



Humanistic Learning Strategies in Building Students' Academic Ethics

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Abstract

This study aims to analyze the implementation of humanistic learning strategies in fostering students' academic ethics at the Bafa Kediri Institute of Islamic Studies. The research employed a qualitative approach with a case study design. Data were collected through classroom observations, interviews with lecturers and students, and documentation of academic activities. The findings indicate that the humanistic learning strategies implemented include personalized learning, the creation of psychologically safe learning environments, real-issue-based learning, digital-based reflective learning, collaborative learning, lecturers' digital role modeling, and the integration of spiritual values into the learning process. These strategies were found to promote students' academic ethical awareness, as reflected in increased honesty, responsibility, discipline, and mutual respect. The findings also suggest that the development of academic ethics is more effective when the learning process addresses students' personal, social, and spiritual dimensions holistically. This study contributes a contextual and relevant humanistic learning model for strengthening academic culture in Islamic higher education institutions.

Keywords

Humanistic Learning,
Academic Ethics,
Islamic Higher
Education, Student
Character

INTRODUCTION

Higher education plays a strategic role in developing human resources who are not only intellectually competent but also strong moral character (Tyas, Sunarto, & Naibaho, 2020; Zaakiyyah & others, 2024). Students as members of the academic community are expected to uphold strong academic ethics in every learning activity, research endeavor, and social interaction (Hartman, Kiely, Friedrichs, & Boettcher, 2023). Academic ethics encompass values such as honesty, responsibility, discipline, and respect for the scientific process. In practice, the development of academic ethics cannot be separated from the learning strategies implemented by lecturers in the classroom. Learning strategies that emphasize cognitive aspects alone are often insufficient to shape students' character in a comprehensive manner (Suryawati & Osman, 2017). Therefore, learning approaches are needed that are able to touch students' affective and moral dimensions. One relevant approach in this context is the humanistic learning strategy.



This approach positions students as whole individuals by paying attention to emotional, social, and human values.

Humanistic learning strategies are rooted in the view that education should humanize individuals and develop learners' potential holistically (Amini et al., 2025a). This approach emphasizes the importance of positive interpersonal relationships between lecturers and students in the learning process (Hamdan & Attika, 2024; Zhang, 2022). In the context of higher education, humanistic learning encourages the creation of a dialogical, open, and mutually respectful academic atmosphere (ABOLADE, 2024; Leach, 2022). Such an environment is believed to foster students' awareness of the importance of academic ethics in campus life. Students who feel respected tend to be more responsible for their academic tasks (Ramadhani et al., 2024). In addition, humanistic learning also encourages students' self-reflection on their behavior and attitudes within the academic environment. Thus, this strategy has great potential to build a healthy academic culture. The relevance of humanistic learning becomes increasingly stronger in line with the growing challenges of ethical degradation in the educational world.

Although academic ethics are fundamental values in higher education, reality shows that various violations of academic ethics still occur among students. Phenomena such as plagiarism, lack of responsibility in completing assignments, and low academic discipline are still frequently found. This condition is also a concern in the learning context at IAI Bafa Kediri as an Islamic-based higher education institution. Some students still demonstrate passive attitudes in learning and lack awareness of academic values. On the other hand, the learning strategies applied have not yet fully oriented toward character and ethical development. Learning activities still tend to focus primarily on cognitive achievement. This situation creates a gap between the ideal goals of higher education and the reality of learning practices. Therefore, a more in-depth study is needed regarding learning strategies that can address this problem.

Research conducted by Amini M and colleagues shows that the application of a humanistic approach in English language learning can increase students' emotional engagement and learning motivation in the classroom. In addition, this approach also contributes to the development of students' moral values and character through a more reflective, empathetic, and learner-centered learning process (Amini et al., 2025b). Research conducted by A. A. Izzati, O. A. Suciptaningsih, and A. E. Anggraini shows that the application of a humanistic approach in the learning process in elementary schools can strengthen students' ethical resilience and empathetic attitudes through more humanistic interactions between teachers and students. In



addition, this approach encourages the formation of a learning environment that supports character development, mutual respect, and moral awareness in students' daily lives(Izzati, Suciptaningsih, & Anggraini, 2025).

Research conducted by M. H. Khoiri shows that the implementation of humanistic-based marketing strategies can enhance the appeal and competitiveness of private universities by emphasizing human values, authentic relationships, and a student-centered approach. Furthermore, this strategy can also increase student engagement in the educational process through more empathetic communication, responsive services, and more meaningful learning experiences(Khoiri & others, 2026). Research conducted by Jolanta Korostenskienė shows that the application of the humanistic paradigm in education emphasizes the importance of developing individual potential, learning freedom, and a dialogical relationship between teachers and students. In addition, this approach can create a learning process that is more reflective, participatory, and oriented towards character formation and human values(Korostenskienė, 2022).

Based on the review of previous studies, it can be concluded that humanistic learning strategies have been examined but have not been fully explored in the context of Islamic institutions such as IAI Bafa Kediri. Most previous studies have focused more on learning motivation and academic outcomes. Studies that specifically examine the role of humanistic learning strategies in building academic ethics are still relatively limited. In addition, contextual approaches based on Islamic values within humanistic learning are rarely discussed in depth. In fact, religious-based campus environments have unique characteristics in shaping students' values and morals. Therefore, this study offers novelty by examining humanistic learning strategies in the context of Islamic higher education. The novelty of this study lies in the integration of the humanistic approach with the development of academic ethics based on Islamic values. Thus, this research is expected to provide theoretical and practical contributions to the development of learning in higher education.

Based on the above background, this study aims to analyze the implementation of humanistic learning strategies in the learning process at IAI Bafa Kediri. This study also aims to identify the role of humanistic learning strategies in building students' academic ethics. In addition, this study seeks to describe the forms of academic ethics that develop within the campus environment. This study also aims to reveal the supporting and inhibiting factors in the implementation of humanistic learning in the context of higher education. The results of this



study are expected to provide a comprehensive picture of the effectiveness of humanistic learning strategies. Furthermore, this study is expected to offer practical recommendations for lecturers in developing value-based learning. More broadly, this study aims to contribute to strengthening an ethical academic culture within the higher education environment. Thus, this research is expected to provide both theoretical and practical benefits for the development of education at IAI Bafa Kediri.

METHOD

This study employed a descriptive qualitative approach with a field research design conducted directly in the academic environment of IAI Bafa Kediri (Moleong, 2017). The research was designed to provide a realistic portrayal of how humanistic learning strategies are implemented in the teaching process and how they influence students' academic ethics. The focus of the study was directed toward classroom learning activities, lecturer–student interactions, and students' academic behavior in their daily academic life (Darmalaksana, 2020). The researcher did not apply any specific intervention but observed the ongoing processes in their natural setting. Through this design, the data obtained were derived from factual conditions occurring in the field. This approach enabled the researcher to gain an in-depth understanding of the phenomenon within its authentic campus context.

Data were collected through direct observation, interviews, and documentation. Observations were conducted by attending lectures and examining how lecturers interacted with students, provided guidance, and created a humanistic learning atmosphere (Darmalaksana, 2020). Interviews were carried out with lecturers and students to obtain insights into their experiences related to academic ethics and the learning process. Documentation was used to support the data, including course syllabi, learning contracts, academic regulations, and records of learning activities. The collected data were analyzed by categorizing findings according to the research themes, comparing data across different sources, and drawing conclusions based on emerging patterns. The analysis was conducted continuously from the data collection stage until the completion of the study. This analytical procedure was chosen to ensure that the findings genuinely reflect the real conditions at IAI Bafa Kediri and are academically accountable.



FINDING AND DISCUSSION

Finding

1. Personalized Learning (Pendekatan Personal Mahasiswa)

The personalized learning approach is becoming increasingly relevant in the context of higher education, including at IAI Bafa Kediri, which has diverse student characteristics. Students come from different social, cultural, economic, and academic backgrounds. These differences require lecturers to move away from uniform teaching approaches for all students. Personalized learning views students as unique individuals with distinct learning needs. In practice, lecturers seek to understand students' characteristics through classroom interactions, informal discussions, and observations of their learning styles. This approach makes students feel personally acknowledged rather than merely treated as participants in large classes. When students feel valued as individuals, their learning motivation tends to increase naturally. This condition strongly supports the development of more responsible academic attitudes.

At IAI Bafa Kediri, the implementation of personalized learning is reflected in more intensive and humanistic communication between lecturers and students. Lecturers not only focus on delivering content but also strive to understand students' psychological and academic conditions. For instance, lecturers provide opportunities for academic consultation outside class hours for students who experience learning difficulties. This approach creates a safe space for students to express their challenges without fear of being judged. Students who feel understood tend to demonstrate greater honesty in completing assignments and examinations. They are less likely to engage in academic misconduct because they feel a moral responsibility toward their lecturers. This personal interaction also builds mutual trust between lecturers and students. Such trust becomes a crucial foundation for developing strong academic ethics.

The results of interviews with several students also showed that this approach has a positive impact on their academic attitudes. One student mentioned that the lecturers often provide a dialogue space to discuss the learning difficulties faced by students. The student stated,

"The lecturers here usually not only explain the material but also ask about our condition in learning. If there are difficulties, we can consult directly, even outside



class hours. That makes me feel more valued and more motivated to learn honestly."

Other students also revealed that the approach taken by the lecturer makes the learning atmosphere more comfortable and less stressful. He explained:

"When we encounter difficulties or submit assignments late, the lecturer usually invites us to discuss it first. We are asked to explain our reasons and are given guidance to be more responsible in the future. Such an approach makes us feel understood, so we also strive to be more disciplined and not commit academic dishonesty."

Personalized learning is also evident in the flexibility lecturers provide within the learning process. At IAI Bafa Kediri, lecturers offer various types of assignments based on students' interests, such as academic papers, presentations, educational videos, or social projects. This approach allows students to express their potential and creativity. Students no longer learn merely out of obligation but because they find the learning process personally meaningful. When students are personally engaged in learning, their academic awareness develops naturally. They become more careful in completing tasks, more respectful of the scientific process, and more responsible for their own work. This shows that personalized learning influences not only academic achievement but also character formation. Thus, academic ethics are shaped through internal awareness rather than external pressure.

The application of personalized learning at IAI Bafa Kediri also strengthens positive emotional relationships between lecturers and students. This relationship creates a warmer and less rigid learning atmosphere. Students perceive lecturers not only as instructors but also as mentors and academic partners. This situation encourages students to be more open in discussions and more honest in expressing their opinions. When students make academic mistakes, such as submitting assignments late, lecturers can address them through dialogical approaches rather than immediate punishment. This approach helps students learn responsibility without feeling pressured. They learn that honesty and responsibility are integral to the process of academic maturity. These values gradually shape a healthy academic culture within the campus environment.

Overall, personalized learning at IAI Bafa Kediri can be understood as a learning strategy that truly humanizes students. Students are not positioned as objects of learning but as subjects who possess potential, emotions, and values. This approach encourages students



to develop stronger awareness of their role as members of the academic community. They learn that being a student is not merely about achieving grades but also about maintaining integrity and ethics. Personalized learning also enables lecturers to view students' development more holistically, not only in terms of cognitive aspects. This process strengthens the continuous formation of students' academic character. Therefore, this strategy is highly relevant for building students' academic ethics in Islamic higher education institutions such as IAI Bafa Kediri and aligns with Islamic educational values that emphasize respect for human dignity.

2. Safe Learning Space (Ruang Belajar Aman Psikologis)

A safe learning space refers to a learning condition in which students feel psychologically secure to actively participate in classroom activities. In the context of IAI Bafa Kediri, a safe learning environment is highly important because students come from diverse personality backgrounds and levels of self-confidence. Some students may be active and confident, while others tend to be quiet and hesitant to speak. Therefore, the role of the lecturer is crucial in creating an inclusive and non-intimidating classroom atmosphere. When the classroom is established as a safe space, students feel free to express their opinions without fear of being judged. This sense of safety encourages students to be more honest in conveying their understanding as well as their confusion regarding the material. Such academic honesty becomes a fundamental basis for the development of academic ethics. Thus, a safe learning space is not merely about comfort, but also a strategic approach to character building.

At IAI Bafa Kediri, a safe learning space can be fostered through lecturers' communication styles that value every student's contribution. Lecturers do not immediately label students' responses as wrong, but instead provide clarification using respectful and constructive language. This attitude helps students perceive mistakes as part of the learning process rather than something shameful. As a result, students become more courageous in asking questions when they do not understand the material. This courage is important because it prevents students from pretending to understand, a behavior that often leads to academic dishonesty. When students become accustomed to being honest about their abilities, they are more receptive to fair evaluation processes. A supportive classroom environment also encourages students to respect one another. This situation gradually forms a healthy and ethical academic culture.



The results of interviews with students show that a safe classroom environment makes them more willing to engage in the learning process. One student stated that the lecturer's open attitude towards student questions makes them not afraid to express their lack of knowledge. The student said:

“When we are given the opportunity to ask questions in class without feeling blamed, we become more courageous in expressing what we have not understood. The lecturer usually explains again in a good way, so we feel comfortable learning”.

A safe learning space is also reflected in how lecturers respond to differing opinions in the classroom. In an academic environment such as IAI Bafa Kediri, differences of perspective are natural, both in scholarly discussions and in Islamic studies. Humanistic lecturers manage these differences as intellectual assets rather than threats. Students are encouraged to engage in critical yet respectful discussions. This process teaches students the ethics of academic communication, such as respecting others' viewpoints and expressing arguments politely. When students become accustomed to discussing issues in a safe atmosphere, they feel no need to undermine others in order to demonstrate their own superiority. This is essential for developing a civilized academic character. Academic ethics are reflected not only in written assignments but also in the way students interact in the classroom. The research findings are also reinforced by the results of interviews with other students who assessed that differences of opinion in class discussions actually become an important part of the learning process. One student stated

“In class discussions, there are often differences of opinion, but the lecturer always reminds us to continue respecting our classmates' views. We are encouraged to present arguments in a polite manner. This makes the discussion more open and does not lead to conflicts.”.

The implementation of a safe learning space at IAI Bafa Kediri also contributes to increased student self-confidence. Students who were previously passive begin to actively participate in discussions and presentations. This confidence emerges because they feel that the classroom environment is non-judgmental. In such an atmosphere, students learn that the academic process is a journey of growth rather than mere competition. They begin to understand that honesty in thinking and speaking is far more valuable than simply appearing intelligent. Students also become more open to criticism and feedback from lecturers and peers. This openness is a key element of mature academic ethics. A safe learning



environment further encourages students to take greater responsibility for their own learning processes. Thus, a safe learning space directly contributes to the development of students' academic character.

At IAI Bafa Kediri, a safe learning space serves as a fundamental foundation for building an ethical academic culture. Without psychological safety, students tend to learn under pressure and fear. Such conditions can trigger unhealthy academic behaviors, including cheating, dishonesty, and intellectual passivity. Conversely, when students feel safe and respected, they are encouraged to develop personal integrity. They learn that the academic world is a space for growth rather than a place to undermine others. A safe learning space also supports lecturers in fulfilling their role not only as transmitters of knowledge but also as character educators. In the context of Islamic higher education, this approach aligns with the values of akhlaq and adab in the pursuit of knowledge. Therefore, a safe learning space becomes a highly strategic approach to strengthening students' academic ethics at IAI Bafa Kediri.

3. Real-World Issue-Based Learning

Issue-based learning has become a highly relevant strategy for fostering students' academic ethics in the context of IAI Bafa Kediri. Today's students live amid a rapid and complex flow of digital information. They frequently encounter ethical challenges such as plagiarism, misuse of artificial intelligence, the spread of misinformation, and impolite communication on social media. When learning is limited to abstract theory, students often struggle to connect it with the realities of their daily lives. Therefore, lecturers need to bring current real-world issues into the classroom as materials for academic discussion. This strategy makes learning more engaging and meaningful. Students do not only learn concepts but also learn how to respond to real situations ethically. In this way, academic ethics are developed through awareness rather than coercion.

At IAI Bafa Kediri, issue-based learning can be implemented through discussions of current cases that are closely related to students' lives. For example, lecturers may raise cases of plagiarism in academic settings as topics for critical analysis. Students are encouraged to examine why plagiarism occurs and what its consequences are for scholarly integrity. Such discussions help students understand that academic ethics are not merely administrative regulations but are closely related to morality and scholarly responsibility. In addition, lecturers can introduce issues concerning the ethical use of technology, such as the



use of ChatGPT or other AI tools in academic tasks. Students are guided to think critically about the boundary between technological assistance and academic misconduct. This process helps students develop deeper ethical awareness. Learning thus becomes a means of character formation rather than merely a transfer of knowledge.

The results of interviews with students show that discussing current issues makes them better understand the importance of academic ethics. One student stated that discussions about plagiarism made them more aware of their academic responsibilities when writing assignments. The student said:

"When the lecturer discusses plagiarism cases that often occur in the academic world, we understand better that copying someone else's work without citing the source not only breaks the rules but is also morally dishonest. Discussions like this make me more careful when writing assignments."

Issue-based learning also encourages greater student engagement in the learning process. In IAI Bafa Kediri classrooms, students tend to participate more actively when discussing issues they encounter in everyday life. They feel that course content is closely connected to their lived realities. Students become more willing to share opinions, experiences, and even academic concerns. Through this process, lecturers can guide discussions toward the strengthening of ethical values. Students learn to distinguish between ethical and unethical academic behavior. They also learn that every academic action carries moral consequences. This awareness is far stronger than merely being given written rules. Thus, issue-based learning functions as a medium for internalizing ethical values.

This strategy also strengthens the role of lecturers as both moral and intellectual educators at IAI Bafa Kediri. Lecturers are not only transmitters of knowledge but also facilitators of students' critical reflection. When discussing ethical issues, lecturers can relate them to Islamic values such as honesty (*sidq*), trustworthiness (*amanah*), and responsibility. This integration makes learning more meaningful both morally and spiritually. Students do not merely understand academic ethics rationally but also internalize them as values and beliefs. This is highly relevant to the character of an Islamic higher education institution. Students begin to view academic ethics not only as institutional demands but also as part of worship and moral conduct. Such an approach strengthens holistic character formation. In this way, real-world issues serve as a bridge between theory, reality, and values.



Overall, issue-based learning at IAI Bafa Kediri is able to shape students' academic ethics in a more contextual and sustainable manner. Students no longer perceive academic ethics as rigid rules but as a way of life within the academic world. They become accustomed to reflecting critically on their own actions. This awareness is essential for building a healthy academic culture within the campus environment. Students who regularly reflect on ethical issues tend to be more careful in writing assignments, citing sources, and expressing arguments. They also become more responsible for their academic work. This strategy further enhances the relevance of higher education to social realities. Therefore, issue-based learning is one of the most effective strategies for developing students' academic ethics.

4. Reflective Learning berbasis Media Digital

Digital media-based reflective learning has become a highly relevant strategy for students of the digital generation at IAI Bafa Kediri. Today's students are very familiar with technologies such as Google Classroom, WhatsApp, Padlet, and other digital platforms. The use of digital media in learning not only facilitates access to materials but can also serve as a medium for academic reflection. Reflection is a crucial process in developing students' self-awareness. Through reflection, students learn to understand their attitudes, behaviors, and responsibilities as members of the academic community. When reflection is conducted in a structured manner, students do not merely recall what they have learned but also evaluate how they learn. This process strongly supports the development of academic ethics rooted in internal awareness. Therefore, reflective learning becomes a highly strategic approach in higher education.

In the IAI Bafa Kediri, reflective learning can be implemented by asking students to write reflective journals after each class session. These reflections can be submitted through Google Classroom or other digital platforms. Students are encouraged to write about what they have understood, how they feel, and how they behaved during the learning process. This activity encourages students to be more honest with themselves. They begin to realize whether they have truly engaged in learning or merely attended physically. Lecturers can also provide feedback on these reflections using a humanistic approach. Such interactions strengthen the emotional connection between lecturers and students. Students feel that they are cared for not only academically but also in terms of their personal development. Over time, this process contributes to the formation of more mature academic character.



Research findings show that digital media-based reflection activities provide a different learning experience for students. One student revealed that writing reflections after lectures made them better understand the learning process they went through. The student stated:

'When we were asked to write reflections after lectures on Google Classroom, I became more aware of whether I truly understood the material or was just attending the class. From there, I learned to take studying more seriously and not just be physically present'.

Reflective learning also helps students at IAI Bafa Kediri to understand the meaning of academic honesty more deeply. When students are asked to reflect on how they complete their assignments, they begin to recognize the importance of working independently. They also realize that cheating or plagiarism is not merely a violation of rules but a betrayal of their own integrity. This kind of awareness cannot be developed solely through lectures but requires repeated reflective practice. Digital media make this process easier because students can write their reflections anytime and anywhere. Moreover, students tend to be more open when expressing reflections in digital spaces than in face-to-face settings. This provides a wider space for self-expression. Lecturers can also observe students' attitudinal development more objectively. Thus, reflective learning becomes a highly effective tool for fostering academic ethics.

Reflective learning further trains students at IAI Bafa Kediri to take responsibility for their own learning processes. Students no longer depend entirely on lecturers but begin to recognize their role as active subjects in learning. Each reflection they write becomes a form of academic accountability. They learn that being a student means being able to evaluate oneself honestly. This process is essential in developing academic independence. Students who are accustomed to reflective practice tend to be more careful in their attitudes, speech, and actions within the campus environment. They are also more open to criticism and feedback from lecturers. This openness is an important component of academic ethics. Therefore, reflective learning not only develops intellectual competence but also nurtures moral maturity.

The implementation of digital media-based reflective learning at IAI Bafa Kediri makes a significant contribution to the formation of students' academic ethics. This strategy builds ethical awareness from within the students themselves, rather than relying solely on



external regulations. Students learn to know themselves, understand their responsibilities, and evaluate their behavior honestly. This process aligns closely with the goals of higher education, which aim to develop whole individuals, not only intellectually capable ones. Reflective learning is also consistent with Islamic educational values that emphasize muhasabah (self-introspection). When students become accustomed to reflection, they grow into academic individuals with integrity. This reflective culture can also become a strong foundation for creating a healthy academic environment. Therefore, this strategy deserves serious development within the context of IAI Bafa Kediri.

5. Team-Based Collaborative Learning

Team-based collaborative learning is an effective strategy for fostering students' academic ethics at IAI Bafa Kediri. Students are not only expected to be intellectually competent as individuals but also capable of working ethically within a group. Through teamwork, values such as responsibility, honesty, commitment, and mutual respect naturally emerge. The collaborative process teaches students that academic success cannot be achieved through selfishness. Students learn to listen to others' perspectives, accept differences, and express criticism in a respectful manner. This situation is highly relevant to real-world professional and social contexts. Therefore, collaborative learning serves as a strategic medium for shaping students' academic character. Academic ethics are not merely studied but directly practiced within group dynamics.

At IAI Bafa Kediri, collaborative learning can be implemented through project-based group assignments. For example, students may be asked to collaboratively write an academic paper with clearly defined roles. Each member is responsible for a specific task and must be accountable for their contribution. Lecturers can assess not only the final product but also the teamwork process. This approach teaches students to be honest about their individual contributions. Students who do not contribute meaningfully may experience moral discomfort, not merely fear of low grades. From this process, an awareness grows that integrity is an essential part of academic identity. Academic ethics are thus formed through real experiences rather than abstract theory. Learning becomes a concrete space for character development.

Research findings show that group work provides a different learning experience for students. One student revealed that the division of tasks within the group requires each member to be responsible for their work. In an interview, the student stated:



“When doing group assignments, we really have to cooperate. Each member has their own part of the task, so if someone does not complete it, it will be noticed by the other members. This makes us learn to be more responsible and not just rely on friends.”

Collaboration also trains students at IAI Bafa Kediri to manage conflict in a mature manner. Differences of opinion are almost inevitable in group work. However, it is precisely through these differences that students learn to manage emotions, respect others' viewpoints, and seek wise solutions. These attitudes are essential components of academic ethics. Students learn that differences are not grounds for belittling others but opportunities to enrich understanding. Lecturers play a key role in guiding group dynamics so that they remain healthy and meaningful. When this process is implemented consistently, students become accustomed to behaving professionally in academic interactions. They develop not only intellectual competence but also social maturity. Collaborative learning thus becomes a powerful means of cultivating academic ethics.

Collaborative learning also fosters a sense of ownership over the learning process. Students at IAI Bafa Kediri begin to view the classroom not merely as a space to receive information but as a space to construct meaning together. Active involvement in teams encourages students to take greater responsibility for the quality of their learning outcomes. They do not wish to disappoint their group members. From this, an academic work ethic grounded in social awareness emerges. Students learn that integrity affects not only themselves but also the wider academic community. Values such as trustworthiness (*amanah*), commitment, and mutual trust develop naturally. This process aligns with Islamic educational values that emphasize brotherhood (*ukhuwah*) and collective responsibility. Therefore, collaborative learning is both highly relevant and highly effective.

Overall, team-based collaborative learning is capable of shaping students' academic ethics in a more authentic and sustainable manner. Students not only understand ethical concepts but directly experience ethical practice in their daily interactions. Group work trains students to be honest, disciplined, and responsible. These values are essential for building a healthy academic culture at IAI Bafa Kediri. When this strategy is applied consistently, students will grow into individuals with strong academic integrity. They will carry these ethical values into their professional lives after graduation. Learning thus produces not only intellectually capable graduates but also morally grounded individuals.



Therefore, this strategy is highly significant in the context of higher education. Collaborative learning is not merely a method, but a process of character formation.

6. Academic Exemplary of Lecturers (Role Model Ethics)

Lecturers' role modeling is the most powerful strategy in fostering students' academic ethics at IAI Bafa Kediri. Students learn not only from what lecturers teach but also from what lecturers demonstrate through their behavior. Lecturers' attitudes in being honest, disciplined, fair, and respectful directly shape students' character. When lecturers arrive on time, students are encouraged to value punctuality. When lecturers are honest in assessment, students learn that honesty is a non-negotiable academic principle. Role modeling is more influential than advice alone. Students tend to imitate real behavior rather than merely absorb theoretical explanations. Therefore, lecturers become central figures in shaping a culture of academic ethics. This strategy is highly relevant in the context of Islamic higher education.

At IAI Bafa Kediri, lecturers can demonstrate academic role modeling through simple yet consistent practices. For instance, lecturers consistently cite sources when using references in presentations or learning materials. This practice implicitly teaches the importance of citation ethics and anti-plagiarism principles. Lecturers can also demonstrate openness to students' criticism, allowing students to understand that differences of opinion are part of the scholarly tradition. When lecturers respect students, students learn to respect others. Fairness in assessment also builds students' trust in the academic system. This trust is essential for creating a healthy academic climate. Students are more willing to internalize ethical values when they see lecturers applying them in real practice. From this process, academic ethics grow naturally.

Research findings show that students pay great attention to the attitudes and behaviors of lecturers in the learning process. One student stated that the exemplary behavior of lecturers serves as a concrete example for students in conducting themselves in the academic environment. In an interview, the student said:

"Lecturers here are usually very disciplined in teaching and always explain the sources of references used. This makes us understand that in the academic world, every opinion must have a clear foundation and one must not carelessly take someone else's work."



Lecturers' role modeling is also highly effective in shaping students' ethical awareness without excessive lecturing. Students at IAI Bafa Kediri are more deeply influenced by consistent behavior than by written rules alone. When lecturers keep their promises, students learn about commitment. When lecturers acknowledge their mistakes, students learn about intellectual honesty. Such attitudes provide powerful ethical learning experiences. Students realize that academic values are not merely ideal concepts but can truly be practiced. Role modeling also creates positive emotional relationships between lecturers and students. This relationship strengthens the effectiveness of character education in higher education. In this context, lecturers function not only as educators but also as builders of academic culture.

Furthermore, lecturers' role modeling influences the overall academic atmosphere at IAI Bafa Kediri. When the majority of lecturers demonstrate strong academic ethics, a solid academic culture will be established across the institution. New students will quickly adapt to this culture. They will understand that honesty, discipline, and responsibility are shared values rather than merely individual expectations. This culture fosters a healthy and productive learning environment. Students will feel social and moral pressure not to violate ethical norms because their environment has been shaped positively. Thus, lecturers' role modeling affects not only individual students but also the entire academic system. This strategy has a long-term and fundamental impact. Academic ethics become part of the institution's identity.

Overall, lecturers' academic role modeling is the most essential strategy in fostering students' academic ethics at IAI Bafa Kediri. Students learn values through real experience rather than through theory alone. When lecturers serve as role models of integrity, students are more likely to emulate such behavior. This process shapes academic ethics based on internal awareness rather than external pressure. Role modeling also creates an academic climate built on respect and trust. Values such as honesty, responsibility, and scholarly etiquette grow naturally. This strategy aligns with Islamic educational principles that emphasize *uswah hasanah* (exemplary conduct). Therefore, lecturers' role modeling is not merely a complementary approach but the core of academic ethics education. Without role modeling, other strategies will lose their meaning.



7. Integration of Spiritual Values and Meaningful Learning

The integration of spiritual values into learning is an important strategy for fostering students' academic ethics at IAI Bafa Kediri. Islamic-based higher education institutions bear responsibility not only for developing intellectual competence but also for cultivating students' spiritual awareness. Learning should not stop at the transfer of knowledge but must be directed toward the formation of life meaning and moral consciousness. When students understand that seeking knowledge is part of worship, their academic attitudes change significantly. They no longer study merely to pursue grades, but also to seek blessings and moral responsibility. Such awareness fosters internal academic honesty, not honesty driven by supervision. Academic ethics grow from the conscience, not merely from formal regulations. This is the main strength of the spiritual approach in Islamic higher education. Learning thus becomes a holistic process of character formation.

At IAI Bafa Kediri, the integration of spiritual values can be implemented by strengthening students' intentions in every learning activity. Lecturers can invite students to reflect that seeking knowledge is part of their trust and responsibility as academic individuals and servants of God. When students understand this meaning, they will feel moral guilt if they engage in academic misconduct. Acts such as cheating, plagiarism, or manipulating assignments are no longer viewed merely as violations of rules, but also as violations of spiritual values. This process builds strong self-control within students. They become more responsible for their academic tasks. Spiritual awareness also nurtures humility in the pursuit of knowledge. Students begin to value the learning process more than merely the outcomes. This becomes a strong foundation for the development of sustainable academic ethics.

Meaningful learning serves as a key reinforcement of this integration of spiritual values. Students at IAI Bafa Kediri are encouraged not only to understand course material cognitively, but also to discover personal meaning in every learning experience. Lecturers can connect academic content with real-life situations, social challenges, and students' moral responsibilities as future Muslim intellectuals. When learning feels relevant to real life, students become more emotionally and spiritually engaged. This engagement fosters awareness that knowledge is not value-neutral but carries ethical consequences. Students begin to realize that knowledge must be used responsibly. Learning no longer feels dry, but becomes a meaningful intellectual journey. From this process emerges academic ethics



grounded in awareness and maturity. Students learn not out of obligation, but because they find meaning in the process.

The integration of spiritual values also shapes a more courteous and ethical academic culture within the campus environment. Students at IAI Bafa Kediri become accustomed to respecting lecturers, appreciating their peers, and maintaining proper etiquette in scholarly discussions. Politeness in expressing opinions, refraining from belittling others, and demonstrating humility in knowledge are essential aspects of academic ethics. Values such as sincerity, trustworthiness, and responsibility become part of students' identities. When this culture develops collectively, the campus academic atmosphere becomes healthier and more productive. Students feel comfortable learning because the environment supports both intellectual and moral development. This process also strengthens the institutional identity of IAI Bafa Kediri as a value-based Islamic higher education institution. Academic ethics are no longer merely a slogan, but a living culture. This is the distinctive strength of spiritually grounded education.

Overall, the integration of spiritual values and meaningful learning constitutes a highly powerful strategy for fostering students' academic ethics. This approach touches the deepest dimension of students' inner lives, namely their awareness of meaning and values. When students learn with the awareness that knowledge is a trust, academic ethics grow naturally. They will uphold honesty, discipline, and responsibility without the need for constant supervision. This strategy also produces long-term impact because it shapes internal character rather than temporary behavior. At IAI Bafa Kediri, this approach is highly relevant to the holistic vision of Islamic education. Students are formed not only as intellectually capable graduates but also as morally grounded and well-mannered individuals. Learning thus becomes a means of shaping complete academic persons. This represents the true goal of meaningful higher education.

Discussion

The research findings indicate that the implementation of personalized learning at IAI Bafa Kediri aligns with Carl Rogers' humanistic theory, which emphasizes the importance of respect for the individual and interpersonal relationships in the learning process. Rogers argues that learning becomes effective when learners feel accepted, understood, and personally valued. Lecturers' practices of recognizing students' characteristics, providing consultation opportunities, and building humanistic relationships at IAI Bafa Kediri



empirically reinforce this theory. These findings are also consistent with Abraham Maslow's view on esteem needs as a prerequisite for the development of individual potential. When students feel valued, intrinsic motivation emerges and positively influences their academic responsibility. Thus, this study does not weaken existing theory but instead strengthens and concretizes humanistic theory within the context of Islamic higher education. Moreover, the religious context of IAI Bafa Kediri enriches the originally secular humanistic theory with a spiritual dimension, demonstrating that humanistic theory is flexible and adaptable within an Islamic framework. These findings also extend the application of Rogers' theory within the Indonesian local cultural context.

The concept of a safe learning space identified in the learning practices at IAI Bafa Kediri also reinforces Amy Edmondson's theory of psychological safety. This theory explains that individuals are more willing to learn, ask questions, and express opinions when they are in a psychologically safe environment. The findings show that students become more honest, open, and active when lecturers use non-judgmental communication. This confirms that a supportive classroom atmosphere has a direct impact on students' academic honesty and intellectual courage. The findings are also consistent with Vygotsky's social constructivist theory, which emphasizes that positive social interaction plays a crucial role in cognitive development. With the presence of a safe learning space, students are able to construct knowledge through dialogue without fear. This indicates that the practice of safe learning space at IAI Bafa Kediri supports not only ethical development but also students' academic growth. These findings strengthen the theoretical view that the emotional climate of the classroom is not a supplementary factor but a core element of education. In the context of Islamic higher education, the safe learning space also correlates with the values of adab and akhlaq in the Islamic educational tradition, showing that modern theories and Islamic values mutually reinforce one another.

The findings related to real-issue-based learning are aligned with the theories of contextual learning and problem-based learning developed by John Dewey. Dewey emphasized that learning should originate from learners' real-life experiences in order to be meaningful. The findings show that when students discuss issues such as plagiarism, digital ethics, and the use of AI, they develop a deeper awareness of the meaning of academic ethics. This supports the theoretical assumption that contextual learning fosters stronger moral awareness than abstract learning. Furthermore, this approach also reinforces Kolb's



experiential learning theory, which highlights the importance of reflection on real experiences as a source of learning. Students do not merely understand ethical concepts but also reflect on their own lived experiences. These findings demonstrate that contextual learning influences not only cognitive aspects but also character formation. Thus, this study contributes to the literature by showing that contextual learning plays a significant role in shaping academic ethics. The findings also affirm that ethical education is more effective when grounded in lived reality rather than mere normativity.

The findings on digital media-based reflective learning strengthen the reflection theories of John Dewey and Donald Schön, who position reflection as the core of deep learning. Dewey argued that genuine learning occurs when individuals consciously reflect on their experiences. The practice of reflective journals among students at IAI Bafa Kediri demonstrates that reflection helps students understand their academic responsibilities more personally. This is also consistent with Zimmerman's concept of self-regulated learning, in which students learn to control their academic behavior through self-awareness. Students who engage in reflective practices tend to be more honest, independent, and responsible. These findings reinforce the theory that reflection is not merely a pedagogical strategy but also a strategy for character formation. Interestingly, the use of digital media in reflection extends classical reflection theory to become more relevant to the digital generation. Thus, this study not only strengthens existing theory but also demonstrates its adaptation within the context of modern educational technology, enriching the discourse on reflective learning in Islamic higher education.

The findings on team-based collaborative learning align with Johnson and Johnson's cooperative learning theory and Vygotsky's social constructivist theory. Both theories emphasize that social interaction is a primary means of developing knowledge and character. The findings show that group work at IAI Bafa Kediri trains students in honesty, responsibility, and conflict resolution. This supports the theory that collaborative learning affects not only academic achievement but also moral development. Within the Islamic cultural context, these findings also resonate with the concepts of *ukhuwah* (brotherhood) and collective responsibility in Islamic education. This demonstrates that Western theories and Islamic values share a strong convergence in collaborative practice. Thus, collaborative learning does not weaken any theoretical framework but rather highlights its cross-paradigmatic relevance. These findings expand theoretical understanding by positioning



collaboration as an effective instrument for character and ethical development, not merely for academic competence.

The findings related to lecturers' role modeling and the integration of spiritual values strongly reinforce character education theory and moral education theory. Bandura's social learning theory states that individuals learn primarily through observing and imitating role models. The practice of lecturers serving as models of integrity at IAI Bafa Kediri confirms the validity of this theory. Furthermore, the integration of spiritual values enriches modern educational theories that often emphasize only cognitive and psychological aspects. From the perspective of Islamic education, the concepts of *uswah hasanah* (good example) and *tarbiyah bil qudwah* (education through role modeling) demonstrate the theological and pedagogical relevance of these findings. The findings indicate that academic ethics are more effectively developed through role modeling and spiritual awareness than through formal regulations alone. Thus, this study not only strengthens existing theories but also offers a conceptual contribution by integrating modern educational theories with Islamic educational values. Academically, these findings enrich the humanistic approach by adding a transcendental dimension. This suggests that effective ethical education must address intellectual, social, and spiritual dimensions simultaneously.

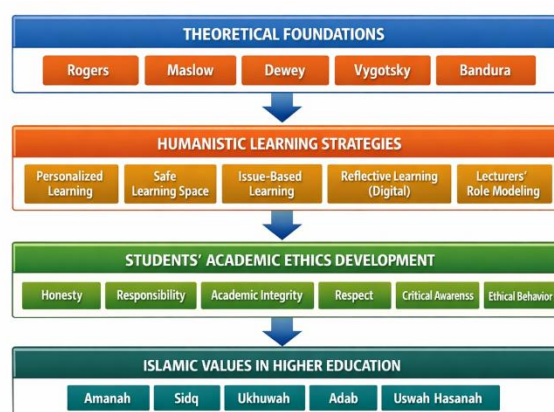


Figure 1 Conceptual Model for Strengthening Student Academic Ethics

CONCLUSION

The humanistic learning strategies implemented at IAI Bafa Kediri have proven effective in fostering students' academic ethics in a tangible and sustainable manner. Practices such as personalized learning, safe learning spaces, real-issue-based learning, digital-based reflective



learning, collaborative learning, lecturers' role modeling, and the integration of spiritual values not only enhance students' academic awareness but also shape key character traits, including honesty, responsibility, discipline, and mutual respect. These findings indicate that the development of academic ethics is more robust when the learning process addresses students' personal, social, and spiritual dimensions holistically, rather than relying solely on formal regulations or theoretical instruction. Therefore, the humanistic approach within the context of an Islamic higher education institution such as IAI Bafa Kediri can be regarded as a relevant and contextual learning model that significantly contributes to strengthening an academic culture grounded in integrity.

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