



## RELIGIOUS HUMANISM IN ISLAMIC EDUCATION

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Article info	ABSTRACT
<p><b>Corresponding Author:</b></p> <p>Irhas Sya'bana <a href="mailto:irhsyab@gmail.com">irhsyab@gmail.com</a></p>	<p>The model for creating a religious atmosphere is strongly influenced by certain situations and conditions and the application of the underlying values, namely: the structural model, the formal model, the mechanical model, and the organic model. First, the structural model, namely the creation of a religious atmosphere that is encouraged by the existence of regulations, impression building, and policies of an institution or organization and is more of a top-down nature. Second, the formal model, namely the creation of a religious atmosphere based on the understanding that religious education is a human effort to work only on the problems of the afterlife / spiritual life. Third, the mechanical model is the creation of a religious atmosphere based on the understanding that education is seen as the inculcation and development of a set of life values that work according to their function, which emphasizes moral and spiritual functions or the affective dimension rather than cognitive and psychomotor. Fourth, the organic model, namely the creation of a religious atmosphere that is encouraged by the view that religious education is a unit that develops religious views and enthusiasm for life which is manifested in religious attitudes and life skills.</p> <p><b>Keywords:</b> <i>humanism, religion, Islamic education.</i></p>
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### INTRODUCTION

Religious Humanism is a religious concept that places humans as human beings, as well as the humanization of sciences while still paying attention to the *hablun minallah* and *hablun minannas* responsibilities (Mas'ud, 2002: 193). This concept when implemented in practice in the world of Islamic education will focus on common sense (common sense), individualism towards independence, responsibility, contextualism which emphasizes function rather than symbols, as well as a balance between reward and punishment.

The implementation of this concept is an urgent necessity because the phenomena of the existing world of education and the diversity of society imply vertical diversity and splendor of rituals, while social piety is still far from the orientation of our society, and in

general the potential of society has not been developed proportionally, independence and responsibility are still far from being developed. our educational world.

### **RELIGIOUS ATTITUDE OF HUMANS**

Basically humans are born in a state of nature. This nature makes humans have the basic nature of holiness known as "hanifiyah". (Muhaimin, 2002:281) Nature and hanifiyah that humans have are a continuation of the agreement between humans and God, namely an agreement or bond of promise between humans before they were born into the world with God. In this agreement man has stated that he will acknowledge God as the only Protector and Sustainer for himself. (See QS. Al-A'raf: 172). In humans there are various kinds of nature, including: religious nature, moral nature, truth nature, and compassion nature. (Muhaimin, n.d.: 282)

First, the religious nature has existed in man since he was born, and has been instilled in the human soul since the spirit realm, that is, when God had not instilled the human spirit into his body.

Second, this moral nature has been declared by Allah SWT to humans in where it was created with the best of events, including the best of events is its morals.

Third, the nature of this truth has been stated in the Qur'an, that humans have the ability to know the truth, as Allah says:

"Then as for those who believe, they know that it is really from their Lord." (QS. Al-Baqarah: 144). This verse shows that humans have the ability to seek and practice the truth, and this means that humans have the nature of truth.

Fourth, the nature of this affection is reflected in the word of God: "And He made between you love and affection" (QS. Ar-Rum: 21).

Some of these human nature encourages humans to make a pact with God. As a consequence of the agreement, humans and jinn were created with the obligation to submit and worship Him.

From here we can examine human religious attitudes as a basic view of humanity, namely:

1. Humans are bound in a primordial agreement with God
2. Humans are born in pure purity (nature), and it is assumed that they will grow in that purity if there is no environmental influence.
3. The original holiness of man resides in the conscience which encourages him to always seek and side with what is good and right.
4. Man is by nature an ethical and moral being
5. Every human person has the basic right to choose and determine his moral and ethical behavior. (Muhaimin, n.d.: 286)

### **CREATING A RELIGIOUS ATMOSPHERE**

One form of humanizing behavior in the educational environment is the birth of social freedom in children. The term social freedom meant here is that social freedom is essentially limited in time because humans are social creatures. (Danim, 2003:12)

The purpose of education in Islam is religious, and not only personal but also social and cultural. Regarding the socially integral nature of religion it is concluded in 4 (four) elements, namely existential luck to God, human submission to God, exercise of judicial power, and a reflection of human natural tendencies or fitrah. (David, 1999:191)

Religious activity does not only occur when someone performs ritual behavior, but also when carrying out other activities that are driven by force supernatural. It is not only related to activities that are visible and visible to the eye, but also activities that are invisible and occur in one's heart, therefore one's religion will cover various sides and dimensions.

There are 5 (five kinds of religious dimensions according to Clock & Stark –as quoted by Muhaimin, namely :(Muhaimin, n.d.-b: 293)

- a. The Dimension of Faith
- b. Dimensions of Religious Practice
- c. Experience Dimension
- d. Dimensions of Religious Knowledge, and
- e. The Practice Dimension (consequences)

First, the dimension of belief which contains expectations where religious people will adhere to certain theological views and acknowledge the truth of the doctrine.

Second, the dimension of religious practice which includes ritual behavior, obedience and things people do to show commitment to their religion.

Third, this experiential dimension pays attention to the fact that all religions contains certain expectations, although it is not correct to say that someone who is religiously well will at one time attain subjective knowledge and be directly in contact with supernatural powers. This dimension is related to religious experiences, feelings, perceptions and sensations experienced by a person.

Fourth, the dimension of religious knowledge which refers to the hope that religious people have at least knowledge of the basics of belief, some special rituals, and religious traditions.

Fifth, this dimension of experience or consequence refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day, month after month, and year after year, despite experiencing ups and downs, which we can say yazidu wa-yanqushu.

## **MODELS OF CREATING A RELIGIOUS ATMOSPHERE**

The model for creating a religious atmosphere is strongly influenced by certain situations and conditions and the application of the underlying values, namely (Muhaimin, n.d.-b:306-307): structural models, formal models, mechanical models, and organic models.

First, the structural model, namely the creation of a religious atmosphere that is encouraged by the existence of regulations, impression building, and policies of an institution or organization and is more of a top-down nature.

Second, the formal model, namely the creation of a religious atmosphere based on the understanding that religious education is a human effort to work only on the problems of the afterlife / spiritual life. This model usually uses a normative, doctrinal and absolutist religious approach. (Muhaimin, n.d.-a:306)

Third, the mechanical model is the creation of a religious atmosphere based on the understanding that education is seen as the inculcation and development of a set of life values that work according to their function, which emphasizes moral and spiritual functions or the affective dimension rather than cognitive and psychomotor. This means that the cognitive and psychomotor dimensions are directed to coaching affective.

Fourth, the organic model, namely the creation of a religious atmosphere that is encouraged by the view that religious education is a unit that develops religious views and enthusiasm for life which is manifested in religious attitudes and life skills. This model has implications for the development of religious education which is built from the fundamental doctrines and fundamental values contained in the Qur'an and as-Sunnah as the main sources.

### **ASPECT OF RELIGIOUS HUMANISM**

Religious humanism is strongly influenced by several aspects, namely: lecturers, materials, values, and evaluation. (Mas'ud, 2002:194)

#### **1. Lecturer/Teacher**

In the perspective of religious humanism, a lecturer is not justified in looking at students with one eye, not wholeheartedly, or even looking down on their intellectualism.

The history of colonialism played a less positive (bad) role in shaping the attitudes of lecturers who were arrogant and oppressive. In other words, colonial feudalism continued to have an effect here, so that secular humanism was born. Secular humanism has given birth to secularism while humanism religious have given birth to religious children but lack respect for human values. (Mas'ud, 2002:196) As a result of views that are contrary to religious humanism, individuals who are not confident in themselves are born and in turn do not respect lecturers. In criticizing religion, Western children are getting smarter but farther away from religion, while Eastern children are increasingly religious but increasingly insensitive to developments in the social environment.

#### **2. Material**

Fundamental problems in religious learning are at least characterized by the following:

- a. Teaching material in general has not been able to generate creativity.
- b. Morality or morals is still a major problem
- b. Punishment is still more dominant than reward.

In order to further unravel the problem, there are several alternative offers as follows:

- a. The need for enrichment of literature in our environment, especially from the historical-philosophical dimension
- b. Providing space to get to know and study ideology more carefully.

### 3. Value

There are several values that become a reference in determining religious humanism, namely :(Aly, 1999:56)

- a. Material Values (maintaining human existence from a material perspective)
- b. Social Value (born from the human need to interact with others)
- c. Intellectual Value (related to truth)
- d. Aesthetic Value (related to appreciation of beauty)
- e. Ethical Value (a source of obligation and responsibility in religion)
- f. Spiritual Religious Value (connecting humans with the Creator)

These values are summarized in the word "al-Fadhilah", as Al-Abrasyi's view, (Al Abrasyi, n.d.: 22) is trying to eradicate humans so that they live clean lives accompanied by an element of sincerity in all actions, especially prioritizing moral perfection above other goals.

### 4. Evaluation

In religious humanism, a student or student must be seen as an individual who has individual authority as well, capable of making decisions based on an attitude of responsibility from an early age.

The implementation of this attitude is a must that he is entrusted with evaluating in order to improve in the future to make it more representative and objective, so that he has shared responsibility both vertically and horizontally.

## CONCLUSION

Thus, we present a few thoughts as study material to briefly understand religious humanism in Islamic education.

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