

IMPLEMENTATION OF THE CONCEPT OF HUMANISTIC EDUCATION IN THE QUR'AN PERSPECTIVE OF SURAT AL-ISRA' : 70

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Abstract

Realities that occur related to the role of the environment in shaping the learner's personality are largely incompatible with the concept of humanistic education. The implications of the negative environmental role have an impact on moral degradation. Moral degradation of students includes free sex, crime, loss of courtesy towards educators, and loss of moral values in students. There are two external and internal factors in the emergence of moral degradation in students. The existence of humanistic education as a fortress to prevent moral degradation. The focus of the study is on the concept of humanism education, the influence of humanism education on students' social interactions, humanism education in the perspective of Al-Isra 'Verse 70, and the implementation of humanism education according to Al-Isra' Verse 70 in the education of learners. This type of research is in the form of library research. With content analysis approach. The researchers' findings cover the activities carried out by students in the learning process that follows the flow and norm procedures that are the rules in the relevant educational institution. The activity can be in the form of social interactions that lead to the formation of character and the development of abilities and talents possessed by students formed on the basis of Pancasila and religious values.

Keywords: Concept, Education, Humanistic Education

A. INTRODUCTION

It is undeniable that education is a necessity for every human life. In addition to being a major factor in the formation of intellectual, moral, and emotional individual, education must also always exist in human life in order to manifest the nature of humanism in human beings. So that humans with each other there is no fundamental distinction in terms of intellectual and moral patterns. Therefore, the urgency of the role of education in shaping the personality of the nation's children is needed, both in terms of intellect, spiritual, moral and emotional.

Implementation of the role of education requires the existence of an object or target so that education can run well. There are at least two objects that can be used as education, formal and informal objects. A formal object can be something that is formed by education itself which includes the behavior, ethics, and morals of each student. While non-material objects in the form of objects or materials that are

subjected to education, include residents who learn or students.¹ Without these two objects, education is impossible.

The role of the teacher in education has a major influence on the development of consciousness in each individual. Starting from not knowing to knowing, starting from not understanding to understanding, and starting from unskilled to skilled. The awareness that the teachers develop in each individual requires a process, in which in the process a lot of gravel scattered along the road to the goal. To eliminate the problems that hinder reaching this goal, requires a strategy in developing education played by teachers.

Ely and Gerlach as quoted by Hamzah explained, that strategy is the method chosen by the teacher in conveying the methods used for certain learning.² The strategy is broader than a method, because in the strategy covers a variety of methods used. Therefore, there is a need for teacher innovation in choosing the method used, because the method is an instrument for achieving goals in learning.³ Success in learning can not be separated from various components of education. At least there are five important components in education including educators, curriculum, students, methods and media used, and the environment.⁴ These five components are very influential on the formation of students' character, especially the environment. Because development is not only influenced by the nature of birth, but is also influenced by the environment in which the individual grows or develops.⁵

The environment that affects every education for students can be divided into three, namely; family environment, community environment, and school environment. These three environments are the most central factors in character building and student potential development. In addition to the environment being able to shape personal character into *alkāmil* beings, it must also always have positive implications. This positive environment is an environment that implements humanism education, where students can learn to live independently, have high tolerance, love each other, and become *khalifah hablun min alnās* and *hablun min Allah*.

Realities that occur related to the role of the environment in shaping the learner's personality are largely incompatible with the concept of humanistic education. The implications of the negative environmental role have an impact on moral degradation. Moral degradation of students includes free sex, crime, loss of courtesy towards educators, and loss of moral values in students. This is supported by the results of Dewi's research related to moral degradation that occurs in students including fights that occur between students, fading student manners to educators, and lack of student understanding related to school rules. There are two external and internal factors in the emergence of moral degradation in students. External

¹ Amos Neolaka dan Gace Amialia A. Neolaka. *Landasan Pendidikan: Dasar Pengenalan Diri Sendiri Menuju Perubahan Hidup*, (Depok: Kencana, 2017), p. 13.

² Hamzah B. Uno, *Model Pembelajaran Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif*, (Jakarta: Bumi Aksara, 2012), p. 1

³ Anissatul Mufarrokah, *Strategi Belajar Mengajar*, (Yogyakarta: Teras, 2009), p. 80

⁴ Rulam Ahmadi, *Pengantar Pendidikan Asas dan Filsafat Pendidikan*, (Yogyakarta: Ar-Ruzz Media, 2014), p. 63

⁵ Purwa Atmaja Prawira, *Psikologi Pendidikan dalam Perspektif Baru*, (Jogjakarta: Ar-Ruzz Media, 2012), p. 204

factors stem from the negative influence of environmental education that is not supportive. On the other hand, internal factors come from students.

Efforts to deal with moral degradation can be realized by problem solving education implemented by three education centers. This is consistent with the results of the study that, the media used to introduce adolescents related to functional Islamic education and progressive integrals can take the form of problem solving guidance. The existence of problem solving guidance can awaken adolescents related to the existence of themselves, their families, friends, and the surrounding community.⁶ So that humanistic education in the three centers can be realized in accordance with the objectives of education, the country's foundation and religious guidelines.

It has become commonplace that the existence of humanism education is very necessary in the world of education. Because the orientation contains education on each individual in developing and increasing their potential towards quality human beings, whether in the fields of religion, social, economics, leadership, or culture. To get this quality result, the manifestation of education requires the existence of an appropriate learning design, so that learning can be implemented in accordance with the aim of forming a complete or perfect human character.⁷

This paper specifically reviews the concept of humanism education in the perspective of QS. al-Isrā 'verse 70. The description focuses more on the implementation of humanism from the point of view of learning and education. Thus, the authors use library research (library research) on some reference literature relevant to the themes discussed. In addition, given that this paper is purely a literature study, all of the data sources are documentation using a content analysis approach, which is analyzing a problem by drawing replicative and correct conclusions from the data on the basis of its context.

B. RESEARCH METHOD

This type of research is in the form of library research. The approach used content analysis (content analysis), namely analyzing a problem by drawing a replicative and correct conclusion from the data on the basis of its context. Data collection techniques use personal documents and official documents.⁸ Personal documents include notes to the literature review related to literacy that the author collected. While the official documents related to literacy data are the main source of the data being reviewed. Data that has been collected by researchers, then analyzed by sorting data that is really relevant to the theme under study. Then conduct a data review of relevant data. Finally, the conclusion or clarification of the exposure of data that ends at the discovery.

⁶ Sofa Muthohar, "Antisipasi Degradasi Moral di Era Global", *Nadwa: Jurnal Pendidikan Islam*, Vol. 7, No. 2, Oktober 2013, 332, <http://journal.walisongo.ac.id/index.php/Nadwa/article/view/565/512>

⁷ Suyono dan Hariyanto, *Belajar dan Pembelajaran Teori dan Konsep Dasar*, (Bandung: Remaja Rosdakarya Offset, 2014), p. 33

⁸ Albi Anggito dan Johan Setiawan, *Metode Penelitian Kualitatif*, (Sukabumi: Jejak, 2018), p. 147

C. RESEARCH RESULT

1. The Concept of Humanism Education

In general, the theory of humanism refers more to the learning process aimed at humanizing humans, such as self-understanding, self-actuality, and optimal self-realization.⁹ Humanism education indirectly teaches various things to humans. One of them is teaching about human rights, where every individual in the education process has the right to express, think, work, develop their potential, and can develop innovative ideas in the advancement of science. Humanism education has become one of the nation's conscious efforts to shape human personality, namely humans who can position themselves as true human beings, different from other creatures created by God. Thus, humanism education will be realized in each individual collectively in raising intellectual, moral, emotional, and spiritual levels.

One of the learning programs that implement humanism education is open school. The characteristics of open school include students playing an active role and the teacher only as a facilitator, evaluation of student learning outcomes are not seen from the test but also from observations of student performance and work, materials provided to students are different, teaching is done individually, group formation heterogeneous, open learning space, and team teaching.¹⁰

The presence of open school has a positive impact in the world of education, especially education with a humanism concept. Open school programs can also build active interaction between teachers and students. The teacher no longer acts as a center in learning, but only as a controller and supervisor in learning activities. In the open school program, students are the central point of learning. Students are required to be active, creative, innovative, and productive. This is done with the aim that the output of each educational institution is truly qualified and proficient in any field, so that there is no output that is not consumed by the community.

Humanism education has a strong correlation with character education, because teachers never provide limits to students in developing their potential as long as it is still in a positive direction. The emphasis in character education is more on forming morals, so that students are not only intelligent and creative in developing their potential but can behave well as what was taught by the Prophet.

In addition, moral formation can be transferred through direct and indirect methods. The direct method is applied by determining the behavior that is considered good, while the indirect method is more for creating situations that can shape good behavior and can also be practiced.¹¹ The role of humanism education in the methods used in transferring moral education lies in freedom of good behavior. Thus, good behavior is not only formed through understanding alone, but rather on the determination and implementation in daily life.

The existence of character education has become one of the paths to humanism education, because its education requires an understanding of personal knowledge. In other words, to get good morality, humans must be experts in

⁹ Indah Komsiyah, *Belajar dan Pembelajaran*, (Yogyakarta: Teras, 2012), p. 40

¹⁰ Baharuddin dan Esa Nur Wahyuni, *Teori Belajar dan Pembelajaran*, (Jogjakarta: Ar-Ruzz media, 2012), p. 144-145

¹¹ Darmiyati Zuchdi, *Humanisasi Pendidikan Menemukan Kembali Pendidikan yang Manusiawi*, (Jakarta: Bumi Aksara, 2009), p. 5.

introspecting and evaluating their own behavior critically.¹² With this personal knowledge, humans are more easily formed into humans who can humanize human beings who are listed in humanism education. When acting missally, humans must think long, whether it brings benefits to themselves, others, or vice versa. This makes humans an educated human beings who can respect others and become human beings who are *hablun min al-nas*.

2. Humanism education according to Surah Al-Isrā 'verse 70

Humanism education in QS. al-Isrā 'verse 70 explains, that as a perfect being compared to His other creatures, Allah has glorified man by meeting all his needs from good and lawful sustenance.¹³ This glory is seen in humans who have reason to think, as the above verse explains that God placed man's position in the nature of creatures that are higher and more perfect than other creatures. All human beings have the same position and equality before God, both in the lower, middle and upper strata. The position of difference can only be seen from the level of one's faith and piety before God, the higher and persevering one's worship the higher the degree of human being is in the sight of his Lord.

Allah has created Islam in accordance with the character and nature of human beings in the world, so that humans can carry out the tasks of life according to their goals extensively.¹⁴ The task of human life on earth is nothing but worshiping God by carrying out all His commands and avoiding all His prohibitions. The task of life carried out by humans is not only in the aspect of worship, but how humans can form social relations with other humans in accordance with what God teaches in the Qur'an.

In the perspective of the world of education, the task of human life is none other than manifesting students to become human beings who have character, are virtuous, and have principles of life that are always in the positive realm, not to give up, optimistic in living life, being honest and fair, and wise in take all decisions to safeguard the benefit of humanity. With virtuous humans, students can put their position as God's creatures and can build interactions both with God and with other humans.

Education has an important role in shaping human investment and natural resources. That role is marked by the purpose of developing a more useful life and making ethics and morals as the basis for cultivating the formation of national character.¹⁵ Cultivation of the formation of the nation's character is to form humans who have a human attitude towards other creatures created by God. Thus, the attitude of humanity does not only apply to humans with other humans, but how humans can behave starting towards other creatures created by God.

¹² Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, terj. Juma Abdu Wamaungo, (Jakarta: Bumi Aksara, 2012), p. 89

¹³ Tim Perumus, *Al-Quran Terjemahan Al-Isra Ayat 70*, (Bekasi: Cipta Bagus Segara, 2012), p. 289

¹⁴ Alfurqan dan Harmonedi, "Pandangan Islam Terhadap Manusia: Terminologi Manusia dan Konsep Fitrah Serta Implikasinya dengan Pendidikan", *Jurnal Educative: Journal Of Educational Studies*, Vol. 2, No. 2, 2017, 135, <http://dx.doi.org/10.30983/educative.v2i2.468>

¹⁵ Fakhruddin, "Konsep Humanistik ditinjau dari Perspektif Pendidikan Islam", *Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan*, Vol. 1, No. 2, 2016, 142, <http://dx.doi.org/10.29240/jf.v1i2.128>

This human potential possessed by humans is the nature of man in his organism to maintain, manage, and awaken the creativity of his mind.¹⁶ Armed with this mind, humans can become true human beings based on their humanistic self. In general, education that is developing at this time is an attempt to manage the nature of students into the cultivation of humanistic education. In addition, education will also continue to exist as education that can meet the needs of the state and religion.

3. Implementation of Humanism Education in Accordance with Al-Isra 'Verse 70 in Education of Students

The implementation of humanism education for students is based on QS. al-Isrā 'verse 70 can be seen from the activities realized by students in the process of learning and education. This learning process follows the flow and procedures of norms that become the rules in the relevant educational institutions. Education activities can be in the form of social interactions that lead to the formation of character and the development of abilities and talents possessed by students formed on the basis of Pancasila and religious values.

Pancasila values are the basis of the state, and in them human values are composed. While every education in Indonesia is oriented to the foundation of the country, because Pancasila contains human values that are agreed upon by all Indonesians.¹⁷ As the explanation of the precepts of the first to the fifth stated, that humans in doing all things can not be separated from the belief and creed of their respective God. In addition, humans also need the presence of other human beings to sustain their lives by being more fair and civilized in their actions. Furthermore, acting requires support and input from other people as a ray of progress and equal distribution of human rights.

Humanism that is formed on the basis of religious values can guide and guide humans to achieve equality in the moral and physical aspects of civilization.¹⁸ The value of religion in humanism education is a supplement to form civilized and noble people. Every student who has a civilized attitude and noble character, will influence a friendly educational situation for all its elements, where education is the direction to achieve the goal of a happy life in the world and the hereafter.

Agreeing with the concept of religious humanism of Raden Qosim, namely to live a social life and proper social interaction, students are required to build social relationships in accordance with the example of the Prophet and form healthy and positive interactions.¹⁹ While the educational concept used by Freire relating to

¹⁶ Wiwik Setiyani, "Implementasi Psikologi Humanistik Carl Rogers Pada Tradisi Lokal Nyadran di Jambé Gemarang Kedunggalar Ngawi", *Jurnal : Islamica*, Vol. 12, No. 1, 2017, 240, <https://doi.org/10.15642/islamica.2018.12.2.127-154>

¹⁷ Musthofa, "Pendidikan Islam Perspektif Humanisme Pancasila", *Jurnal : Tarbiyah*, Vol. 24, No. 01, 2017, 160, <http://dx.doi.org/10.30829/tar.v24i1.129>

¹⁸ Sunhaji, "Between Social Humanism and Social Mobilization The Dual Role Of Madrasah In The Landscape Of Indonesian Islamic Education", *Journal Of Indonesian Islam*, Vol. 11, No. 01, 2017, 129, 10.15642/JIIS.2017.11.1.125-144

¹⁹ Ahmad Wafi Muzakki dkk, "Raden Qosims Religious Humanism Approach Of Javanese Islamization Process", *International Journal Of Multicultural and Multireligious Understanding*, Vol. 4, No. 5, 2017, 33, https://www.researchgate.net/publication/320661389_Raden_Qosim's_Religious_Humanism_Approach_of_Javanese_Islamization_Process/fulltext/59f3588da6fdcc075ec340d9/Raden-Qosims-Religious-Humanism-Approach-of-Javanese-IslamizationProcess.pdf

liberation is nothing but awareness. This is part of the process of gaining awareness which is a means to change society in overcoming oppressive conditions.²⁰ Education that upholds the value of freedom and awareness is found in education that implements relationships that humanize humans. This relationship is formed from the learning process that applies a collaborative system including learning that is democratic and cooperative.

Humanistic education learning has the characteristics of a democratic process and cooperative learning. Indirectly, this system involves students to be more active in learning and does not neglect the abilities possessed by humanistic interactions.²¹ The attitude of democracy and cooperation in the learning process between students is very necessary as long as it is still in the educational norms. In other words, cooperation and democracy can grow the seeds of morality and character.

D. CONCLUSION

Implementation of the concept of humanism education in the perspective of QS. allsrā 'verse 70, which puts man in the position of being glorified by God. This kind of education is contained in humanism education which is formed on the basis of Pancasila and religious values. In addition to reasons because Pancasila contains human values, it also includes education that leads to positive character for students. While the value of religion as a norm can be manifested in acting in accordance with human behavior as beings who are glorified by God. This gives a positive influence on the formation of students' personality by marked several things including the emergence of tolerance in students, the strong ties of ukhuwah, embedded honest attitude, the existence of equal rights in education, and the establishment of mutually beneficial interactions.

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²⁰ Fauzan Akmal Firdaus dan Akrim Mariyat, "Humanistic Approach in Education According to Paulo Freire", Journal: At- Tadib, Vol. 12, No. 2, 2017, 38, <http://dx.doi.org/10.21111/at-tadib.v12i2.1264>

²¹ Sulaiman, "The Implementation Of Humanistic Learning At Darul Aman Islamic High School In Aceh Besar", Ulumuna: Journal Of Islamic Studies, Vol. 21, No. 01, 2017, 162, <https://ulumuna.or.id/index.php/ujis/article/view/87>

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