

HUMANISM-BASED ISLAMIC RELIGIOUS EDUCATION

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Abstract

Education aims to help learners acquire a holistic sense of humanity. Learners are creatures with a rich potential for development. The problem is that education still views learners as passive human beings, knowledge comes solely from teachers, and learners have limited freedom of thought. Islam highly values human beings as humanist creatures. This study aims to determine: 1) what Islam's view is on the theory of humanism, 2) How is the implementation of humanism-based Islamic education? This research method uses literature research. Data is analyzed through journals, magazines, books, and other literature sources. The results of this study are in the form of a data description that Islam views humans as creatures who have the potential to develop according to their nature, education must facilitate that potential to develop in accordance with human nature. In addition, the implementation of humanism-based education is one of them with learning that stimulates critical thinking freely and in a directional manner according to human nature. Humanist education is not without limitations, but it is free with limitations, in this case it still requires the role of a teacher. Because in Islam, students have stages of maturity through the educational process, according to the intellectual and mental (psychic) level of the students.

Keywords: Education, Islamic Education, Humanism.

مستخلص البحث

يهدف التعليم إلى مساعدة المتعلمين على اكتساب حس إنساني شامل. فالمتعلمون كائنات ذات إمكانات ثرية للتطور. وتكمن المشكلة في أن التعليم لا يزال ينظر إلى المتعلمين على أنهم كائنات بشرية سلبية، وأن المعرفة تأتي من المعلمين فقط، وأن المتعلمين لديهم حرية محدودة في التفكير. يقدر الإسلام الإنسان تقديراً كبيراً باعتباره مخلوقاً إنسانياً. هدف هذا البحث إلى تحديد: (١) ما هي نظرة الإسلام إلى نظرية النزعة الإنسانية، (٢) كيف يتم تطبيق التربية الإسلامية القائمة على النزعة الإنسانية؟ استخدم هذا البحث طريقة البحث الأدبي. تم تحليل البيانات من خلال المجلات والمجلات والكتب والمصادر الأدبية الأخرى. وتتمثل نتائج هذا البحث في شكل وصف للبيانات بأن الإسلام ينظر إلى الإنسان على أنه مخلوق لديه القدرة على

التطور حسب طبيعته، ويجب أن تسهل التربية تلك القدرة على التطور وفق الطبيعة البشرية. بالإضافة إلى ذلك، فإن تطبيق التعليم القائم على النزعة الإنسانية هو أحدها مع التعليم الذي يحفز التفكير النقدي بحرية وبطريقة موجهة وفق الطبيعة البشرية. إن التربية الإنسانية لا تخلو من قيود، ولكنها خالية من القيود، وفي هذه الحالة لا تزال تحتاج إلى دور المعلم. لأن الطلاب في الإسلام لهم مراحل نضج في العملية التعليمية، حسب المستوى الفكري والعقلي (النفسي) للطلاب، فالطلاب في الإسلام له مراحل نضج في العملية التعليمية.

الكلمات المفتاحية: التعليم والتربية الدينية الإسلامية والإنسانية.

INTRODUCTION

Education is the obligation of every human being from birth to death. Education functions in determining the quality of the Indonesian nation. So, the education process must be clear and directed, because the good and bad of human resources depends on the education they get. Education functions to carry out the process of realizing humans to be able to recognize, understand and understand the reality of life around them. Education also realizes that humans have potential as thinking beings. These potentials include; spiritual potential (*ruhaniyah*), soul potential (*nafsiyah*), thinking potential (*aqliyah*) and body (*jasmaniyah*). By maximizing the existing potential, humans will find existence in their lives. This is very important; humans must realize that they have a lot of potential and can be developed through the education process.

Education is the process of humanizing humans towards the birth of human beings with human values. The main agenda of education is the process of humanizing humans into humans. That process is called humanization, the process of shaping humans into true human beings. The agenda of the humanization process is considered successful when a true human being is born, a human being who appears with human values

But on the contrary, in reality education is still experiencing a process of dehumanization (not humanizing humans), education is no longer purely developing human potential and the process of developing humanity (humanization). Democracy in education is very important in order to instill an attitude of openness in order to direct education for the better.¹ What is meant by democracy in education, namely providing freedom for students to have an opinion.

The nature of education according to Islam is to develop human dignity in humanizing humans so that they are truly able to become *khilafah* on this earth.² Humanistic learning theory

¹ H.A.R. Tilaar, *Manajemen Pendidikan Nasional*, (Bandung: PT. Remaja Rosdakarya, 1992), p. 5.

² Bakar, M. Y. A, *Problematika Pendidikan Islam di Indonesia*, Dirasat: Jurnal Manajemen & Pendidikan Islam, 1 (1), 2015.

aims to make learners able to understand themselves as learners themselves. Conversely, educators must also have professional pedagogical competence and be able to deliver students to their proper needs.³

The importance of education in human life as said by Immanuel Kant in Eko Susilo's work, says that "humans can only become human because of education".⁴ This assumes that a human being is considered a real human being if he has done education. Learners are considered educated if they utilize all the potential that exists in themselves in the learning process. This is because learners are responsible for God, themselves, their families, nation and country.⁵

Problematically today, our education process according to Paulo Freire as quoted by Rohmat, education is currently likened to a bank style (banking concept of education),⁶ so students are objects of knowledge investors, the investor is the teacher, while the deposit is the knowledge taught. So that this view implies that students are considered empty vessels coming to school without bringing knowledge, so that the active role of the teacher is needed, the teacher as the subject of education while the students are the object of education.

Education has not provided full opportunities for students to maximize their creativity and critical thinking skills. Learners are considered as objects, passive people, and victims of indoctrination and brainwashing.⁷ For the sake of certain interests, students are fed a lot of material without the opportunity to develop their talents and creativity. Therefore, there needs to be a new formulation related to the current conception, namely with humanizing education or known as the concept of humanism.

Learning theories according to their orientation are divided into four: cognitive, behavioristic, social and humanistic. One of the four theories, which the author will discuss, is humanistic learning theory. In 1930, the word humanistic became known in America and was born as a reaction to dissatisfaction with the previous schools, namely behaviorism and psychoanalysis or known as a third force or a third power. Caused by dissatisfaction with the previous schools. As a school, it is still relatively young. In fact, some experts issued concepts relevant to the field of

³ Amalia, A, *Aplikasi Teori Kebutuhan Maslow dalam Pembelajaran Bahasa Arab (Implementasi Pendekatan Humanistik)*. Edulab: Majalah Ilmiah Laboratorium Pendidikan, 4 (2) 2019, p. 25-42.

⁴ Eko Susilo, *Dasar-Dasar Pendidikan*, Cet. 3 (Semarang: Effhar, 2001), p. 19.

⁵ Sofyan S. Willis, *Psikologi Pendidikan*, (Bandung: Alfabeta 2013), p. 75.

⁶ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2011), p. 103.

⁷ Budi Agus Sumantri, *Teori Belajar Humanistik dan Implikasinya dalam Pembelajaran Pendidikan Agama Islam*, Fondatia: Jurnal Pendidikan Dasar, Vol. 3, No. 2, 2019, p. 2.

psychology that examines the concept of man. These figures include: Abraham Maslow, Carl R. Rogers, Arthur Combs, Kolb, Honey and Humford and Hebermas.⁸

This theory was brought by Carl Rogers, who discussed the learning behavior of learners and their potential. According to this theory, learning is not just a cognitive process but all domains involved in the learning process including emotions or feelings, affections and skills of learners.

In the delivery of Islamic religious education material, humanistic learning is still about delivering material about heaven and hell, rewards and sins and so on, not yet giving freedom to students to think about what the essence of the material presented. In humanistic education, the curriculum follows the condition of students not students who follow the curriculum. So that the learning outcome is not the learning outcome itself but the process of transferring existing material.⁹

The deepening of humanism theory is poorly understood by educators, as a result of which dehumanization¹⁰ often appears in education. Educators assign a lot of material to students, not recognizing whether the participants are able to do it, make it easier or even burdensome. In humanism theory, the teacher as a facilitator, should act as a dialog partner, so that students can feel a great positive effect from the learning process at school.

Many problems arise in connection with the educational process, namely humanizing humans. The author considers it important to raise problems related to humanism, how Islam views the theory of humanism and how the implementation of the theory of humanism in the world of Islamic education. Therefore, the author wants to raise the research title with the title “humanism-based Islamic religious education”.

METHOD

In this research entitled “humanism-based Islamic religious education” using a library research approach (literature study). The literature study method is research conducted by collecting data sourced from literature (books).¹¹ The data of this study is data that has relevance to related titles such as books, magazines, newspapers, and journals.

⁸ Bagoes Malik Alindra, *Tokoh-Tokoh Belajar Humanistik dan Urgensinya pada Pembelajaran Pendidikan Agama Islam*, JEID: Journal of Educational Integration and Development, Vol. 1, No. 4, 2021, p. 260.

⁹ Mohammad Ulfi Fadli, *Teori Belajar Humanistik dan Carl Rogers dan Implementasinya dalam Pendidikan Agama Islam*, STAINU Purworejo: Jurnal Al Ghazali: Jurnal Kajian Islam dan Pendidikan Agama Islam, Vol. 4 No. 2 January July 2021, p. 19.

¹⁰ Zulfikar Mujib, S, *Teori Humanistik dan Implikasi dalam Pembelajaran PAI di SMA Sains Al-Qur'an Yogyakarta*. Jurnal Pendidikan Islam, 4(1), 2020, p. 11-23. Suharismi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1995), p. 310.

¹¹ Suharismi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1995), p. 310.

While the method used in this research is a qualitative method. Bogdan and Taylor define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people and behaviors that can be observed. According to them, this approach is directed at the setting and the individual holistically (whole).¹² The analysis procedure of this research is to use descriptive analysis, namely the search for facts, results and ideas of a person's thoughts through searching, analyzing, making interpretations and generalizing the results of the research conducted.¹³ In this case in the form of written data after analyzing the thoughts (concrete analyze) of a text.¹⁴

RESULTS AND DISCUSSION

A. The Theory of Humanism from an Islamic Perspective

Humanism has the root word "homo" which means human and means humane or in accordance with human nature.¹⁵ Meanwhile, in English, humanist comes from the word human which means humane. According to the Big Indonesian Dictionary, human means humane and humane.¹⁶ According to Darmanti Djatman, Humanists are fighters for humanity, human dignity.¹⁷

Islam strongly upholds human dignity. Humans have a responsibility to the relationship between God and other humans. Abdurahman Mas'ud asserts that "Islamic humanism is humanizing human beings in accordance with their role as servants and caliphs of Allah on this earth".¹⁸ the concept of humanism does not consider humans as gods but also does not degrade humans as lowly and sinful creatures.

This view is in line with the understanding of Islamic education put forward by Muhammad Munir Mursi that Islamic education is the education of human fitrah, because Islam is the religion of fitrah, so all commands, prohibitions, and compliance can lead to knowing that fitrah.¹⁹ Good education is education that in the process is able to develop the entire fitrah of learners, especially the fitrah of reason and religion. With this fitrah, students will be able to

¹² Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Rosdakarya, 2010) p. 4.

¹³ Munzir, *Metodologi Penelitian Pendidikan* (Jakarta: Rajawali Press, 1999), p. 62.

¹⁴ Steven Adam J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 1999), p. 3.

¹⁵ Pius A. Partanto and M. Dahlan Al-Barry, *Kamus Ilmiah Populer* (Surabaya: Arloka, 2001), p. 234.

¹⁶ Darmanti Djatman, *Psikologi Terbuka*, (Semarang: Liripad, 2005), p. 109.

¹⁷ *Ibid*, p. 109.

¹⁸ Abdurrahman Mas'ud, *Menggagas Format Pendidikan Nondikotomik; Humanisme Religius sebagai Paradigma Pendidikan Islam*, (Yogyakarta: Gama Media, 2002), p. 130.

¹⁹ Muhammad Munir Mursi, *al-Tarbiyah al-Islamiyah Ushûluha wa Tathawwuriha fi al-Bilâd al-Arabiyah* (Kairo: Dâr al-Kutub, 1977), p. 25.

develop rational thinking power. While through religious fitrah, the pillars of goodness will be embedded in learners who are then implicated in all their life activities.²⁰

Al-Kailani states that Islamic education is oriented towards the continuity of human existence and also the improvement of human dignity.²¹ Meanwhile, according to al-Nahlawi, the purpose of Islamic education is the liberation and rescue of students.²² This is in accordance with the concept of humanization or humanizing humans, including; love of humanity, peace, and brotherhood.

If it is associated with the goal of Islamic education, which is to create a perfect person. *Insan kamil* is a physical and mental picture that has an integrated unity. So that in daily activities there is no dichotomy between physical and spiritual, worldly and *ukhrawi*.²³ Strengthened by the opinion of Zuhairini, Islamic religious education is a conscious effort to guide towards the formation of the personality of students systematically and pragmatically, so that life is in accordance with the teachings of Islam, so that there is happiness in the world hereafter.²⁴

The Qur'an also reinforces the theory of humanism that humans have basic characteristics (nature), namely as unique creatures, have many innate potentials, such as fitrah, talents, interests, traits, and characters that continue to develop and tend to *al-Hanief* (longing for truth from God), namely in the form of Islam (Q.S. Al-Kahfi: 29) with existing abilities, capacities, and sizes.²⁵

Islamic humanism is also known as theocentric humanism. According to Kuntowijoyo, humanism is theocentric (theocentric humanism) meaning that humans must center themselves on God, but the goal is for humans themselves.²⁶ This means that religious belief and good deeds become a unity that cannot be separated. The higher one's belief in God, the higher one's good deeds. Theocentric is the core of value of all Islamic teachings.²⁷

²⁰ Muhammad Abduh, Al-Madâris al-Tajhizât wa al-Madâris al-Âliyât dalam Imârah, *al-Amâl al-Kâmil Li al-Imâm Muhammad Abduh* (Bairut: al-Muassasah al- Arabiyah li al-Dirâsah wa al-Nashr, 1972), Juz III, p. 117.

²¹ Majd Irsân al-Kailâni, *Falsafât al-Tarbiyah al-Islâmiyah* (Makkah: Maktabah Hadi, 1988), p. 83.

²² Abdurrahman al-Nahlawi, *Ushûl al-Tarbiyah al-Islâmiyah fi al-Bait wa al-Madrasah wa al-Mujtama* (Damascus: Dâr al-Fikr, 1996), p. 20.

²³ A. Malik Fadjâr, *Mencari Dasar Filosofi Pendidikan Islam; Sebuah Tinjauan Terhadap Pendidikan Kemuhammadiyah dan Al-Islam, dalam Imron Nasri dan A. Hasan Kunio, (ed.), di Seputar Percakapan Pendidikan dalam Muhammadiyah* (Yogyakarta: Pustaka SM, 1994), p. 21-22.

²⁴ Zuhairini, *Metodologi Pembekajaran Pendidikan Agama Islam*, (Malang: UIN Malang Press, 2004), p. 11.

²⁵ Hasan Langgulung, *Manusia dan Pendidikan; Suatu Analisis Psikologis dan Pendidikan* (Jakarta: Pustaka al-Husna, 1989), p. 34.

²⁶ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, (Bandung: Mizan, 1993), p. 229.

²⁷ Tabrani, Z.A., and Masbur. *Islamic Perspectives on The Existence of Soul and Its influence In Human Learning (A Philosophical Analysis of the Classical and Modern Learning Theories)*. Jurnal Edukasi (Jurnal Bimbingan Konseling), 1 (2): 2016, p. 99-112.

Humans are perfect creatures. The Qur'an itself explains the advantages of humans compared to other creatures, starting from the process of human creation (Q.S. Al-Sajdah/32: 7-9, al-Insân/76: 2-3), the human form (Q.S. al-Tiîn/95: 4), the task of humans as caliphs on this earth (Q.S. al-Baqarah / 2: 30-34, al-Anâm/6: 165) and servants who must serve Allah SWT (Q.S. al-Dzâriyat/51: 56).

The above verses explain how perfect humans are in the view of Islam, which is endowed with many potentials to develop themselves according to human nature as servants who believe and process to become better.

B. Implementation of humanism-based Islamic religious education

Humanism views that humans are in control of their lives and their behavior, and have the right to develop their attitudes and personalities. According to this theory, learning aims to make humans like humans, the success of learning is marked when students recognize themselves and their surroundings well. The learning target of humanism theory is that learners are able to reach the level of self-actualization as much as possible. Humanism theory seeks to understand learning behavior according to the views of learners and not according to the views of observers.²⁸

Education is a process of humanization, a view that is oriented towards the development of both physical-biological and spiritual-psychological aspects of human beings. The physical-biological aspect of humans will naturally experience development, growth, and aging. While the spiritual-psychological aspect, through education humans are educated to become mature humans, humans who are aware as servants and humans in the process towards *insan kamil*, as an element that has positive potential in the development of a civilized life.

Talking about education. A humanistic approach is needed in order to understand students as real human beings. Not only students. Humanism learning theory accommodates all stakeholders or components in education, not only the humanism of students but also teachers.²⁹ In understanding this, psychological science called humanistic psychology is needed.

Humanistic psychology emerged as a reaction to psychoanalysis and behaviorism. The school of psychoanalysis or psychoanalysis considers that human behavior is controlled and regulated by unconscious forces within humans. Meanwhile, behaviorism argues that all behavior is controlled by external factors from the environment. In developing its theory,

²⁸ Arbayah, *Model Pembelajaran Humanistik ...*, p. 210.

²⁹ Riyanton, M. *Pendidikan Humanisme dan Implementasinya dalam Pembelajaran Bahasa Indonesia*. *Lingua Idea Journal*, 6 (1) 2015.

humanistic psychology views humans as relating to their environment in a humane manner, emphasizing individual freedom of opinion and choice, responsibility, values, autonomy and meaning.

Humanism learning theory emphasizes not what learners think or do, but rather what they feel in their lives.³⁰ Education is not just a transfer knowlend but rather how learners are able to explore their potential, cultivate their emotional intelligence, and interpret their existence in life in society.³¹

The humanist learning approach views humans as free to determine the direction of their lives. As said by Roger that students learn without pressure, learn freely, and are expected to be able to make decisions and dare to take responsibility for these decisions. Strengthened in his book entitled “Freedom to Learn”, as quoted by Wasty Soemanto, the principles of humanistic learning that are important to know include; meaningful learning is learning that involves oneself actively in learning both involving cognitive and emotional elements, criticizing himself and being full of confidence and feeling changes in himself without any coercion that threatens him.³² The approach in this theory, more precisely, is a dialogical, reflective, and expressive approach. Invite learners to think together critically and creatively. Educators act as facilitators and dialog partners. The reflective approach invites learners to dialogue with themselves; while the expressive approach invites learners to express themselves with all their potential (self-realization and activation).

Educational design that refers to liberation, humanization, awareness, and creativity, has actually been initiated by Ki Hajar Dewantara³³ and KH. Ahmad Dahlan³⁴. Ki Hajar Dewantara, for example, not only had smart ideas in his day, but also remains actual today. He emphasized

³⁰ Atamimi, N. (2015). *Keterampilan Psikologis Model Bimbingan Konseling Proaktif untuk Guru Sekolah Dasar*. Jurnal Cakrawala Pendidikan, 3 (3).

³¹ Manurung, R. T. (2012). *Pendidikan Antikorupsi Sebagai Satuan Pembelajaran Berkarakter dan Humanistik*. Jurnal Sosioteknologi, 11 (27), 227-239.

³² Wasty Soemanto, *Psikologi Pendidikan*, (Jakarta: Bina Aksara, 1987), p. 129.

³³ Tokoh Ki Hajar Dewantara dalam lembaga Perguruan Taman Siswa merupakan lambang dari kemampuan Bangsa Indonesia, kemampuan nasional, untuk mengurus dirinya sendiri dalam bidang pendidikan. Perguruan Taman Siswa dalam kesadaran banyak orang merupakan lambang yang paling nyata dari kemandirian, kemerdekaan jiwa Bangsa Indonesia ketika menghadapi suatu tatanan sosial politik kolonial yang dipaksakan kepada dirinya. Perguruan Taman Siswa selama kehidupannya dalam zaman kolonial Belanda dapat dipandang sebagai suatu kekuatan pendidikan yang dimiliki Bangsa Indonesia dalam perjuangan politiknya melawan pemerintah Hindia Belanda. BS. Mardiatmadja, Ruh Pendidikan, dalam Tonny D. Widiastono, *Pendidikan Manusia Indonesia* (Jakarta: Kompas, 2004), p. 76. Bandingkan pula, Mochtar Buchori, *Pendidikan dalam Pembangunan* (Yogyakarta: IKIP Muhammadiyah Jakarta Press, 1994), p. 1-3.

³⁴ Sosok K. H. Ahmad Dahlan (1868-1923) adalah pribadi yang kaya akan gagasan pembaruan pendidikan dengan mengadaptasi pendidikan modern Barat sejauh membawa kemajuan bagi umat Islam khususnya dan Indonesia secara umum. Kejelian dan kecerdasan K. H. Ahmad Dahlan sedikitnya tampak pada gagasan integrasi antara normativitas ajaran Islam dan historisitas konsep pendidikan Barat, antara pendidikan agama dan pendidikan umum yang sebelumnya.

the practice of education that promotes the competence/nature of students, not with coercive orders, but with guidance, so that it inspires the development of students' lives both physically and mentally.

This way of educating is known as the among approach. There are two things that underlie this approach. *First*, independence as a condition for reviving and mobilizing physical and mental strength, so that they can live freely. *Second*, nature as a condition for living and achieving progress as quickly and as well as possible.³⁸

According to Barnadib, the basic concept of national education initiated by Ki Hajar Dewantoro is a humanist national education, education that develops the whole human being, namely a human being who has the power of copyright, *karsa* and work and develops all power in a balanced manner without emphasizing on one power alone. If that is done, it will form a human being who is less humanist or humane.³⁵

The practice of implementing humanization in Islamic education can be formulated in several assumptions, including:

First, the purpose of Islamic education is oriented towards the orientation of worldly life and the orientation of *ukhrawiyah* life. The educational process to achieve the goal of life, namely happy world and hereafter.³⁶ In line with the theory of humanism, the purpose of education is to humanize humans (humanization process) by increasing human dignity as human beings. Learners who have the right to get material about the world and the hereafter.

Second, educators and learners have the same position, namely both being subjects (actors) of education. Both are given the freedom to think critically and both study and criticize the reality of the world and knowledge as the object of education. With humanist learning methods including; discussion methods, demonstrations, and others.

Third, humanist education does not provide complete freedom without any restrictions, which is not justified. Because in Islam, students have stages of maturity through the educational process, according to the intellectual and mental (psychological) levels of students. So that at certain times, students must indeed depend on others and also need to be directed both in terms of knowledge and in terms of ethics or morals, and this requires the active role of an educator. Humans according to Islam have relative freedom, which is freedom that is still limited by the freedom of others.

³⁵ Imam Barnadib. 1998. *Pendidikan Perbandingan* (Yogyakarta: Andi Offset) p. 38-39.

³⁶ M. Arifin, *Ilmu Pendidikan Islam, Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 1996), p. 112.

The learning process according to the view of humanism is personality development, spirituality, behavioral development and understanding of phenomena in society. The final result of this theory is that with learning, students feel comfortable both in class and outside the classroom, full of learning motivation, understand the true meaning of learning and there are positive changes in students from the way of thinking, behavior and self-control.³⁷

Analysis

If analyzed from the explanation of the theory above, democracy in the education process is needed because it is the need of students in order to achieve the objectives of Islamic religious education. In general, the concept of Islamic education that is relevant to humanist education is as follows:

First, humans in his view are subjects and actors of history, not as objects that exist in history. To truly be the subject and actor of history, freedom as an ontological condition inherent in humans must be maintained. So that he has the freedom to make choices to articulate his consciousness in interpreting his life. This is what makes humans able to act and reflect, which distinguishes humans from other creatures (animals).

Second, humanist education aims to humanize human beings and free human beings from all forms of oppression and shackling of their existence as human beings. increase human dignity to a humane place (humanization) so that they become perfect human beings. Islamic education also aims to free humans from the oppression of “*ke-jahiliyah-an*” (ignorance) and backwardness in terms of science, so that they become people who increase their dignity and degree as humans, both in the view of humans and the view of Allah SWT.³⁸

Third, humanist education and Islamic education both make students as subjects of education. In this context, there is no dehumanization or claims that position the educator as a party whose degree is high and has more authority “power” in the student, while the student seems to be a party, because being a student whose degree is considered lower and more passive. So that there is no justification that says that the educator (teacher) is the most knowledgeable person so that he is a symbol of a smart person while students (students) who gain knowledge from him are automatically below him. In fact, Islam does not have such claims, what exists is differentiating educated people from uneducated people.³⁹

³⁷ Suprihatin, *Humanistic Approach in Islamic Religious Education Curriculum Development*, Vol. 3, No. 1, January-June 2017, p. 94.

³⁸ As Allah says in the Qur'an letter al-Mujadilah verse 11 which means: “*Undoubtedly Allah will elevate those who believe among you and those who are given knowledge several degrees*”.

³⁹ In the Qur'an Allah has emphasized that “*Say are those who know equal to those who do not know*”. (Q.S. al-Zumar: 9).

Fourth, the method of humanist learning and Islamic education uses discussion or dialog. Dialogue will raise the student's confidence in himself, so that he does not become passive and inferior. Islamic education does not want "Muslims" (including students) to have a weak, lazy and sad attitude who do not have confidence in themselves.

Fifth, humanist education and Islamic education both have the principles of freedom and democracy.⁴⁰ Historically, it can be seen that the practice of humanist education has been applied by the Prophet Muhammad in the strategy of the Islamic da'wah movement towards social transformation, which is liberation from exploitation, oppression, domination and injustice in all aspects, especially the aspect of education. Islam has called for the principle of equality and freedom in all aspects of life, there is no element of discrimination over ethnicity, race, class, position, skin color, and wealth, all are seen as equally having the right to activity in education.

Sixth, the concept of humanist education contains three paradigms of contemporary educational thought, namely progressivism⁴¹, constructivism⁴², and existentialism⁴³. These three paradigms actually exist in the basics of Islamic education. The Qur'an and Hadith develop according to the situation, conditions and problems of the time. In meeting and answering the existing problems, then born some of the development of the flow of thought about Islamic education, some still tend to be conservative, some are doctrinal, normative and idealistic, even some are legitimated-pragmatic. In the development of Islamic education which sometimes in practice still tends to be normative-conservative into a contemporary paradigm that is normative-pragmatic.

If analyzed according to Abraham Maslow, the hierarchy of human needs starts from the lowest to the highest. Basic needs must be met first before the highest needs. The hierarchy in question is physiological needs, security needs, love and belonging needs, self-esteem needs, and self-actualization needs.⁴⁴ Attitude and knowledge are the conditions for achieving the goal of self-actualization. It can be said that humanist education must cover the needs mentioned above.

Physiological needs, this need is very basic from other needs, the Islamic education process must be prepared in advance in understanding each student related to physical needs before learning, such as the health of students, how their family background and economic conditions.

⁴⁰ M. Al-Athiyah Al-Abrasyi, dalam bukunya *Dasar-dasar Pokok Pendidikan Islam* (terjemahan Indonesia), (Jakarta: Bulan Bintang, 1970), p. 5.

⁴¹ Progressivism holds that knowledge that is true today may not be true in the future. Education should be centered on the child rather than the teacher or the content area.

⁴² Constructivism is a theory that emphasizes enhancing the logical and conceptual development of learners.

⁴³ Existentialism assumes that truth exists in itself, truth is relative which can change from time to time, because each individual is free to choose what he considers true.

⁴⁴ Jhon W. Santrock, *Psikologi Pendidikan ...*, p. 2001.

The need for security, the needs of students related to the state of the learning environment without any pressure. Both pressure that comes from themselves, for example excessive fear, or pressure that comes from outside, for example bullying.

The need for love and belonging, students as objects in education need an approach of love and affection from their teachers. Teachers who teach with a touch of heart will affect the motivation of students to learn. So that love for the subjects taught and love for the teacher, and a sense of belonging will grow.

Self-esteem needs, every human being has self-esteem that must be maintained. The learning process must reflect respect for each learner's self-esteem.

Self-actualization needs, every human being has the potential to develop. The task of education is to help facilitate this development. This potential is a fitrah from Allah SWT. Although learners who have uniqueness or retardation, understand that they also have great potential, which if honed can develop faster than normal learners. Self-actualization of existing potential is the need of learners. At this stage, learners need facilities that support them. The teacher as a facilitator. At this stage it is also in line with the Islamic concept that a good human being must actualize himself with behavior according to Islamic teachings. With self-actualization, students will be more optimistic in the learning process and motivated to move forward with confidence.

The five needs above are complementary and dependent on one another. The five needs must be fulfilled starting from the most basic to the highest. Learners who find it difficult to concentrate in certain subjects do not mean they are stupid or have never studied. But it could be that they stay up late at night, have problems with the family or are even hungry and have not eaten. This is what teachers need to analyze.

The end result of this theory is that with learning, students feel comfortable both in class and outside the classroom, full of motivation to learn, understand the true meaning of learning and there are positive changes in students from the way of thinking, behavior and self-control.⁴⁵ As with psychological theory, the greater the human need, the more earnest the process of achieving it will be.⁴⁶

⁴⁵ Suprihatin, *Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam*, Vol. 3, No. 1, January-June 2017, p. 94.

⁴⁶ Endang Komara, *Belajar dan Pembelajaran Interaktif*, (Bandung: PT Refrika Aditama, 2014), p. 3.

CONCLUSION

The humanization approach is a school of psychology that studies the success in realizing human potential. The humanistic goal is to help humans express themselves creatively and realize their full potential.

The phenomenon of education today has not shown a humanizing attitude. Much of our education still emphasizes students to be smart in theory but not in practice. Cognitively smart but not behaviorally or skill smart. This could be due to the learning process that treats students passively. In addition, students are burdened with too much schoolwork. Teachers give assignments to students with a lot of burden. If the task is not completed, then the teacher gives a warning to students with a negative climate. That is then the highlight of our education process is less harmonious.

Whereas if we reflect on Islam. Islam greatly elevates human dignity. Because this is human nature, which must be respected by everyone. The Qur'an itself discusses a lot about human potential as *khalifah fil ardh*. So, anyone, both students and educators, must respect the potential that exists and support each other in the process of developing this potential in order to continue the continuity of a better life.

The implementation of Islamic religious education according to the theory of humanism is that students in the learning process are both learning subjects, who develop according to the conditions that support them. The method used in learning must be a humanist method, giving freedom to students to argue and create according to their abilities, so that educational goals are realized, namely democratic education. The purpose of education will be realized properly, by aligning the fulfillment of the needs of students starting from the basic, namely physiological needs to the needs of self-actualization.

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