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EXPLORING HUMAN NATURE AND EDUCATION THROUGH PHILOSOPHICAL ANTHROPOLOGY: A HUMANIST PEDAGOGICAL APPROACH AT MADRASAH TSANAWIYAH NEGERI 2 CIANJUR

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Abstrak

Artikel ini menganalisis hakikat manusia dan pendidikan dalam perspektif antropologis filsafi untuk membangun paradigma pedagogik humanis, dengan studi kasus di MTsN 2 Cianjur. Kajian ini dilatarbelakangi pandangan bahwa manusia adalah makhluk multidimensional yang membutuhkan pengembangan potensi menyeluruh, sementara pendidikan yang semata-mata kognitif melahirkan generasi timpang dan kehilangan makna kemanusiaan. Pedagogik humanis hadir sebagai alternatif, menempatkan siswa sebagai subjek dialogis serta mengintegrasikan dimensi moral dan spiritual. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui studi literatur, observasi, wawancara, dan dokumentasi. Data dianalisis dengan mengintegrasikan kerangka antropologi filsafat, pedagogik humanis, dan praktik pendidikan Islam. Hasil kajian di MTsN 2 Cianjur menunjukkan bahwa hakikat manusia dipahami secara komprehensif. Siswa tidak hanya dipandang sebagai penerima pengetahuan, tetapi sebagai makhluk berpotensi yang harus dikembangkan dari sisi intelektual, moral, sosial, dan religius. Paradigma ini terwujud melalui pembelajaran partisipatif, komunikasi guru-siswa yang dialogis, serta pembiasaan religius (seperti shalat berjamaah dan tadarus), yang memperkaya humanisme universal dengan dimensi transendental Islami. Artikel ini menyimpulkan bahwa integrasi ini memperkuat pendidikan Islam yang lebih humanis, transformatif, dan relevan dengan tantangan zaman.

Kata kunci: Hakikat Manusia, Antropologis Filsafi, Pendidikan, Pedagogik Humanis, MTsN 2 Cianjur

Abstract

This article analyses the nature of humans and education from a philosophical anthropological perspective to develop a humanist pedagogical paradigm, using a case study at MTsN 2 Cianjur. This study is motivated by the view that humans are multidimensional beings who require holistic development of their potential. At the same time, education that is solely cognitive in nature produces a crippled generation and loses the meaning of humanity. Humanist pedagogy presents an alternative, positioning students as dialogical subjects and integrating moral and spiritual dimensions. This research uses a descriptive qualitative approach, drawing on literature, observations, interviews, and documentation. Data are analysed by integrating the frameworks of philosophical anthropology, humanist pedagogy, and Islamic educational practices. The

results of the study at MTsN 2 Cianjur indicate that human nature is understood comprehensively. Students are not only seen as recipients of knowledge, but as potential beings who must be developed intellectually, morally, socially, and religiously. This paradigm is realised through participatory learning, dialogical teacher-student communication, and religious habits (such as congregational prayer and tadarus), which enrich universal humanism with a transcendental Islamic dimension. This article concludes that this integration strengthens Islamic education, making it more humanistic, transformative, and relevant to the challenges of the times.

Keywords: Human Nature, Philosophical Anthropology, Education, Humanist Pedagogy, MTsN 2 Cianjur

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A. INTRODUCTION

The study of human nature and education has always been a subject of debate in the philosophy of education. Humans are understood as multidimensional beings that have biological, psychological, social, cultural, and spiritual dimensions. These dimensions cannot be separated from the educational process, because education is essentially an effort to develop the full potential of the human being (Driyarkara, 2006). This emphasises that every educational practice must be based on a clear ontological and axiological foundation, so that the knowledge transferred does not lose its human value (Ridwan, n.d.). The anthropological-philosophical perspective views humans not just as objects of education but as subjects with awareness, freedom, and responsibility (Tilaar, 2002). Thus, education is not only aimed at knowledge transfer but also at the formation of authentic, humanist human beings (Nata, 2016).

However, the reality of education in Indonesia still faces significant challenges, which serve as the background to this research problem. The education system is often stuck in a purely cognitive orientation and academic achievement, so that the humanist, dialogical, and transformative dimensions are less well accommodated. As a result, learners have the potential to excel intellectually but are weak in social sensitivity, morality, and spirituality (Furqon, 2020). In fact, when viewed from the nature of humans, education should function as a medium for internalising values and actualising the multidimensional potential of human beings (Muhaimin, 2011).

In the era of digital disruption and the aftermath of the COVID-19 pandemic, this challenge is increasingly emerging. While the acceleration of technology adoption and distance learning offers unprecedented access to education, it also poses the risk of exacerbating the dehumanisation of education if not balanced with a humanist approach (Hasibuan et al., 2020). This is in line with Azra's (2019) anxiety about the need to modernise Islamic education that remains based on tradition but responsive to the challenges of the times (Azra, 2019). Recent studies have shown that PJJ that is too technocratic and focuses on material delivery (cognitive transfer) has increased students' social isolation, anxiety, and the loss of 'pedagogical moments' that are essential for character formation (Pasondi, 2024). As a result, the urgency to restore *human-centred pedagogy* that is dialogical, empathetic, and caring is becoming increasingly

crucial, not only in public schools but also in faith-based educational institutions such as madrasas.

In the context of Islamic education, the need for a humanist pedagogic paradigm is increasingly urgent. Islamic education ideally presents a balance between the mastery of knowledge and the formation of morals. However, many Islamic educational institutions are still dominant in a normative-doctrinal approach, so they do not provide space for students' active participation (Arifin, 2019). The humanist pedagogical paradigm places students as valued subjects who are actively engaged in dialogue and guided towards holistic development. (Purnomo & Mulyasa, 2013).

Preliminary observations at Madrasah Tsanawiyah Negeri (MTsN) 2 Cianjur reveal a distinctive phenomenon that sets it apart from madrasas in general. Amid the demands of a national curriculum replete with academic content, this madrasah dedicates substantial time at the start of the day to non-academic activities aimed at cultivating humanist-religious habits. Initial data suggests the existence of the 'Sapa Pagi' and 'Reflection Dhuha' programs, which are purported to be an endeavour to humanise students prior to the commencement of the knowledge transfer process. However, challenges arise when integrating these values conflict with the objective of cognitive achievement in the classroom, leading teachers to revert to conventional lecture methods. The tension between the aspiration to implement humanist pedagogies and administrative requirements is a unique aspect, as is the pressing need to further explore this phenomenon in this location.

Many previous scholars have conducted studies on character education and the philosophy of Islamic education. Mulyasa, for example, has made a significant contribution to the formulation of character education management that focuses on the implementation of value-based strategies in schools (Mulyasa, 2022). Meanwhile, Nata (2016) strengthens this discourse by laying a solid theoretical foundation on the philosophy of Islamic education and the purpose of human formation. Several other studies also discuss the importance of humanisation of education in the modern era. However, a review of the literature shows a crucial gap. The majority of previous studies tend to run in isolation: the study of philosophy is often too abstract, lacking a portrait of field implementation, while the study of character education is often stuck on the technical-managerial aspects, without touching the philosophical roots of the 'essence of man' itself. There has not been much research that specifically explores how the concept of philosophical anthropology is translated concretely into humanist pedagogic practices in the madrasah ecosystem. This research aims to fill this gap by examining MTsN 2 Cianjur, a locus relevant because it uniquely seeks to integrate the humanist-universal dimension with transcendental-Islamic values through religious habituation (such as congregational prayer and tadarus) and dialogical interaction patterns.

Departing from this background, the primary focus of this article is to analyse how human nature in the perspective of philosophical anthropology is translated into a humanist pedagogic paradigm in the context of Islamic education at MTsN 2 Cianjur, both in terms of learning and school culture. Through this analysis, the article is expected to make significant contributions in two domains. Theoretically, this study aims to strengthen the literature on Islamic education philosophy by offering an integrative perspective on the relationship between universal human values and transcendental values. Meanwhile, practically, the results of this

study are expected to be a strategic guide for practitioners and madrasah managers in designing an educational environment that is not only cognitively superior but also able to humanise students holistically in the midst of the dehumanisation of modern education.

B. RESEARCH METHODS

This study uses a descriptive, qualitative approach within an anthropological-philosophical framework. The qualitative approach was chosen because this research focuses on understanding the meanings and interpretations of human nature and education, rather than on statistical calculations (Moleong, 2017). Meanwhile, the anthropological-philosophical framework is used to study human beings in a multidimensional context: anthropology provides a socio-cultural perspective on human beings as beings who live in groups (Koentjaraningrat & Pempembangunan, 2009), while philosophy provides a reflective framework for interpreting the meaning of education (Tilaar, 2002). The selection of this method is based on the educational research paradigm, which emphasises understanding the meaning of the phenomenon (Abdullah, 2013). Thus, this design is relevant to delve deeply into the practice of humanist education in madrasas.

This research was carried out at MTsN 2 Cianjur. The selection of this location is *purposive*, namely deliberately chosen based on considerations of relevance to the research focus on madrasas that integrate academic learning with religious and social development (Sugiyono, 2016). The data sources in this study encompass both primary and secondary data. The primary data sources consist of research participants, including teachers, students, and madrasah heads. These individuals serve as primary informants and are directly involved in the educational process, thereby enabling them to provide rich, valuable data.

The data collection procedure uses various techniques to obtain comprehensive data. First, the researcher conducts a literature study by examining relevant works on educational philosophy, educational anthropology, and humanist pedagogy (Driyarkara, 2006). Second, an initial observation was conducted in a non-participatory manner to examine daily educational practices, such as congregational prayer, the learning process, teacher-student interaction, and discipline habituation (Spradley & Elizabeth, 2007). Third, light semi-structured interviews were conducted with teachers, students, and madrasah heads to explore their understanding of the application of humanist and religious values (Moleong, 2017). Fourth, the collection of documentation in the form of written data, photos, and school archives (Sugiyono, 2016).

The data analysis procedure followed the Miles & Huberman interactive model, which consisted of three stages carried out simultaneously (Huberman, 2019). The first stage is data reduction, which involves sorting and simplifying data from the field and the literature to focus on the themes of human nature, education, and humanist pedagogy. The second stage is the presentation of data, which is carried out by describing the results of observations, interviews, and documentation in an analytical narrative. The third stage is the drawing of conclusions/verification, by interpreting the data reflectively-philosophically and anthropologically, then relating it to the humanist pedagogic paradigm in the context of Islamic education.

To maintain the validity of the findings, the researcher used a triangulation technique (Moleong, 2017). The validity of the data was tested through source triangulation (comparing

data from teachers, students, and madrasah heads), method triangulation (combining literature studies, observations, interviews, and documentation), and member check (confirming the results of interviews with informants). In addition, referential adequacy is used by comparing field data with theories and previous research results (Sugiyono, 2016).

C. RESULTS AND DISCUSSION

Based on preliminary observations, light interviews with teachers and students, and documentation review at MTsN 2 Cianjur, several significant points emerged regarding the understanding and practice of human nature and education. These findings are analysed by integrating anthropological-philosophical and humanist pedagogic perspectives in the subsequent sub-chapters, in accordance with the formulation of the research problem.

1. The Nature of Man as Spiritual Beings: The Foundations of Religious Education

Based on field observation data and interviews, it was found that MTsN 2 Cianjur conveys the concept of spiritual human beings not only through in vision-mission, but also through systematic environmental engineering. The observational findings noted a strict daily habituation: students began activities with the tadarus of the Qur'an and the habit of praying together before learning began, as well as the implementation of congregational prayers that the entire academic community must observe. Interviews with teachers revealed that this routine is designed as an effort to "condition the mind" of students so that they are ready to receive knowledge. This field fact confirms that madrassas place religiosity not as a supplement but as the primary foundation in the school's hidden curriculum.

Analytically, the educational practice at MTsN 2 Cianjur confirms the anthropological-philosophical view that humans are theomorphic creatures—creatures that have divine potential and transcendental needs. If dialogued with theory, this finding is in line with Al-Attas's (1980) thinking about the purpose of Islamic education as *ta'dib* (cultivation of manners), where the recognition of God is the basis of all knowledge (Al-Attas, 1980). The massive ritual activities in this madrasah are a manifestation of efforts to humanise humans by meeting their spiritual needs. Quraish Shihab emphasised that the ultimate goal of education is to develop human beings to carry out the mandate of the caliphate (Shihab, 2007). In line with that, Ahmad Tafsir emphasised that Islamic education must touch the heart (*qolbu*) to humanise the whole human being (Hidayati, 2019), positioning students not only as biological or social entities, but as kamil people with a vertical connection to the Creator. Ideal Islamic education must indeed adopt a holistic approach, where the communication built is not only informative but also *bil-hikmah* (wise), touching the spiritual dimension of students (Bildan et al., 2025).

Nevertheless, an in-depth analysis of these findings reveals a critical observation. Participatory observation provides insights into the quantity and quality of rituals and appreciation. Some students are observed performing congregational prayers and tadarus more due to adherence to discipline (behavioristic) rather than from an internalised existential awareness. This suggests a challenge in the internalisation process. An awakened religious culture risks stagnating in formality if a reflective process does not complement it. Spiritual education should ideally transcend ritual symbols and foster a transformation of perspectives

and behaviours. In MTsN 2 Cianjur, this transformation still requires strengthening a more dialogical pedagogical approach. (Budiyanti et al., 2022).

However, the findings in the field also reveal crucial challenges related to the gap between physical rituals and inner appreciation. Interview data indicated that students' motives for engaging in religious activities were not entirely transformative. For example, when asked about the implementation of Dhuha and tadarus prayers, some students honestly stated that their participation was driven more by the factors of 'fear of being hit by violation points' and 'following the rules of absence' rather than internal spiritual encouragement. This is further supported by the statement of one of the Islamic Religious Education (IRE) teachers, who acknowledged the challenges in monitoring mental supervision. While they can observe students' physical presence in the mosque, it is difficult to determine if their hearts are genuinely participating in prayer or simply avoiding their obligations. This empirical observation suggests that the practice of such culturalized rituals is sometimes not accompanied by a profound reflection on their relevance in the socio-moral context. This implies that the process of forming *insan kamil*, as envisioned by Mulyadhi Kartanegara, who views humans holistically (physical, intellectual, and spiritual), requires a more profound transformation from mere habituation to the internalisation of the meaning behind these practices. (Kartanegara, 2002).

Recent studies in Islamic educational psychology confirm that the consistent practice of ritual worship (such as congregational prayers and tadarus) in the school environment is positively correlated with students' spiritual intelligence and emotional regulation (Subkhi et al., 2023). However, the findings (Subkhi et al., 2023) are also in line with the challenge at MTsN 2 Cianjur; that this habituation process must be consciously designed to move from *behaviourism* (obedience due to rules) to *internalisation of values* (obedience due to awareness). The role of teachers as facilitators of reflection after worship, for example, with a brief discussion about the meaning of prayer readings or the connection of Qur'an verses with daily life, is a crucial bridge to ensure that this spiritual practice does not stop in the realm of rituals, but transforms into the moral and social ethical foundation of students.

2. Implementation of Humanist Pedagogy in Teacher-Student Dialogical Relations

Field data showed a shift in the pattern of interaction in the MTsN 2 Cianjur classroom, from an instructional to a dialogical pattern. Observations of several learning activities show that teachers open the session with triggering questions that explore students' experiences, rather than starting with the material's definition. This is reinforced by the students' confessions in the interview session, in which they expressed their comfort in expressing themselves. One student said that his motivation to learn grew because the teacher was open: "The teacher did not position himself as the one who knew best, but gave us space to refute or ask questions without fear of being scolded." These findings indicate that in practice, some teachers have placed students as active subjects, rather than passive objects receiving instruction. This communication pattern is in line with the principle of effective speech in education, where conversations between educators and students should be reciprocal to create an understanding of equal meaning (Ridwan, 2024).

This phenomenon of fluid relations between teachers and students is, in theory, a tangible manifestation of humanist pedagogy. Humanism in Islamic education demands respect for students' rationality (Arif & Abd Aziz, 2023). This practice is also relevant to findings in the pesantren environment, where character thrives through egalitarian interaction (Ulumuddin et al., 2023). This non-one-way interaction is in line with Paulo Freire's critique of "bank-style" education and his idea of dialogue as a path of liberation (Freire, 2020). When teachers at MTsN 2 Cianjur listen to students' experiences, they are practising what is called the construction of shared meaning (Nabila et al., 2023). From the perspective of educational anthropology, this practice affirms the essence of human beings as social beings who grow optimally through democratic interaction, in which students' critical awareness is honed through encounters with ideas, not through indoctrination.

However, the field findings also noted inconsistencies. Not all teaching staff have applied this dialogical communication style consistently. Observations show that some teachers still use an authoritative-instructional approach, especially in subjects that require high levels of material coverage. This indicates that humanist pedagogy in this madrasah is still very dependent on *the personal mastery* (individual capacity) of the teacher, rather than a fully standardised teaching culture. Material mastery alone is not enough; 'pedagogical *tact*' must be trained on an ongoing basis so that all teachers can become humanistic dialogue partners for their students (Ismail, 2025).

In the framework of educational anthropology, humans are seen as social creatures who grow through participatory teacher-student interactions and relationships, which apply democratic values to develop students' critical awareness (Handoko, 2020). However, field data reveal that this dialogical climate is not consistent across the entire line of teaching. Based on the interview results, it was found that there was a disparity in teaching approaches, with some quite contrasting. Some students specifically expressed their complaints about the handful of teachers who still maintain an authoritarian style, describing a rigid classroom situation and being 'afraid to ask questions for fear of being perceived as rude'. Classroom observations in specific subjects reinforce this finding, where the dominance of the one-way lecture method still accounts for most of the learning time, thus closing the gap for the emergence of democratic dialectics. This phenomenon of inequality indicates that the application of humanist pedagogy in MTsN 2 Cianjur still often depends on the personal mastery (individual character) of the teacher, rather than becoming a standardised academic cultural system.

The phenomenon of unevenness in dialogical practices is often rooted in a teacher-training model that remains technocratic and fails to address the humanist competency aspect. A teacher may master the material (professional competence) and teaching strategies (pedagogic competence), but does not necessarily have the '*pedagogical tact*' to 'listen' to students and respond to their unique needs (Ismail, 2025). The study confirms that in order to create a truly humanist-dialogical classroom climate, teachers need to be specifically trained to practice *active listening*, empathy, and non-evaluative questioning techniques. Therefore, the finding that there are still authoritative teachers at MTsN 2 Cianjur is not a reflection of individual failure, but an indication of the need for sustainable professional development (PKB) that focuses on strengthening relational and humanist competencies for all educators.

3. Multidimensional Human Development: Cognitive, Affective, and Psychomotor Balance

Based on curriculum documentation and participatory observations, it was found that MTsN 2 Cianjur deliberately designed a learning ecosystem that extended beyond the classroom. The field findings documented the vibrancy of self-development activities outside of academic hours, ranging from science research clubs and art studios to student organisation activities. An interview with the Deputy Head of Madrasah for Student Affairs emphasised that these programs are not just complementary but a mandatory menu for channelling student energy. One of the outstanding non-academic students said: "Here we are not only required to be good at memorising, but also taught how to lead meetings and make artwork." This data is empirical evidence that madrasas seek to facilitate the diversity of students' potential, not only to foster cognitive intelligence.

The diversity of these activities substantially confirms the anthropological-philosophical view that human beings are multidimensional beings (physical, spiritual, intellectual, and tasteful). The practice of education at MTsN 2 Cianjur aligns with John Dewey's thinking, which emphasises education as a process of "complete experience," in which understanding arises from the combination of thinking and acting (Dewey, 1986). In the context of policy, this effort is a concrete manifestation of the mandate of the National Education System Law No. 20 of 2003 to holistically develop students' potential (Ministry of National Education, 2003). This supports the concept of integrative education offered by Roqib, where schools, families, and communities synergise (Roqib, 2009). In terms of policy, Daulay also noted that the modern madrasah curriculum is indeed designed not to dichotomise religious science and general science, but to develop them simultaneously (Daulay, 2014).

However, an in-depth examination of the teacher's assessment document reveals an administrative irony. Although affective and psychomotor development are massively facilitated, the evaluation instruments remain very limited. Analysis of several lesson plans shows that assessment rubrics for soft skills—such as leadership, cooperation, or empathy—are often absent or are based solely on the teacher's subjective assumptions. A senior teacher admitted in an interview: "To be honest, we were confused about pouring the development of children's character into the report card numbers; in the end, we often hit it flat." This is a critical note: without a standardised assessment system (rubric), multidimensional human development risks becoming just a slogan for activities without accountability for measurable results.

4. Internalising Values and Character Building through School Culture

Field observation data reveal that character education at MTsN 2 Cianjur extends beyond the classroom, incorporating social engineering and role modelling. Notably, the "5S" culture (Senyum, Salam, Sapa, Sopan, Santun) is consistently practised every morning at the school gates, where teachers greet students. Furthermore, the value of cooperation is internalised through the routine program *"Jumat Bersih,"* which involves active participation from both students and teachers in cleaning the madrasah environment without hierarchical barriers. One student shared in an interview, "We feel embarrassed to throw garbage carelessly because the head of the madrasah often picks up garbage in the yard without informing us."

This statement provides compelling evidence that the exemplary method (*uswah*) is significantly more effective in shaping students' consciousness than mere written rules.

The phenomenon of exemplary work found in the field is very relevant. It revives Ki Hajar Dewantara's idea of *Ing Ngarso Sung Tulodo*, that in the future, educators must set an example (Dewantara, 1977). The practice of teachers directly engaging in social activities with students confirms the findings that informal interaction is the most effective medium for value transfer (Aziz et al., 2021). Furthermore, this supportive and caring school culture is in line with Nel Noddings' concept of the ethic of care, which serves as *a hidden curriculum* to shape the subtleties of students' ethics (Noddings, 2015). The dynamics of positive interaction in this madrasah is a 'typical humanist pedagogy'. In addition, the values of cooperation and tolerance taught are very relevant to building harmony in a multicultural society (Aly, 2011).

Despite its positive aspects, this finding also highlights a significant limitation in the evaluation process. Interviews conducted with several homeroom teachers reveal that students' character assessments remain heavily influenced by the teacher's personal preferences and subjectivity rather than quantifiable behavioural indicators. One teacher expressed, "Moral judgments are often based solely on our recollection of who stands out either positively or negatively, without the use of a detailed daily rubric." This observation underscores a critical challenge: Character education, which has been culturally successful (habituation), is at risk of losing its accountability due to the absence of objective evaluation tools.

5. Synthesis of Findings and Implications: A Humanist-Transformative Islamic Education Model

Overall, the above findings show that, in the anthropological-philosophical lens, human beings are understood as religious, social, and multidimensional beings, serving as the operational basis for educational practices at MTsN 2 Cianjur. The practice in this madrasah serves as a means of human transformation towards a complete humanity (*insan kamil*): an authentic person who has faith, knowledge, and character (Ahmadi & Uhbiyati, n.d.). Thus, education in this madrasah serves as a concrete model of how noble values can be integrated into an educational system. This integration reflects the paradigm of 'integration-interconnection' in science (Abdullah, 2013), as well as efforts to reorient Islamic education to avoid losing its humanitarian relevance (Mizani, 2021). This model is rooted in religious culture while being open to modern dialogical methods.

As a practical implication, this model offers a roadmap for madrasah managers to address the challenges posed by subjectivity in character education. The study's findings suggest a shift from an assumption evaluation to an '*authentic assessment*'. This can be realised through the implementation of the 'Character Reflection Portfolio', in which students actively collect evidence of their social participation and reflect on worship. In this way, madrasas not only demand students with good character, but also provide measurable instruments that minimise teacher assessment bias, making the moral evaluation process more objective and accountable. This transformation of assessment is crucial to address the reality of IRE evaluation, which has often been trapped in administrative formalities, towards an assessment that genuinely captures students' soul development (Ridwan, 2025).

Theoretically, this study makes a scientific contribution by bridging the gap between the often abstract philosophy of education and the technical management of education. It demonstrates that the concept of philosophical anthropology (human nature) is not merely a theoretical discourse but can be reduced to a micro-pedagogical strategy encompassing aspects such as how teachers pose questions in class and the approach schools adopt in welcoming students at the entrance. These findings enhance the scientific foundation of Islamic Religious Education by presenting a pedagogic paradigm that harmonises the authority of revelation (transcendental) with human freedom (humanist-dialogical). This synthesis is particularly pertinent in addressing the challenges of dehumanisation prevalent in the contemporary era of disruption.

D. CONCLUSION

Based on an anthropological-philosophical analysis, this study concludes that the essence of human beings in Islamic education is understood as a multidimensional entity that simultaneously combines divine, rational, and social potentials. This philosophical understanding requires a shift in the paradigm of education from just *knowledge transfer* to humanist pedagogy that views students as dignified subjects. In this framework, education does not work mechanically, but dialogically, aiming to actualise all human potential, both vertical (spirituality) and horizontal (social-intellectual) dimensions in one breath of complete education.

Empirically, the educational practice at MTsN 2 Cianjur represents a concrete model of Islamic education that is humanist-transformative. The peculiarity of this model lies in madrasas' ability to integrate spiritual culture (through the internalisation of transcendental values) with a democratic academic climate (through participatory teacher-student relations). These findings confirm that character education need not be delivered in a doctrinal, authoritarian manner, but can thrive in a school ecosystem that respects student autonomy. Thus, MTsN 2 Cianjur offers a blueprint for madrasah education that is relevant to the challenges of the times: to produce a generation that is not only cognitively intelligent, but also spiritually and socially mature (*insan kamil*).

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