ISLAMIC EDUCATION AS A MEANING TO DEVELOP THE CONCEPT OF HUMANISM

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Abstract

Humanism is a concept that has an essence that assumes that humans have potential that can be developed. This paper aims to analyze the essence of Islamic Education as a means to develop the concept of humanism which is correlated with Islamic teachings. This research uses a qualitative method and takes the form of library research that traces various sources of literature, books, and scientific journals related to the concept of humanism and Islamic education. The results of this study reveal that the concept of humanism is in harmony with Islamic education. This relevance includes that humans are born in a state of nature, interpret humans as beings who have potential that can be developed, and are egalitarian to every human being. Islamic educational institutions have a big role and responsibility in carrying out the concept of humanism which is assisted by family, environment, and social community.

Keywords: Islamic Education; Humanism; Islam; Paradigm.

INTRODUCTION

Education has a role that is so complex and diverse in the process of building civilization in a country. In the context of country development, education is a determining factor in the success of planned programs. Besides that, education also has a role as a locomotive for the survival of a nation which includes social communication, discussion, economic improvement, and resource development (Karmini et al., 2021). In an effort to increase the capacity of human resources in a nation, it can be seen from how advanced education is in that country, which is oriented towards preparing superior human resources and being able to answer all the challenges that exist in the future. Therefore, education as a basic foundation must have a strong system to guard the noble ideals of a nation to become a reality. The role of education is so important, because in essence education is one of the parameters of a nation's success in educating its next generation. Through the existing system and curriculum, it will have implications for the quality it gets, so that the existing system and curriculum in education must be long-term oriented to produce a talented golden generation.

The noble ideals of national education are to be able to produce individuals who are superior, efficient, respect diversity, respect fellow human beings, have the courage to assume roles and responsibilities, and have character and virtuous character. Through education this is what makes humans into beings of noble value. Therefore, humans can become complete humans only through the education they get. Vice versa, if someone does not get education in his life then he does not become human in the true sense. It can be concluded that it is through education that one can increase one's thinking capacity through the teaching and learning process that is in it (Usman et al., 2017). In addition, education can also increase the capacity of empathy that exists within humans. Through education too, humans are taught to prioritize objective truth over subjective truth. In this case, humans are trained to be fair and objective towards any matter. This will be the basic foundation for someone to show an attitude of integrity, honesty, and in accordance with the prevailing values. The basic foundation of an education system and curriculum like this is oriented towards the next generation of the nation who will become leaders in the future. Become a leader who upholds justice, discipline, honesty, and is not easily intervened by things that are against the law. Education like this must be instilled in students from an early age, so that the characters formed from childhood will be firmly and firmly planted when they grow up. So important is the role of education to shape one's character for the better.

In essence, education has a meaning that is not only oriented to things that are explicit, but education also focuses on things that are tacit in nature. One of the tacit things is that education pays great attention to the point of humanizing humans (humanization) which is often neglected due to the destruction of human values (dehumanization) (Hart, 2022). The destruction of human values (dehumanization) begins because of the dissimilarity between the concept and the implementation that occurs by educational implementers. The implication of this inequality is what makes the gap that occurs in the world of education. Therefore, it results in the failure of education in realizing its lofty ideals to make human beings who are superior, efficient, and have character and virtuousness.

Seeing some of these shortcomings, Islam is present as a religion that provides education about human values in it. In the teachings of Islam, it pays great attention to aspects of human wisdom and respects humans as God's creatures (Usman et al., 2017). The essence of Islamic teachings is to guarantee dignity and guarantee human values that must be safeguarded by all Muslims. Therefore, in order to realize these human values to exist, there must be unity and unity among the Muslims themselves. The value of unity is a fundamental thing that must exist to realize various further values. Muslims are required to maintain the dignity of fellow human beings and maintain human values for the survival of mankind. This conception becomes the basic guideline in carrying out the next steps in order to realize a humanist education based on Islam. In fact, education that is currently taking place already has a concept of thinking that is oriented towards humanizing human beings, but has not yet been fully and comprehensively realized (Kozlarek, 2021). There needs to be a concept that maintains the dignity of the implementation of humanist education so that it can run optimally in accordance with the noble ideals of national education.

Through Islamic education which in concept and teachings leads to the side of humanism that maintains human dignity and dignity as God's creatures.

The essence of Islam as a religion of humanity has implications for the education system it brings based on humanistic values. Islam has always prioritized humans over existing processes. In an Islamic perspective, the existence of a process is caused by and created by humans, not the other way around, which considers humans to be imprisoned in an existing process. Islam makes the human dimension a top priority point in its education. In general, the main goal of education is to treat humans like humans (humanism) (Safitri & Az-Zafi, 2020). But before achieving this main goal, humans must become creatures who are responsible to their God, themselves, the environment, fellow human beings, and to their nation and state.

The concept of humanizing humans is not only based on measuring their intellectual abilities, but also prioritizing things that have become their nature to be developed in a better direction. In fact, Islamic education looks in detail at human nature as a leader at a time that has hidden potential and deserves to be optimized properly (Leirvik, 2020). There are three basic human abilities in order to realize human humanization, namely intellectual abilities, emotional abilities, and spiritual abilities. These three abilities should work in a balanced way so that the ecosystem within a person is better.

The irony that occurs in the current education system is that it assumes that the parameter of educational success lies only in intellectual abilities. Students who have high scores tend to get more attention and privilege than students who do not have high scores. The current education system is only focused on two aspects of ability, namely intellectual abilities and emotional abilities. Meanwhile, there are other ability factors that balance the two abilities, namely spiritual abilities. Someone who has superior spiritual abilities has a complete level of intelligence because he can balance the potential of the mind with the potential of the heart, so that he becomes a wiser person. Spiritual ability is obtained from a complete and perfect curriculum of religious teachings (Sobry, 2022).

In the holy book Al-Quran, education is a discussion that is quite basic and mandatory for Muslims. Even the first verse revealed to the Prophet Muhammad SAW which means "read in the name of your Lord", this shows that education is an important point for humans to gain knowledge (Piraino, 2022). The existence of knowledge can make humans more valuable, able to distinguish between good and bad things, respect humans, and become human beings with noble character. These potentials will only be realized if the education system truly applies humanism in its learning.

Based on the explanation above, the researcher concludes the research entitled Islamic Education as a meaning to develop the concept of humanism to analyze the Islamic education approach as a tool to improve humanism in the educational environment, such as patterns of interaction and communication that occur between teachers and students, learning orientation, and the formation of a learning culture (Arofaturrohman et al., 2023).

METHODOLOGY

This study uses a qualitative method that takes from library research methods. This research is by analyzing data from literacy sources related to Islamic education and the concept of humanism. Researchers conducted literature research by studying literature related to Islamic education and humanism such as books, previous research, indexed journals, and other literary sources. Library research has differences from field research, namely data collection techniques. Then after the researcher got the data from the literature review, the researcher analyzed, reduced, presented, and finally concluded the data (Zed, 2008). This study focuses on finding data sourced from literature studies related to Islamic education and humanism. The data obtained was then analyzed and conclusions were drawn to become a scientific paper presented. The data are spread so complex and massive, that researchers must be very careful in analyzing and concluding an article.

RESULTS AND DISCUSSION

The Essence of Islamic Education

The general education system that is currently running in Indonesia is a conception that is not quite right in its implementation, because the majority of perspectives encourage prioritizing scores on paper over actual values in the sense of education as a whole. Therefore, this disorientation results in the non-optimal implementation of education so that it has implications for the failure to rid humanity of ignorance and backwardness. It is undeniable that it is a fact on the ground that often people who get good scores and diplomas tend to get good positions in companies or in the government, while people who don't have high scores and diplomas tend to have fewer opportunities. According to KH. Abdurrahman Wahid in essence, in the real sense, education produces human beings who can humanize humans, not just humans who are proud of mere degrees and scores (Dhaifi et al., 2022). The implication is that a person's orientation only sees value as the main need in education and career, so there are many goals for someone just to get a piece of diploma paper instead of actualizing the knowledge that has been obtained.

Islamic education has the meaning and purpose of creating future generations as a generation with superior culture and noble character. An Islamic view of life that is in harmony with the goals of Islamic education makes Islamic education able to actualize its educational orientation properly and correctly (Wahid, 2018). In line with this opinion, it can be concluded that the Islamic education system can make a leader who can lead his personality in accordance with the noble values contained in the teachings of Islam. Therefore, Islamic education has a fundamental value, namely leadership. This value is the initial foothold to lead to other values. Because the value of leadership is a major factor in the success of the noble ideals to be achieved. Then, Islamic education highly upholds the concept of nature in humans, that humans have various potentials and should be developed through education in accordance with the portion of the potential possessed by each individual. Through Islamic education, the natural potentials of these students will be educated with Islamic teachings towards the maximum point of growth and development. Therefore, Islam really appreciates differences because differences make perspectives more diverse. Multi-perspectives make the Muslim generation stronger and more empowered because they use these two fundamental values, namely; leadership and optimizing natural human potential (Hart, 2022).

The essence of the natural potentials of every human being can arise due to various factors, namely; faith, morality, personality, education, environment, and social environment (Jumari, 2018). These factors make the natural potential of each individual increase optimally. In fact, it is not only the "education" factor that makes human potential develop and grow. However, there are many other factors that also have an effect. Therefore, the essence of Islamic education is not only like other formal education which focuses on merely increasing scores but rather the Islamic education ecosystem maintains dignity so that the above factors can be implemented in students. In the end, all of these factors become a priority point of Islamic education as the development of essential dynamic potential to make Muslim human beings who are believers, *muhsin, muhlisin,* and *muttaqin.*

Another essence contained in Islamic education is the highest reference source in implementing education, which is sourced from the Al-Quran and Al-Hadith. The fundamental values that exist in the two reference sources serve as a basis before executing Islamic learning to students. Broadly speaking in these two references that Islamic education is oriented towards a life of peace, prosperity, tolerance, other beauties (Muslimin & Ruswandi, 2022). In other words, someone who gets Islamic education will be taught this, so that he can become a trendsetter of peace and beauty. Therefore, the dimension of Islamic education views the goals in the world and the goals in the hereafter proportionally. Religion and the Islamic education system that is currently taking place become a guide for humans to do good not only for themselves but for all creatures of nature (rahmatan lil alamin). If there is a difference in educational goals, namely between Islamic education and national education, it will have an impact on the principles and media of teaching, namely;

Modern education has a perspective, even true happiness can only be realized when you get a facility that makes life easier. Basically this principle is very good, because in accordance with the basic goal of education is to facilitate human life, but if it is interpreted partially it will cause a contradiction between individual goodness and social goodness. In general, the principle of education remains concerned with social interests rather than public interests. In this case, Islamic education has a proportional perspective, namely prioritizing social good above individual good.

Islamic education is not only concerned with the happiness of life in the world as echoed by the modern education system. The happiness of human life in the perspective of Islamic education includes several aspects such as intellectual, psychological and spiritual. Therefore, Islamic education does not view happiness caused by things related to material things as absolute happiness, in fact what is related to material is temporary happiness or as a means to achieve absolute happiness.

The dichotomy carried out by modern education is like distinguishing between religion and the world as two different things. This principle has thrived in the existing education system in Indonesia. In fact, in essence, Islamic education does not recognize the term dichotomous as echoed by modern education. Islamic education always integrates religious aspects with religious aspects in human life. The integration between these two aspects will define the personality of human life in the world (Azis, 2017). The actualization of these two aspects makes people see all things proportionally and not leaning towards just one aspect. Therefore, humans who are formed from the Islamic education system are humans who have broad and comprehensive character. Because in Islamic education the term dichotomy has never been known.

In Islamic education apart from not being familiar with the term dichotomy, another essence contained in Islamic education is multi-paradigm. Such a complex multi-paradigm which includes several dimensions such as the intellectual dimension, the spiritual dimension, the cultural dimension, the dimension of transcendental values, and the skill dimension. This multi-paradigm concept is implemented in an integrated and structured manner in order to realize the goals of Islamic education itself. In the Indonesian context, in which the Indonesian state is united in the diversity that exists. This is in accordance with the principles of the Islamic religion itself, unity above all existing differences. In Islam there is no caste between individuals, but every individual has the same rights before God. Based on the explanation above, the essence of Islamic education is always to teach everyone to live their lives in accordance with the prevailing values and culture, not prioritizing just one aspect but integrating several aspects to create a collective value system. Thus, Islamic education means an effort made by adult Muslims who consciously direct and use their instinctive potential to develop properly.

Conception of Humanism

Humanism is a concept that emerged in the 19th century originating from German and popularized by Samuel Taylor from England which is used to express a belief that Jesus Christ is a pure human from the earth. Humanism has an essential meaning that this concept has basic human values and how to become a full and true human being (Hart, 2022). Nevertheless, when this concept is criticized theoretically or practically, the values it adopts about humanizing humans have expired and there is a need for a study to improve the concept of humanism. Changes in the paradigm of thinking and technological advances will have implications for the erosion of existing human values. Therefore, the concept of humanism that exists really needs to be improved according to the needs of the current era. As stated above, one of the essences of humanism is an attempt to make people aware of the values and principles that exist within them with the aim of humanizing them. The conception of humanism is in harmony with the conceptions of philosophy and religion, namely discussing the search for truth in reality, especially the truth of human existence. In the discourse of Islamic philosophy, the truth of human existence can be studied and discovered through a spiritualist approach. Through a spiritualist approach, it originates from the soul, mind, and movement of human inner potential. Humanist actuality in Islam reflects human beings to achieve eternal truth and perfection of their existence. The initial gate to achieve an eternal truth and perfection is through theoretical reason. This is related to the purpose of

education in the previous explanation, because education also optimizes human potential. The theoretical reason possessed by humans actually functions to analyze human existence and existing material realities. The analysis of reality and existence reflects the human paradigm in understanding the difference between the reality that is within him and the reality that is outside of him.

Human knowledge related to existence and matter can influence the perspective of humans themselves to seek something substantive for their own perfection. Instinctively, humans tend to avoid or even accept something that is contrary to the process of perfection and actuality of existence that exists within them. Fundamentally, the process of perfecting theoretical reason can affect human will in reality. This has implications for the way humans will, because basically humans act and will based on systemized theoretical reasoning, so that humans act freely in reality without any limitations from their existence. Freely, humans can desire reality and find their own way, so that they will fulfill all the potential and values that exist within themselves independently. The concept of humanism encourages humans to seek the perfection of their identity through existing existence and reality.

Fundamentally, the concept of humanism was born in the western world when the complexity of humanity during the Renaissance was not so complicated and complicated. Unlike the human problems that occur today are so complex and complicated. Therefore, the humanitarian problems that occurred in the past become a lesson learned to respond to future humanitarian challenges. Then, in the concept of humanism that is echoed from the western world, it has the meaning of considering humans as special creatures with all their strengths and uniqueness (Kozlarek, 2021). Therefore, the main point conveyed in this concept is that humans are unique creatures and have potential that can be developed. This is in line with the history of the emergence of humanism after the first world war, namely the result of poverty and death . As a result of the decline in human values, people at that time experienced poverty and setbacks. Because humans are not seen based on their existence but only seen from their material aspects.

The concept of humanism in the western world emphasizes more on an effort to improve human life after the first world war. However, from an Islamic point of view, the concept of humanism is discussed in the field of existentialism studies (Pihlström, 2022). Broadly speaking, the field of study of existentialism reveals a way to show oneself into the world of reality. Because in essence humans have the idea of will, because this freedom is a reality that exists within a person to achieve his human meaning. Based on the explanation above, it can be concluded that humanism is a concept of how humans want to use their natural potential which aims to know their human nature. Through the concept of humanism, humans are increasingly free to exercise their rights for themselves, so that the purpose of the concept of humanism is to uphold human values through freedom of will. Basically the concept of humanism is based on the minimum level of human knowledge and the potentials possessed by him, so that this conception makes human life better.

Then, the humanist concept that comes from the western world not only influences the modern human paradigm in assessing matter as part of its existence, but also influences human will. Humans can will through the power of intuition or instinct that is in him. The stronger the human intuition, the stronger the material awareness of its existence will be. This discourse has an impact on the moral decadence that occurs in modern humans, because humans tend to have will regardless of the good or bad of something (Jingna, 2012). Acting freely without any restrictions makes humans behave as they please. As a result, humans will never achieve a human existence within themselves and they tend to achieve something that is outside of themselves. Therefore, humans never know human values and cause human existence to experience decadence.

Islamic Education to Develop Humanism

In the discussion described above, there are several points that are still lacking in the concept of humanism which is currently being adopted and understood by some sections of society. Dehumanism and freedom of will are the main issues to be corrected in order to develop a comprehensive concept of humanism (Fad, 2018). The dehumanization of education considers that humans no longer value and respect human dignity with all the rights they have. The implication is through education like this that students lose their dignity and do not grow in

humanity as a subject. This dehumanization of education and freedom of will tends to lead to moral decline because students are not taught how to solve problems that occur in life, but are only given questions and asked for answers. It is also related to freedom of will, being so free without any limitations of human values makes a person behave outside the order of human values. This makes the concept of humanism still needs to be improved and developed through education that can guide and maintain the corridor towards the ideals of the nation (Haryanto, 2020).

Islamic religious norms are very meaningful to reduce acts of dehumanization and free will that go beyond humanity. In Islamic education, the concepts of compassion, helping, forgiving, prioritizing peace, mutual cooperation, respect and respect for others are taught, and not criticizing. In short, Islamic education is very humane and affective because the values in it teach humanism and moral attitudes (Maimun, 2019). The relationship between Islamic education and humanity is very close, this makes Islam a religion of humanity in which every point of its teachings always respects and respects humans as true human beings. Like the relationship between humans and education, education makes it easier for humans to grow and develop. Because maturity in the sense of human values is higher, the higher the education he receives too. Therefore, Islamic education becomes a person's fundamental in making every decision in his life. Through good and correct reasoning that is formed from the educational process that takes place, it will give birth to a better life. In addition, the human relationship with education is very close, in essence humans need education to adapt to the times. Humans are able to create tools to facilitate their lives that also come from education, although the implementation system is different, which is not done in existing classrooms. Instead, education takes place in a person's real life (empirical). How important education is to facilitate human life. The next level, after humans are able to adapt from the times by creating tools or technology that make it easier, the next level is that humans must be able to respect fellow humans. In this case, the role of Islamic education is very important to teach humans a way to appreciate and respect God's fellow creatures (Masduki, 2012).

How important Islamic education is as an effort to develop the concept of humanism with all its shortcomings. Humans without Islamic education make humans unable to grow and develop properly and optimally, and if this happens massively then human existence on earth has no meaning. Because human potential which includes the heart (al-qolb), soul (ar-ruh), and reason (al-aql) cannot develop properly (Nurjanah, 2018). Because the teachings of Islam emphasize all the potential that exists within humans, in this case a potential that can be seen and a potential that cannot be seen. Therefore, the Islamic religion does not discriminate between someone who excels in just one intelligence. Islam considers all children who are born into the world to have their own advantages and disadvantages. Because this diversity is a gift given by God to His creatures. Therefore, every potential given by God must really be used properly and provide benefits to fellow creatures of God. Then this potential can be optimized in a way through Islamic education implemented to students. Because Islamic education as a means to optimize this potential is in accordance with very noble rules, norms and values (Damayanti et al., 2022). Fundamentally, Islamic education really helps humans to get their full human existence. Islamic education through its system and curriculum in general aims to improve and increase the quality of human life in this world and in the hereafter. Because in existence humans have advantages compared to other God's creatures and humans are entrusted with being caliphs or leaders in the world, so the quality of their potential must be increased.

By nature, humans to realize their human essence need Islamic education, because in the teachings of Islam it states that every human being is born in a state of nature. In a sense, every human being actually has natural potential that can be developed properly but requires the help of others to guide and guide these potentials so that they develop optimally. Fitrah is the fundamental basis for humans to get a good education (Ratnawati & Abidin, 2019). In line with the Islamic religion which always emphasizes education as the main factor in its teaching doctrine. This can be known from the existing literacy in Islamic teachings, such as the Al-Quran, Al-Hadith, and other Islamic books.

In essence, to realize human values requires Islamic education as a good and correct applicable guide. Likewise with humans, to become a true human being who can bring out his

existence as a human being who humanizes humans requires Islamic education, because in Islamic teachings Allah SWT has provided natural potential for every human being but needs guidance, direction, and input from other people or educators to be able to fully use the potential of being a true human being. This means that the role of Islamic education is very important, because through Islamic education in perfecting the concept of imperfect humanism in order to create humans who can humanize humans (Ansori, 2022). Theoretically and practically, there are some similarities between the concept of Islamic education and the concept of humanism as explained above. This similarity must be integrated with the Islamic education system which is carried out in a structured manner. Islamic education teaches to be a Muslim human being who views the goals of the world and the hereafter in a balanced or proportional manner. Likewise with the concept of humanism which views every human being as having the same right to act. This conception must go hand in hand, because if humanism is not based on the Islamic religion a concept of humanism will be created as is the case in the western world, which views human life partially, that is, being in the world alone. Meanwhile, if it is correlated with Islamic education, it will be much wiser, because there is no dichotomy in Islam, there are no caste differences in Islam, and there is not only one priority in Islam. Islam is very wise in assessing all things that happen in the world.

CONCLUSION

Humanism is a pure concept to respect human values. This concept is championed and projected to increase the dignity of human life as a complete being. Humans can respect other humans because of existence in the real world. However, this concept is not yet perfect, because the challenges of humanitarian issues based on technological advances are increasingly complex and complicated. The existence of dehumanization of education and freedom of will makes humans experience moral decadence which results in delays in education to achieve its noble ideals. There is a need for Islamic education to develop imperfect humanism concepts, because Islam is a religion of humanity. Islam becomes a religion of humanity, which thrives and spreads through the role of a mature human being. The process of human maturation is also influenced by the educational process he receives, the stronger the education he gets, the more human thinking capacity will also increase. Therefore, the concept of humanism in its development requires Islamic education, because in Islamic education it always views all things as fair, balanced and proportional.

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