SELF-RELIANCE AND RESPONSIBILITY EDUCATION IN ISLAMIC JUNIOR HIGH SCHOOLS: A Humanistic Psychology Approach

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Abstract: This study aims to analyze strategies for strengthening independent character and responsibility in Islamic-based secondary schools, focusing on the implementation of humanistic concepts in learning. The research method used was qualitative, with data collection through observation, in-depth interviews, and document analysis at SMP IT Cahaya Bangsa Mijen Semarang. The collected data was analyzed using the Miles and Huberman approach, involving the stages of data reduction, data presentation, and conclusions. The results showed that strengthening independent character and responsibility is implemented through humanistic concepts, especially in building motivation and awareness of the importance of setting priorities in academic activities. The humanistic concept is reflected in the integration of PAI subjects version of the Ministry of Religion and CS IT with humanist character, presentation of Islamic Education material that supports an attitude of responsibility, and an assessment system that encourages honesty based on active and fun learning. The aspect of self-education is more strongly implemented through extracurricular activities based on religious values, such as memorization of the Quran, archery, swimming, scouts, and taekwondo. These five extracurriculars are considered important to increase perseverance, self-confidence, leadership, self-discipline, and mental strength as elements of independence. The school also involves parents in guided discussion activities, including home visits, communication through WhatsApp groups, and specific meetings at school, to ensure the effective implementation of independent character and responsibility for students. This research contributes to providing in-depth insights into character strengthening practices in Islamic-based secondary schools, providing a foundation for the development of further strategies in improving the quality of character education.

Keywords: independent; responsibility; Islamic based secondary school; humanistic psychology

Abstract: Penelitian ini bertujuan untuk menganalisis strategi penguatan karakter mandiri dan tanggung jawab di sekolah menengah berbasis Islam, dengan fokus pada implementasi konsep humanistik dalam pembelajaran. Metode penelitian yang digunakan adalah kualitatif, dengan pengumpulan data melalui observasi, wawancara mendalam, dan analisis dokumen di SMP IT Cahaya Bangsa Mijen Semarang. Data yang terkumpul dianalisis menggunakan pendekatan Miles dan Huberman, melibatkan tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penguatan karakter mandiri dan tanggung jawab diimplementasikan melalui konsep humanistik, khususnya dalam membangun motivasi dan kesadaran akan pentingnya mengatur prioritas dalam kegiatan akademik. Konsep humanistik tercermin dalam integrasi mata pelajaran PAI versi Kemenag dan CS IT yang berkarakter humanis, penyajian materi Pendidikan Islam yang mendukung sikap tanggung jawab, serta sistem penilaian yang mendorong kejujuran berbasis pembelajaran aktif dan menyenangkan. Aspek pendidikan mandiri lebih kuat terimplementasikan melalui kegiatan ekstrakurikuler berbasis nilai-nilai keagamaan, seperti hafalan Al-Quran, panahan, renang, pramuka, dan taekwondo. Kelima ekstrakurikuler ini dianggap penting untuk meningkatkan ketekunan, rasa percaya diri, kepemimpinan, disiplin diri, dan kekuatan mental sebagai unsur kemandirian. Sekolah juga melibatkan orang tua dalam kegiatan diskusi terbimbing, termasuk kunjungan ke rumah, komunikasi melalui grup WhatsApp, dan pertemuan tertentu di sekolah, untuk memastikan efektivitas implementasi karakter mandiri dan tanggung jawab bagi siswa. Penelitian ini berkontribusi dalam memberikan wawasan mendalam tentang praktik-praktik penguatan karakter di sekolah menengah berbasis Islam, memberikan landasan bagi pengembangan strategi lebih lanjut dalam meningkatkan kualitas pendidikan karakter.

Kata kunci: mandiri; tanggung jawab; sekolah menengah berbasis Islam; psikologi humanistik

Introduction

Self-education and responsibility have an important role in minimizing serious risks in behavioral aspects. Various studies say, the absence of an independent attitude makes children vulnerable to depend on others,[1] including time management,[2] decision making, and handling daily tasks.[3] Meanwhile, Turhan Zeynep's study provides the view that a lack of responsibility education can have a negative impact on moral and ethical development, this is dangerous because it can lead to an inability to account for his actions.[4] A further impact of the lack of self-education is the child's difficulty in overcoming life's challenges and developing self-confidence.[5] Such behavior can encourage children to be selfish as a trigger for deviant actions such as bullying. This is important in the analysis because the Central Statistics Agency (BPS) explains that a high percentage of bullying cases are at the junior high school level, male students reach 32.22% or the highest among other class and gender categories, followed by female students at 19.97%, of the total, 26.32% are severe deviations,[6] even the victims are threatened with suicide.[7] Milosevic's analysis, Tijana et al. explained,

this event occurred because the perpetrator did not have a strong attitude of responsibility so that he only attached importance to himself without thinking about the feelings of others.[8]

The study of self-reliance and responsibility education is not a new study. Miço Liona, for example, managed to find that the education of independence and responsibility in junior high school can be implemented in entrepreneurial learning.[9] In line with Braukmann Ulrich's analysis which also mentions that a typical entrepreneurial education that requires students to obtain benefits, educates students to consider gains and losses so that students are educated to be responsible for the efforts they make.[10] Studies on self-reliance education were also conducted by Law Peter Kwok-Fai, he found that co-curricular activities such as scouts and the Red Cross contributed to students' awareness of responsibility and independence in the UK.[11] In line with these findings, Henrekson Ebba also investigated the impact of religious activities in Swedish secondary schools as an effective means of instilling values of independence and responsibility.[12] Although previous literature provides valuable insights, there is a marked research gap, especially in the context of education in Islamic-based junior high schools. Moreover, in areas that focus on seeing

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[10] Braukmann, Ulrich, Lambert T. Koch, and Dominik Bartsch, "Shaping Great Transformations in Germany: The Role of Youth Entrepreneurship Education (YEE)," *Progress in Entrepreneurship Education and Training* (2023), p. 13.

[11] Law, Peter Kwok-Fai, "Practical Christianity in Practice: Chinese Youth Culture and the Scouting Movement as Seen by British Missionaries at the Griffith John College, Hankou, 1915–1925," *The Journal of Imperial and Commonwealth History* (2023), p. 1-26.

[12] Henrekson, Ebba, "The continuation of perceived deviance: independent confessional schools in Sweden 1795–2019," *British Journal of Religious Education*, vol. 45, no. 4 (2023), pp. 313-324.

their ascetics in the chapel of Islamic religious education. This limitation creates an open space for further exploration and in-depth understanding of this theme.

Departing from the limitations encountered, this study aims to analyze the instillation of the value of Independent character education and responsibility in the Islamic Religious Education chapel in the Junior High School environment. This effort will be implemented in educational institutions that have a strategic role in shaping student character, namely SMP Cahaya Bangsa Mijen. The decision to choose the two schools is not only based on their existence as secondary education institutions, more than that, the locus of research is a school that specifically applies Islamic principles in the curriculum and daily activities, making it the right environment to explore Islam-based character education. In its journey, this study aims to explore and analyze the importance of instilling independent character education and responsibility through Islamic Education at SMP Cahaya Bangsa Mijen Semarang. The research questions cover important aspects, namely how independent character and responsibility are implemented in the school. Furthermore, this study will identify what forms of educational programs are specifically held to strengthen independent character and responsibility. In addition, the focus of research will also involve an analysis of Islamic Religious Education learning in instilling the character of independent attitude and responsibility. By answering these questions, this research is expected to make a significant contribution in understanding the role of Islamic Education in shaping independent character and responsibility at SMP Cahaya Bangsa Semarang.

Method

The study adopts a qualitative research approach with focus groups as the main instrument for data collection.[13] The selection of in-depth focus group interviews was chosen because of the advantages of the approach, which allows researchers to detail and understand respondents' frameworks

more holistically.[14] This decision is based on the advantages of the method that can provide a rich and deep context, enriching the understanding of the phenomenon under study.[15] Therefore, this method facilitates the capture of more nuanced and complex views of focus groups, opening up opportunities for more in-depth and interpretive analysis.

The focus group members we selected to outline their strategies in strengthening independent character and responsibility came from PAI teachers and leaders of SMP IT Cahaya Bangsa Semarang who have been teaching for more than three years. The decision was made because this time is considered a critical stage in their academic journey. Teachers at this stage are believed to have developed a mature understanding of their duties and obligations.[16] The five respondents involved in this study were school principals, curriculum waka, Islamic religious education teachers, extracurricular activity coordinators, and community relations coordinators. All selected respondents are teachers of SMP IT Cahaya Bangsa Semarang. The selection of members of this focus group is based on the need to obtain representative and diverse data on their motivations in educational contexts in different countries.[17]

Table 1: Profile Information

No	Initials	Long Teaching	The Origin of the Institution
1	IT1	7 years	SMP IT Light Nation Mijen
2	IT2	4 years	SMP IT Light Nation Mijen
3	IT3	7 years	SMP IT Light Nation Mijen
4	IT4	3 years	SMP IT Light Nation Mijen
5	IT5	7 years	SMP IT Light Nation Mijen

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[15] Denzin, Norman K., and Katherine E. Ryan. "Qualitative methodology (including focus groups)," *The SAGE handbook of social science methodology* (2007), pp. 578-594.

[16] Saunders, M. N, "Choosing research participants." *Qualitative organizational research: Core methods and current challenges* (2012), pp. 35-52.

[17] Hoepfl, Marie C, "Choosing qualitative research: A primer for technology education researchers," *Volume 9 Issue 1 (fall 1997)* (1997).

Focus group discussions are conducted face-to-face in three sessions, each lasting 60-70 minutes for each teacher involved. After obtaining consent to record non-verbal expressions, each participant's answer was recorded. A moderator guided the discussion, the focus of which was to explore how the character of responsibility and independence is developed in schools. Efforts are taken so that the discussion only covers the main aspects that are relevant to the research objectives, and avoids discussing unrelated matters. The recorded data and transcriptions were created with the guidance of the moderator, then analyzed qualitatively to explore concepts in the participants' responses. The concepts are then grouped into themes, and evaluated on their intensity, depth, and specificity of the research question. Statements that are repeated or get a broad response from participants during the discussion receive special attention in the analysis.[18]

In addition, observation and documentation studies are also used as a way to collect data. Both provide an in-depth understanding of educational practices in a school environment that adopts a humanistic psychology approach. Through observation, researchers can directly observe interactions between students, teachers, and the learning environment, and identify practices that support the development of self-education and responsibility.[19] Meanwhile, relevant documentation studies provide insights into history, school policies, and curriculum implementation that might influence humanistic psychology approaches in the context of Islamic education.[20] By blending the two, the research can yield a holistic understanding of how self-education and responsibility can be effectively integrated in an Islamic-based secondary school environment, detailing the influence of humanistic psychology in the process.

[18] Robinson, Oliver C. "Sampling in interview-based qualitative research: A theoretical and practical guide, " *Qualitative research in psychology,* vol. 11, no. 1 (2014), pp. 25-41.

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Results

This research shows that strengthening independent character and responsibility is applied through humanistic concepts, especially in an effort to build motivation and awareness of the importance of managing priorities in the context of academic activities. The humanistic approach is reflected in the combination of PAI subjects version of the Ministry of Religion and CS IT that prioritize human values, the delivery of Islamic Education materials that support an attitude of responsibility, and assessments that encourage integrity based on active and fun learning. The implementation of aspects of self-education is emphasized through extracurricular activities based on religious values, such as memorization of the Quran, archery, swimming, scouts, and taekwondo. These five extracurricular activities are considered crucial in increasing perseverance, confidence, leadership, discipline, and mental strength as elements of independence. The school also engages parents through guided discussions, including home visits, communication through WhatsApp groups, and special meetings at school, to ensure the effective implementation of independent character and responsibility in students.

Strategies for strengthening the character of responsibility in PAI learning in the classroom

The results of this study revealed that the strategy of strengthening the character of responsibility applied by SMP IT Cahaya Bangsa involves elaboration between the Islamic Religious Education (PAI) curriculum from the Ministry of Religious Affairs of the Republic of Indonesia and the JS IT curriculum. Information obtained from IT1 shows that SDIT-SMPIT Insan Mandiri emphasizes its distinctiveness in accordance with the direction of the Integrated Islamic School Network, starting from planning, process, to assessment. These advantages include the application of INTEGRATED learning (Study-Exploration-Formulate-Present-Application-Worldly-Ukhrowi) in the learning process. The application of the INTEGRATED concept provides a strong foundation for students to develop a character of responsibility, as this concept facilitates holistic and integrative understanding. IT1 informants reasoned

that the INTEGRATED concept has distinctive characteristics that support the development of responsible character, through a holistic approach and unifying critical aspects of learning, so as to provide a more immersive and memorable learning experience for students.

> "Our school collaborates with the Integrated Islamic School Network. It involves the execution of methods of *study, exploration, formulate, present, apply, worldly, ukhrowi*. This provides a solid foundation for students to build a character of responsibility, as this approach facilitates a thorough and integrated understanding."

The IT2 informant added that the characteristic of learning as a result of collaboration between the JS IT curriculum and the Ministry of Religion is the application of Integrated Activity and Integrated Curriculum, plus 10 hours of Qur'an lessons every week. This curriculum adopts a new paradigm in the world of education that emphasizes the change from the teaching process to learning, with teachers acting as facilitators, educators, dynamicators, inspirers, motivators, and evaluators. Students are subject to various activities such as presentations, discussions, observations, games, brainstorming, displays, and skill development. In addition, an integrated curriculum involves the entire learning potential and focuses on process assessment, creating a fun learning environment. In addition, the IT2 informant explained that this school offers Arabic, English, and Computer subjects as Local Content. The teaching and learning schedule starts from 06.30 to 14.00 for SDIT and 16.00 for SMPIT, with effective days Monday-Friday.

> "SMP IT adopts a new paradigm in the world of education that emphasizes the change from the teaching process to learning, with teachers acting as facilitators, educators, dynamicators, inspirers, motivators, and evaluators. The school offers Arabic, English, and Computer as Local Content subjects."

The above conditions indicate the seriousness of the school to strengthen the character of responsibility in its educational approach. By

applying an educational paradigm that focuses on transforming from the teaching process to learning, this school views teachers as facilitators, educators, dynamicators, inspirers, motivators, and evaluators who have an important role in strengthening the character of responsibility. More than just emphasizing the academic aspect, SMP IT expands the scope of its education by offering Arabic, English, and Computer as Local Content subjects. The IT3 informant explained that language skills and computer skills are an implementation of strengthening the attitude of responsibility for himself in preparing for future challenges. *"We teach Arabic and English to all as a form of responsibility towards future readiness."*
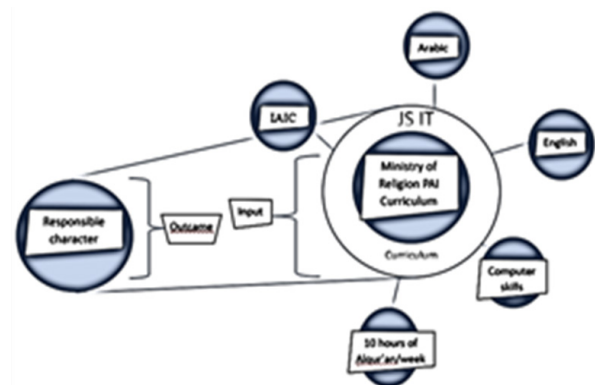

Figure 1: Integration of JS IT curriculum in PAI Ministry of Religious Affairs

Skills in Arabic, English, and computer skills have a close relationship with the development of responsible character. The ability to communicate in Arabic and English provides the foundation to interact effectively in a global environment, while computer skills provide the tools to efficiently manage information and tasks. When someone has this skill, they tend to understand the importance of responsibility in carrying out tasks and are committed to getting the job done well. Good language skills allow individuals to articulate thoughts clearly, whereas computer skills help in the organization and systematic completion of tasks. The three combined create a solid foundation to form a responsibility character, where one can manage their responsibilities efficiently and effectively in a variety of contexts.

Guiding schools to collaborate with the Integrated Islamic School Network and apply

methods of studying, exploring, formulating, presenting, applying, worldly, ukhrowi can be considered as a very suitable strategy in instilling the character of responsibility. By collaborating within the framework of the Integrated Islamic School Network, schools can share experiences with each other and get support to implement a holistic learning approach. The study method allows students to dig deeper into each material, while exploration provides room for creativity and deep understanding. The formulate and present process develops critical thinking and communication skills, while applying ensures the practical application of knowledge. By incorporating worldly and ukhrowi dimensions, students not only develop academically, but are also empowered to become responsible individuals in daily life and in the afterlife.

The IT4 informant explained that the character of responsibility has a crucial role in achieving the school's vision. The vision of SMP IT focuses on achieving students who have technological knowledge and skills, religious character, and abilities in everyday life. In this context, the character of responsibility becomes the main foundation that shapes the mindset and behavior of students. IT4 informants explained that when students have a sense of responsibility for their learning and self-development, they tend to focus more on mastering science and technology taught in school. In addition, responsibility also shapes the religious character of students, teaching moral and ethical values necessary to achieve religious goals. Students' ability in life skills is also influenced by a sense of responsibility, as they learn to manage time, overcome challenges, and contribute positively to the school environment. Thus, the character of responsibility becomes an integral key in directing students towards the school's vision that prioritizes their overall personal development and abilities.

> "The combination of JS IT and the Ministry of Religion curriculum is an important part of achieving the school's vision. When students have a sense of responsibility for their learning and self-development, they tend to focus more on mastering science and technology."

Picture 2: Vision and Mission of SMP IT Cahaya Bangsa Semarang

In addition, the strategy of responsibility education is also implemented in Islamic Religious Education teaching and learning activities in the classroom. The IT5 informant explained that teachers at SMP IT Cahaya Bangsa are required to provide real examples of responsibilities in daily life, such as completing tasks on time, not being late to class, or making positive contributions in the classroom environment. In addition, students are trained to practice Islamic concepts that encourage responsibility towards themselves, others, and God. This step is implemented by involving students in collaborative projects, such as students being asked to become imams of Sunah prayers, azan, and other religious activities. This is important to help them understand the meaning of responsibility in teamwork. In addition, IT5 also explained, every PAI teacher in this school has applied formative evaluation and self-reflection to develop awareness of students' responsibility for their spiritual and moral development. This shows the seriousness in instilling the character of responsibility in KBM PAI which is not only focused on academic aspects, but also explores moral and spiritual values in Islamic teachings as a foundation for forming a responsible person. The IT5 informant explained,

> "Students are trained to be responsible to themselves by living Islamic concepts. This step is implemented by involving students in collaborative projects, such as students being asked to become imams of Sunah prayers, azan, and other religious activities. Teachers are also led to conduct formative evaluations and reflections."

Meanwhile, the IT3 informant explained that in the context of learning Islamic Religious Education, he relied on five learning models that could support the cultivation of responsible characters. First, the cooperative learning model can teach the value of responsibility through cooperation between individuals in achieving common goals. Second, the problem-based learning model enables learners to face challenges and find solutions in a responsible way. Third, the contextual learning learning model links PAI learning to real situations, allowing learners to recognize their responsibilities in everyday life. Fourth, the project-based learning model can involve learners in projects that develop their responsibility skills. Finally, the value-based learning learning model emphasizes understanding and implementing Islamic values in daily actions, so that learners can practice responsibility in the context of religious life. Overall, the incorporation of these models can create a PAI learning environment that supports the formation of the character of responsibility in learners.

"Many learning models are used, but there are five that we consider most effective for students. PBL, Inquiri, contextual, and PjBL models, and value-based learning models. This strongly supports the PAI learning environment that supports the formation of the character of responsibility"
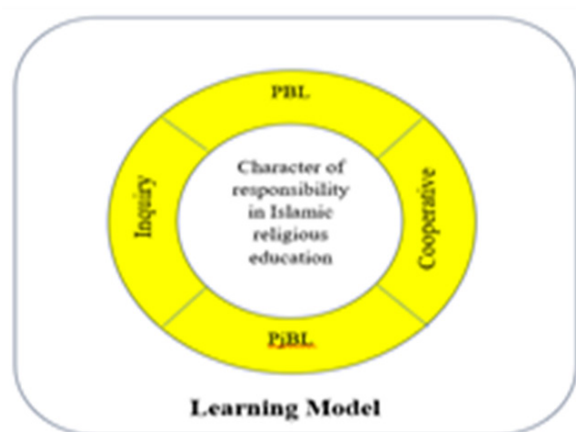

Figure 3: Learning model implemented in PAI

However, based on data analysis of the Learning Implementation Plan (K13 version) or just modules, this study saw that there were various kinds of learning models used in one semeseter (Odd). Table 1 shows how many and types of learning models are used by SMP IT Cahaya Bangsa Semarang.

Table 1: Accumulated use of PAI learning model

No	Model Type	Class					
		VII		VIII		IX	
		As. 1	Sem. 2	As. 1	Sem. 2	As. 1	Sem. 2
1	Discovery learning	0	1	0	0	1	1
2	Problem Based Learning	4	3	1	2	3	1
3	Self Directed Learning	1	0	0	0	1	1
4	Projec Based Learning	1	1	2	3	1	0
5	Role-playing and simulation	1	1	2	0	0	1
6	Cooperative learning	0	0	1	0	0	2
7	Collaborative learning	0	0	1	1	1	0
	Total	7	6	7	6	7	6

Table 1 illustrates the accumulated use of the Islamic Religious Education (PAI) learning model in various classes, namely grades VII, VIII, and IX, as well as semester 1 and semester 2. The types of learning models recorded include Discovery Learning, Problem-Based Learning, Self-Directed Learning, Project-Based Learning, Role Playing and Simulation, Cooperative Learning, and Collaborative Learning. The numbers in the table show the frequency of use of each learning model in each class and semester. For example, in class VII, semester 1, Discovery Learning is used 0 times, while Problem-Based Learning is used 4 times. The total accumulated use of learning models in this table shows the distribution of usage that varies among types of learning models for each class and semester.

The use of various learning models as illustrated in Table 1.1, contributes positively to the development of student responsibility character. With a variety of learning models, students have the opportunity to take initiative in their learning process. For example, Self-Directed Learning gives students the freedom to manage their own time

and learning methods, thereby increasing their independence and responsibility towards the achievement of learning objectives. In addition, cooperative and collaborative learning models encourage students to work together and be responsible in achieving learning outcomes together. Therefore, diversification of learning models in the context of PAI can help shape the character of student responsibility through the development of independent skills, cooperation, and responsibility for the learning process.

Other than the learning process, IT4 informants explained that the learning assessment system also contributes to improving the character of responsibility. He said, *"Assessment must have integrity in order to create an attitude of responsibility for students."* In this system, assessment does not only focus on academic results alone, but also places emphasis on the development of students' character and morals. The IT2 informant asserts, *"teachers promote integrity by applying fair and transparent evaluation methods, as well as providing constructive feedback."* This is important to evoke students' self-reflection. IT1 responded that *"grading reflects not only academic achievement, but aspects of social skills, ethics, and problem-solving"*. This step is expected to be a reinforcement so that students not only learn to achieve achievements, but are also empowered to become responsible, honest, and integrity individuals in every aspect of their lives.

The IT3 informant recounted some of the steps he took to conduct an assessment that could instill the character of responsibility. First, emphasis is placed on measuring achievement in line with achieving learning objectives, not just outcomes. Therefore, formative and summative assessment methods are used wisely to provide ongoing feedback that guides student development. In addition, emphasis is placed on the application of project-based assessments and authentic assignments, which encourage students to develop practical and applicable skills in real-life contexts. Further, transparency in fair assessment and measurement criteria helps avoid cheating and fosters a sense of fairness, so students feel encouraged to achieve success through personal effort and dedication. Thus, this assessment system forms a strong foundation for the development of

students' attitudes of responsibility and integrity, stimulates intrinsic motivation and fosters a healthy culture of learning.

At the end of the discussion session, all informants agreed that the implementation of the combination of the curriculum of the Ministry of Religion and JS IT, both from the planning process, learning, even to the assessment stage must be carried out with a focus on active and fun learning. IT2 explains *"this is implemented through group discussions, simulations, or collaborative projects, encouraging students to actively participate in the learning process."* This approach not only provides a deeper understanding of concepts, but also stimulates students' ability to take initiative and take responsibility for their learning. IT5 also shared his experience, *"fun activities, such as educational games, creative experiments, creating an environment that sparks students' interest and motivation."* This step is expected to lead students to not only learn as recipients of information, but also as actors responsible for their development and achievement. IT1, IT4, and IT3 informants assert that this step is important to shape the character of students who are not only academically competent, but also have an attitude of responsibility towards their daily lives.

Independent character strengthening strategies in extracurricular activities based on religious values

This study shows that aspects of strengthening independent character in SMP IT Cahaya Bangsa are more implemented through extracurricular activities based on religious values, such as memorization of the Quran, archery, swimming, scouts, and taekwondo. These five extracurriculars are considered important to increase perseverance, self-confidence, leadership, self-discipline, and mental strength as elements of independence. The IT1 informant explained, In SMP IT Cahaya Bangsa, every student is required to memorize five juz l-Quran before completing their studies. The process involves engaging students independently at home, where they are required to memorize the Qur'an. Next, they must deposit their memorization to a tahfidz teacher who has been appointed by the school. This system is valid from grade VII to grade IX, allowing students to

pay in installments of their memorization during the study period. Interestingly, most students not only meet the five-juz target, but even exceed the target if they have high motivation.

"Although many exceed the target, at least all students are required to memorize at least 5 juz of the Quran before graduating. The system is they memorize at home, then are guided and deposited to our ustazd."

The IT2 informant explained that the five-juz Quran memorization program plays an important role in the development of students' independent character. Through Quran memorization activities, individuals are not only given the opportunity to explore the teachings of Islam, but also acquire essential skills of independence. The process of memorizing scriptures requires perseverance, and self-discipline. Learners learn to manage their own time, set daily memorization goals, and motivate themselves to achieve achievements in memorizing the Quran. In addition, the program builds values such as patience, perseverance, and responsibility, all of which are important aspects for individuals in carrying out all their activities on their own without having to depend on and without assistance from others. IT2 informants believe, through memorization of the Quran, students are not only more knowledgeable in religious knowledge, but also a place to form a person who is not easily dependent on others in completing their tasks. The IT2 informant explained,

"Aqlruan's memorization program will encourage students to manage their own time, set daily memorization goals, and motivate themselves. This program builds the values of patience, perseverance, and responsibility, all of which are important aspects for individuals to perform their own obligations without depending on others."

In addition to implementing Qur'an memorization programs, the school also emphasizes the importance of defense and self-defense skills. Involvement in taekwondo, swimming, and archery extracurricular activities became mandatory policies that all students had to follow. Each of these activities is held once a week, reflecting the school's commitment to follow the teachings of the Prophet

of Allah, as stated in the hadith narrated by Muslim no. 2664. The IT3 informant said that the hadith contains an affirmation from the Messenger of Allah, *"A strong Mukmin is better and more loved by Allah than a weak Believer, and in both there is goodness."* This becomes integral because the ability as described earlier is the obligation of each individual. It also shows that this school does not only focus on religious aspects, but also strives to form physically and mentally strong students through structured martial arts training.

"We encourage all students to participate in extracurricular taekwondo, swimming, and archery. This is important so that they have a good self-defense system, as well as carry out the orders of the Messenger of Allah as described in the hadith (Muslim no. 2664)"

The IT4 informant explained that participation in extracurricular taekwondo, swimming, and archery can positively affect the formation of independent character in individuals. Through taekwondo training, he says, *"students can develop the discipline, perseverance, and self-control that are crucial to facing life's challenges."* Swimming, in addition to providing physical health benefits, also builds confidence and mental endurance as it requires the ability to overcome water fears. IT4 also added, *"archery activities hone focus, courage and independence, students must sharpen technical skills in managing pressure.* Thus, engaging in these extracurriculars not only helps improve physical skills, but also contributes significantly in forming a strong and adaptive independent character.
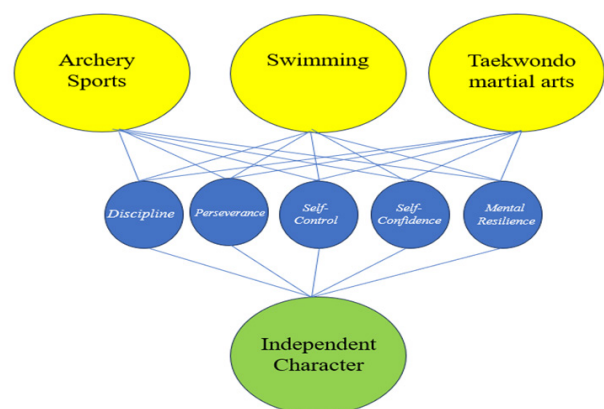
Figure 4: Self-education model of character education in extracurricular Taekwondo, archery, and swimming

In addition, IT5 informants also emphasized that efforts to strengthen independent character are also implemented in extracurricular scouts. Through various activities strung together in extra scouts such as adventure, survival skill development, and self-reliance learning, scouts help students develop a sense of independence towards themselves and the group. IT5 provides an example, in camp activities, for example, students learn to be independent in organizing equipment, cooking, and maintaining cleanliness which can teach them about the important role of motivation in living life. Involvement in these kinds of activities not only provides practical skills, but also increases students' confidence in facing daily challenges. In addition, scouts also encourage the development of character, discipline, and tenacity, all of which are important aspects of independent ability. Thus, participation in the scout movement can be a solid foundation for shaping students into more independent and resilient individuals.

> "Through various activities strung together in extra scouts such as adventure, survival skill development, and self-reliance learning, scouts help students develop a sense of independence. Scouting is important because it not only provides practical skills, but also increases confidence in facing daily challenges."
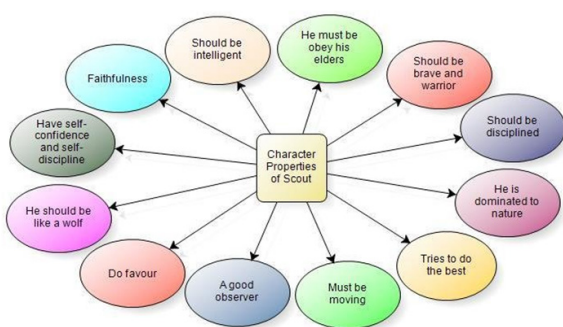

Figure 5: Self-contained character scheme in scout extras

At the end of the discussion session, the informants revealed that in an effort to ensure the success of all activities focused on developing students' independent character and responsibility, the school has been working closely with parents. The school actively engages parents through various activities, including guided discussions with home visits, communication through WhatsApp groups, and special meetings within the school premises. These steps are taken to ensure that the implementation of independent character and responsibility is effectively integrated in the educational experience of students, by involving parents as active partners in this process.

Discussion

This study shows that independent character and responsibility can be applied through humanistic concepts, especially in an effort to build motivation and awareness of the importance of managing priorities in the context of academic activities. The humanistic approach is reflected in the combination of PAI subjects version of the Ministry of Religion and CS IT that prioritize human values, the delivery of Islamic Education materials that support an attitude of responsibility, and assessments that encourage integrity based on active and fun learning. The implementation of aspects of self-education is emphasized through extracurricular activities based on religious values, such as memorization of the Quran, archery, swimming, scouts, and taekwondo. These five extracurricular activities are considered crucial in increasing perseverance, confidence, leadership, discipline, and mental strength as elements of independence. The school also engages parents through guided discussions, including home visits, communication through WhatsApp groups, and special meetings at school, to ensure the effective implementation of independent character and responsibility in students.

In the context of Islamic education applied at SMP IT Cahaya Bangsa, human values, delivery of Islamic Education materials that promote an attitude of responsibility, and judgment that encourages integrity effectively summarize Carl Rogers' concept of humanistic education. This theory emphasizes respect for the individual, independence, and holistic personal development.[21] The implementation of religious values through extracurricular activities such as memorization of the Quran, archery, swimming, scouts, and taekwondo is in line with the humanistic approach,

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[21] Schneider, Kirk J., J. Fraser Pierson, and James FT Bugental, eds, *The handbook of humanistic psychology: Theory, research, and practice*, Sage Publications, (2014).

where personal development and spirituality are considered as the main elements in the learning process.[22] These five activities not only play a role in increasing perseverance, confidence, leadership, discipline, and mental strength, but also form the basis for student independence, according to the basic concepts of Carl Rogers' humanistic theory.[23]

Rogers emphasized the importance of creating an educational environment that supports self-development, independence, and responsibility.[24] In this context, extracurricular activities such as memorization of the Quran, archery, swimming, scouts, and taekwondo act as a means of implementing aspects of self-education. Students are taught to manage time, which prioritizes in this extracurricular activity, reflecting attention to the development of perseverance, confidence, leadership, discipline, and mental strength, which are elements of independence according to Roger's perspective.[25] Therefore, the alignment between humanistic values and extracurricular activities can be an effective foundation in forming independent and responsible individuals.[26]

Carl Rogers' humanistic theory that emphasizes the concept of self-actualization and human potential development is also implemented in scout activities at Bunga Bangsa IT Junior High School. In this context, Roger's principles about the importance of self-acceptance and self-confidence can be the foundation for character building of scouts.[27] Through scout activities that emphasize personality building, independence, and concern for others, students can experience firsthand in reaching their potential.[28] The self-understanding emphasized by Rogers can be applied in the context of scout learning, where each individual is given space for exploration and development of his or her personal potential, in line with scout values that emphasize independence, honesty, and a sense of responsibility.[29] This proves that the concept of learning humasnitics has been implemented at SMP IT Cahaya Bangsa Semarang, as can be seen from the scout activities that are an effective forum for students to feel the process of self-actualization in accordance with the humanistic principles promoted by Carl Rogers.[30]

Interesting findings in this study revealed that the concept of Islamic Education integrated in the JS IT curriculum combined with the Ministry of Religious Affairs was successfully implemented effectively at the junior high school level. This result unequivocally challenges the claims of Ana Garci Juanatey et al. which argues that strengthening the character of responsibility and independence is only effective for higher education institutions.[31] In addition, this study also challenges the views of Vertonghen &; Theeboom, which states that adolescents often use martial arts skills for criminal activities.[32] Empirical evidence suggests that extracurricular activities such as Taekwondo, archery, and swimming, which support self-defense, can actually be an effective means of instilling independent character and responsibility in students. This finding is in line with Hasanah & Deiniatur Analysis which confirms that character education can be implemented at various ages, even before children reach thinking maturity.[33] Interestingly, this study makes a new

[22] Rennie, David L, "Methodical hermeneutics and humanistic psychology." *The Humanistic Psychologist,* vol. 35, no. 1 (2007): 1-14.

[23] O'Hara, Maureen, "Person-centered approach as conscientizacao: The works of Carl Rogers and Paulo Freire," *Journal of Humanistic Psychology ,* vol. 29, no. 1 (1989), pp. 11-35.

[24] Kahn, Edwin, "Heinz Kohut and Carl Rogers: A timely comparison," *American Psychologist,* vol. 40, no. 8 (1985), p. 893.

[25] Rogers, Carl R, "Carl Rogers on the development of the person-centered approach," *Person-Centered Review* (1986).

[26] Rogers, Carl R, "Toward a science of the person," (1974).

[27] Rogers, Carl, "The characteristics of a helping relationship," *The planning of change* (1969), pp. 153-166.

[28] Wolter, Allan B, "The realism of scouts." *The Journal of Philosophy,* vol. 59, no. 23 (1962), pp. 725-736..

[29] Rogers, Carl, "Carl Rogers describes his way of facilitating encounter groups," *AJN The American Journal of Nursing,* vol. 71, no. 2 (1971), pp. 275-279.

[30] Henry, Christopher D, "Humanistic psychology and introductory textbooks: A 21st-century reassessment," *The Humanistic Psychologist,* vol. 45, no. 3 (2017), p. 281.

[31] Juanatey, Ana García, Jacint Jordana, Ixchel Pérez Durán, and David Sancho Royo, "Independence, accountability and responsibilities of quality assurance agencies in higher education: European and Latin American countries compared." *European Journal of Higher Education,* vol. 11, no. 2 (2021), pp. 175-196.

[32] Vertonghen, Jikkemien, and Marc Theeboom. "The social-psychological outcomes of martial arts practise among youth: A review." *Journal of sports science & medicine,* vol. 9, no. 4 (2010), p. 528.

[33] Hasanah, Uswatun, and Much Deiniatur. "Character education in early childhood based on family." *Early childhood research journal (ECRJ),* vol. 2, no. 1 (2020), pp. 29-42.

contribution by proving that Quran memorization programs, which were previously thought to only improve cognitive skills in the C1-C3 realm[34], can actually improve the quality of student character by stimulating the ability to elaborate, confidence, discipline, and strong mental defense at a high level of thinking.

Based on the interesting findings in this study, future steps can be formulated to strengthen the implementation of integrated Islamic Education in the JS IT curriculum at the junior high school level. Governments need to be actively involved in supporting and expanding these programs to the national level, by integrating research results into broader education policies.[35] Schools are expected to increase emphasis on extracurricular activities that support self-defense, such as Taekwondo, archery, and swimming, as effective means of establishing independent character and responsibility in students.[36] Parents also have an important role in supporting the character development of their children, including in facilitating their participation in extracurricular activities.[37] Therefore, close collaboration between the government, schools, and parents is needed to realize holistic education that pays attention to aspects of student character and spirituality, in line with upheld humanistic values.

Conclusion

This research is surprising because the application of independent character and responsibility can be implemented in high school students through a humanistic approach. The integration of PAI subjects version of the Ministry of Religion and CS IT, which emphasizes human values, along with the approach to delivering Islamic Education material that supports an attitude of responsibility, can be a foundation in building motivation. This is strengthened by the success of strengthening independent character which can be strengthened in memorization activities of the Quran, archery, swimming, scouts, and taekwondo. In addition, the school's efforts to engage parents with guided discussions, home visits, communication through WhatsApp groups, and special meetings at school, turned out to be an effective strategy to ensure the continued strengthening of independent character and responsibility. Overall, these findings provide a revolutionary look at educational approaches that encourage character development, presenting concrete evidence that humanistic approaches can be an effective foundation for building the character of independent and responsible students.

Although this study provides a revolutionary view on the application of independent character and responsibility through a humanistic approach, there are some weaknesses that need to be noted. First, the study is limited to the context of Islamic-based schools and the generalization of the results may not be directly applicable to different educational situations. Second, evaluations of the influence of independent character and responsibility on students' academic outcomes and career success may not include a long enough period of time to observe long-term impacts. In addition, this study tends to focus on the internal aspects of the school and underconsider external factors that can affect the formation of student character. In the future, researchers can expand the scope of research to a variety of educational contexts and utilize longitudinal approaches to gain a deeper understanding of long-term impacts. In addition, it is necessary to conduct additional more in-depth research related to the relationship between independent character, responsibility, and academic achievement or career success of students.

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[34] Farida, Nofika Ria Nur, Muhammad Anas Maarif, and Ari Kartiko, "Implementation Of the Wahdah Method in Improving Students' Ability To Memorize The Qur'an." *Nazhruna: Jurnal Pendidikan Islam,* vol. 4, no. 3 (2021), pp. 518-530.

[35] Hopkins, David, and Benjamin Levin,"Government policy and school development," *School Leadership & Management,* vol. 20, no. 1 (2000), pp. 15-30.

[36] Davidson, Matthew, Thomas Lickona, and Vladimir Khmelkov, "Smart & good schools: A new paradigm for high school character education," *Handbook of moral and character education* 2008 (2008).

[37] Utomo, Prio, and Intan Alawiyah, "Family-Based Character Education: The Role of Parenting as the Basic of Character Education for Elementary Children," *Journal of Primary Education (JPE),* vol. 2, no. 1 (2022), pp. 1-9.

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