrate values such as empathy, justice and ethical reflection into their teaching practices (Bokedal et al., 2022). In theory, the THL Framework broadens the scope of Islamic education by combining humanistic philosophy, Islamic pedagogical principles and contemporary digital transformation. Thus, the THL Framework contributes to the development of digital Islamic education that is both normative and transformative (Zakariyah, 2024). In practice, the THL Framework provides a basis for digital Islamic education policies in Indonesia: (1) developing madrasah and pesantren curricula based on digital technology that remain humanistic in orientation; (2) providing a reference for policies to improve the technological competence of Islamic education teachers while strengthening their democratic, reflective and compassionate attitudes; and (3) offering guidelines to Islamic higher education institutions for designing digitalisation policies for learning that balance technological innovation and character building among students.

The Principles of Techno-Humanistic Learning

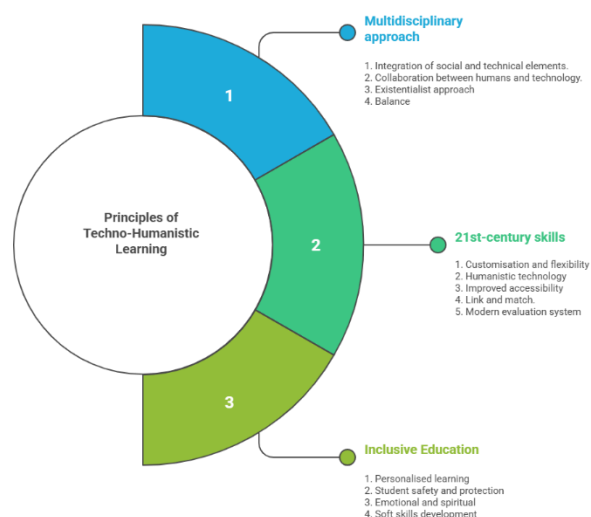
Humanistic education is highly relevant and can be integrated with technology by taking an approach that considers the interconnectedness and harmony of various learning components, while using technology to improve interaction and the learning experience (Calderón et al., 2021). While technology plays a significant role, the focus of humanistic education must remain on developing social and emotional skills such as empathy, collaboration, and communication (Gorina et al., 2023). The interaction between social and technical elements (digital platforms) should be viewed as an integrated whole rather than as separate entities (Calderón et al., 2021). A multidisciplinary approach should be adopted to give students a comprehensive understanding of the social and cultural context of the technology under study, and monitoring and evaluation should be employed to assess their progress (Ciuffoletti, 2021).

Ideal integration allows for flexibility in learning methods, making it possible to tailor learning to the needs and preferences of learners through the use of technology. Integrating humanistic education with technology requires teachers to develop skills to ensure they can utilise technology effectively and appropriately to support humanistic education (Chodak et al., 2023). The curriculum combines technical knowledge with humanistic values, and educational institutions must incorporate digital ethics into the learning process (Zvereva, 2023). Integrating humanistic education and technology should create an interactive and collaborative learning experience, so technology-based media must support learning (D Puspitarini, Degeng, Praherdhiono, & Suryati, 2023).

Learning technology can support a more personalised and relevant learning experience for students (Kudlińska & Mospan, 2022). The idea behind using technology for learning is to increase access to education and reach a wider community (Zhafiroh & Zaman, 2020). It creates education that is in line with the needs of the times by connecting educated human resources with the demands and developments of the 4.0 era (Rohmatun Lukluk Isnaini, 2020). Humanistic education is based on an existentialist approach that recognises learners as individuals with strengths and weaknesses (Prabowo et al., 2024).

The principles of Techno-Humanistic Learning (THL) can be summarised in three complementary domains. The first domain is a multidisciplinary approach, which integrates various disciplines to provide students with a holistic understanding. This approach emphasises personalised learning and pays attention to emotional and spiritual aspects, protection and digital security. Second is the domain of 21st-century skills. This domain focuses on strengthening critical, creative, collaborative and communicative abilities; maintaining a balance between digital competence and humanistic values; and emphasising the importance of learners' existential skills in facing the complexities of the digital age (Prabowo et al., 2024). The third domain is inclusive education, which emphasises flexible methods, accessible learning and links to the world of work, as well as adaptive and fair evaluation for all students. Implementing these three principles in digital Islamic education requires concrete policies, such as developing a humanistic-digital curriculum, providing teacher training that balances technical and ethical competencies, and applying evaluation mechanisms that respond to the local context and Islamic values (Al Issa, Thai, & Saad, 2025).

Figure 5: Principles of Techno-Humanistic Learning



The integration of these principles provides practical contributions to digital Islamic education policy in Indonesia. For example, the implementation of a digital-based Islamic Religious Education curriculum can emphasize personalized learning that aligns with students' natural potential, strengthen digital security protection as part of Islamic ethics, and develop spiritual, emotional, and social competencies in a balanced manner. (Haryanto, 2022). Thus, *Techno-Humanistic Learning* serves not only as a conceptual framework but also as a concrete operational guideline for realizing digital Islamic education that is relevant to the needs of the 21st century and aligned with humanitarian and Islamic values. The implications of the Techno-Humanistic Learning (THL) Principles for Digital Islamic Education in Indonesia are outlined in Table 5 below:

Integrating these principles into digital Islamic education policy in Indonesia is practical. For instance, implementing a digital-based PAI curriculum could emphasise personalised learning in line with students' natural potential, reinforce digital security measures in accordance with Islamic ethics and foster balanced development of spiritual, emotional and social competencies (Haryanto, 2022). Thus, *Techno-Humanistic Learning* is a practical operational guideline as well as a conceptual framework for achieving digital Islamic education that meets the needs of the 21st century while remaining consistent with humanistic and Islamic values. The implications of the THL Principles for digital Islamic education in Indonesia are outlined in Table 5 below.

Table 5: Implications of THL Principles for Islamic Education

THL Domain	Key Principle	Implications for digital PAI policy
21st-century skills	1. Integration of social and technical elements. 2. Collaboration between humans and technology. 3. An existentialist approach 4. Balance	1. The digital PAI curriculum combines humanistic values with technology. 2. Digital PAI focuses not only on knowledge transfer, but also on building students' existential and spiritual awareness. 3. PAI policies must ensure collaboration between technology and human interaction to avoid dehumanisation.

Inclusive Education	1. Customisation and flexibility 2. Humanistic technology 3. Improved accessibility 4. Link and Match 5. A modern evaluation system	1. Providing more equitable access to digital Islamic education for people in 3T regions and people with disabilities. 2. Teachers of Islamic education are given the freedom to adapt digital methods to the unique needs of their students. 3. Implement a fair, adaptive and transparent digital-based evaluation system.
Multidisciplinary Approach	1. Personalised learning 2. Student safety and protection 3. Emotional and spiritual 4. Soft skills development	1. Digital Islamic education must ensure data security and provide students with an ethical learning environment. 2. Digital learning policies based on Islamic education can strengthen character, morals and emotional and spiritual intelligence. 3. The core competencies of the digital Islamic education curriculum include soft skills such as leadership, collaboration and Islamic digital literacy.

Techno-humanistic Learning Transformation

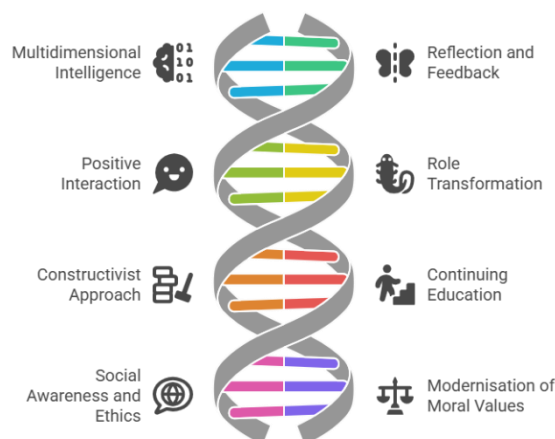
Humanistic education, based on digital technology, is undergoing transformation by adopting constructivist principles that prioritise aligning learning activities, outcomes, and assessment (Calderón et al., 2021). In the digital context, humanistic education is an ongoing learning process that extends beyond formal experiences. Each individual engages with education through interactions and experiences in both the real and virtual worlds (Stockwell & Bojesen, 2021). Humanistic education encourages the integration of science and the humanities, which is crucial in the digital age. Understanding the social and ethical context of technology enables students to grasp the role of digital tools in relation to human values (Bokedal et al., 2022).

In the digital age, humanistic education must emphasise the importance of social awareness and ethics when using technology. Learners need to understand the ethical and responsible use of technology (Ciuffoletti, 2021). Traditional values must be updated to remain relevant in the digital context, including developing norms and ethics for virtual interactions (Zvereva, 2023). Digital-based humanistic education requires a change in the roles of educators and students that differs from the conventional teaching and learning process. In the digital age, knowledge is created jointly by educators and students, meaning that students are active partners in the learning process rather than being in an inferior position (Nyikaa & Motalenyane, 2023). The transformation of humanistic education in the digital era also involves using various digital platforms to increase access to education and establish a wider learning community. This provides learners with the chance to connect with extensive resources and collaborate with their peers. However, it is important to ensure that technology is used in line with child-friendly educational principles that protect students from all forms of violence and discrimination (Ifitah & Siswanto, 2020).

In digital-based humanistic education, educators must maintain close emotional and psychological relationships with students, ensuring they feel emotionally connected and supported (Hastutiningsih et al., 2021). Digital learning makes it possible to adapt learning materials and methods to students' needs, providing a more personalised and relevant learning experience (Jauhari, 2020). Reflection and feedback are particularly important in digital-based learning, especially when using technology, as they must be carried out more intensively and in real time (Ridholloh, 2023). Humanistic educational technology makes it easier to develop various types of intelligence, such as interpersonal

and intrapersonal intelligence, by providing relevant platforms that enable social interaction and self-reflection (Muqorobin et al., 2021).

Figure 6 : Techno-humanistic Learning Transformation



In conclusion, the principles of THL are an elaboration of Ki Hajar Dewantara's educational philosophy, as they describe the competencies that an educator must possess: *ing ngarsa sung tuladha*, *ing madya mangun karsa*, and *tut wuri handayani*. The transformation of THL builds on Ki Hajar's five principles, such as the principle of independence, leading to a constructivist approach and role transformation.

The THL Transformation Framework reinforces this idea through the following eight key principles: (1) multidimensional intelligence; (2) reflection and feedback; (3) positive interaction; (4) role transformation; (5) a constructivist approach; (6) continuous education; (7) social awareness and ethics; and (8) the modernisation of moral values. These aspects are not only theoretical, but can also be implemented in digital Islamic education policy in Indonesia (Tymoshenko et al., 2021). Madrasah and Islamic boarding schools, for example, can integrate a constructivist approach into the digital PAI curriculum and use AI-based reflective platforms to strengthen feedback. They can also develop digital ethics literacy programmes for students, aligning them with the principles of Islamic social and moral awareness (Andri Nirwana et al., 2025).

This study is limited in its conceptual and normative focus. The Techno-Humanistic Learning (THL) framework emphasises the theoretical integration of humanistic dimensions, digital technology and the context of Islamic education. However, it has not been widely tested in practice at various levels within educational institutions. Furthermore, as this study is limited to literature analysis and principle mapping, the empirical aspects related to the effectiveness of THL implementation in digital Islamic education policy in Indonesia require further testing. Therefore, future research using mixed methods is recommended to evaluate the extent to which the THL framework can be implemented in curricula, learning strategies and digital Islamic education regulations. Such empirical testing would strengthen the framework's validity, identify implementation challenges, and produce practical models that could inform the development of Islamic education policies in the digital era.

4. CONCLUSION

The transformation of Techno-Humanistic Learning (THL) highlights the importance of combining technological elements with humanistic principles in digital education. The principles of constructivism, ethical awareness and active collaboration between educators and learners are fundamental to building a sustainable, adaptive learning ecosystem that addresses the challenges of the 21st century. In this context, educators' roles extend beyond teaching to include facilitating, partnering, and mentoring, ensuring that the human dimension is not overshadowed by technological dominance.

In the realm of Islamic education, THL offers strategic opportunities to develop digital education policies that strike a balance between technological literacy, Islamic values, and character development. This is important to ensure that educational transformation produces not only digitally competent students, but also students who are ethical and socially responsible, and who can interpret technological advances within the framework of human values and spirituality.

Thus, THL could become a new paradigm for developing digital Islamic education models in Indonesia. It provides policy guidance that emphasises accelerating technology adoption while ensuring the sustainability of the noble educational values inherited from Ki Hajar Dewantara. Strengthening empirical research and policy implementation testing will be key going forward to making THL a solid foundation for building an inclusive, transformative and globally competitive Islamic education ecosystem.

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