

Integrating Humanist Values in Religious-Based Education: A Strategic Approach in Madrasahs

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ABSTRACT

This research aims to explore and analyze humanist religious-based education strategies. This strategy integrates universal human values with the principles of specific religions, focusing on the holistic development of individual potential, including cognitive, affective, and spiritual aspects. This study will examine how a humanist approach within the context of religious education can enhance students' understanding of inclusive religious values, tolerance, empathy, and social responsibility. Furthermore, this research will also identify the challenges and opportunities in the implementation of humanist religious-based education strategies in various educational contexts. The research methods used may include literature studies, document analysis, interviews with education practitioners and religious leaders, and observations of educational practices.

Based on the research, it was found: (1) The concept of humanist and religious education is based on five basic principles; (2) At Madrasa, the religious humanist education strategy is implemented through a learning process that fosters values, provides students with a variety of experiences, and creates a supportive environment. (3) The religious humanist education strategy at Madrasa is carried out by strengthening the vision of Madrasa.

I. INTROUCTION

The principle of the humanist approach is to look at human beings to freely determine the realm of their lives [1]. The most important principle of humanist-based education is that meaningful education is a way of learning that can involve oneself to be active in the learning process, either by involving the emotional or cognitive realm, full of confidence in one's own criticism and able to feel one's own change without any coercion [2]. So the concept of approach to this theoretical aspect is more appropriate, namely a reflective, dialogical, and expressive approach [3]. By inviting students to be able to think creatively and innovatively. So that educators can act to become a communication partner and learning facilitator. The reflective approach is a form of approach that invites students to have a dialogue with themselves, while the expressive approach is to invite students to express themselves through their potential [4].

Because values and knowledge are still seen as possessions, rights, and cognitive control, many educational procedures lead to dehumanization [5]. To build self-change, knowledge and values alone are not enough. Human knowledge and self-worth are different from each other. So that humans experience a process of dehumanization due to these differences [6]. Affective and psychomotor aspects must also be covered, thus expanding the scope of students' understanding beyond just the cognitive aspect. However, in general, the cognitive aspect still dominates educational activities. Therefore, education does not result in the creation of mental attitudes or character. In addition, there

is still a lack of education that increases awareness and a sense of responsibility. During learning, students are still often seen as passive objects who only absorb information that their teachers force on them [7].

Indonesian society is now faced with a number of unresolved crises. There are still many social problems that provide thoughts and challenges. Character crisis is one of the topics that has received great attention in the field of education [8]. The increasing incidence of law violations, juvenile delinquency, and independent attitudes that are far from religious principles are proof of this, and brawls between students, extortion/violence (bullying), drug abuse and others [9] [10]. In addition, the values of society have changed throughout their lives. Certain young people violate social, cultural, religious, and other norms [11].

In Indonesia, character and education play an inseparable role. Until the formation of a person's personality, the educational process has shaped his or her thinking system. Mindsets and behaviors in daily life are shaped by the structure of society [12]. Considering that all human resources that exist today are by-products of education, education plays a major role in determining the quality of these resources. The quality of a country can be measured by looking at its education system. A person's morality and character are greatly influenced by Islamic religious education [13]. As an educator, it is important to understand the psychological aspects that affect the learning process of the Islamic Religion [14].

If you look closely, it is found that most of the education today is still text-based. Education remains centered on the content contained in books, regardless of the real-world situations encountered in daily work [15]. Exam preparation is the main focus of the material studied, both for final exams and semester exams. Neglect is manifested in the application of the values conveyed in the topic. Teaching strategy still prioritizes textbooks over students' needs [16]. Because their education was limited to the classroom, they were alienated from the social sphere. There is a lack of awareness process and a tendency for norms to be unilaterally set (*top down*) and without consulting students in the classroom or at school. Sometimes, teachers still apply corporal punishment or fear to instill discipline in their students. Because educational activities do not involve students in developing their knowledge, attitudes, and personalities, it can be said that these activities continue to dehumanize society [17].

Understanding students who are degraded is another matter. In fact, education in Indonesia still fails to recognize children as human beings with different personalities and traits. Since the beginning of the Indonesian government, this degradation has continued. The degradation of science still continues to occur today, because until now it seems that it is still not able to improve the understanding of students' character [18].

One possible solution to overcome some of the above problems is religious education. Regardless of specific beliefs, religious education is defined as teaching that instills religious ideals. Moral principles abound in religious teaching. One of the pillars of education in Indonesia is estimated

to be religious education [19]. This is in line with the basic concept of the Unitary State of the Republic of Indonesia Pancasila which is contained in the state constitution. The values contained in Pancasila are a reflection of the character of Indonesian society. The ideal education system in Indonesia upholds students' moral, spiritual, and religious beliefs while respecting their independence as individuals. Religious humanist education is the education that is most in line with the soul and personality of the Indonesian nation [20]. So that religious humanists are expected to be able to deliver educational values so that they can reach a balance between the two human potentials, namely the balance of values *hamblun min Allah* and *Talk to me an-naas* [21].

Violence cannot be used to enforce education. Momong, among, and ngemong are part of education. Momong refers to giving a child the affection and attention necessary for him to develop according to his soul and individuality. Among, implies embracing and welcoming children regardless of their circumstances and skill level. The young generation is seen as individuals who have the potential to develop optimally. Meanwhile, ngemong refers to giving children autonomy to grow into adults while still providing direction, guidance, and support to help them reach their full potential and stay on track [22] [23].

Regarding the educational process, Sodik A. Kuntoro mentioned several basic principles of humanist education, including [24]: (1) The principle of child-centered education. Although teachers pay attention to children's involvement and activities, they are not dictatorial. A cooperative and democratic approach is used in the teaching process; (2) Students are active human beings, not passive ones. If children know what they need and can learn based on their skills, interests, and talents, they will learn with enthusiasm; (3) The role of teachers as a guide, motivator, advisor, not the ruler of the classroom. The teacher's responsibility is to support student learning to become independent learners, not to control it; (4) School is a miniature of life in society. Therefore, education will have value if it helps individuals in daily life; (5) Learning emphasizes problem solving rather than memorization and mastery of subjects; (6) Given that everyone will inevitably live with others, the learning environment must be democratic and cooperative and everyone must be able to collaborate with others.

In daily learning, the above approach is very suitable to be applied. However, there are many obstacles in the real world. Research on religious humanist-based education has been conducted previously by previous researchers as shown in table 1:

Table.1 Previous Research on Religious Humanist-Based Education

Yes	Writer	Heading	Conclusion
1.	Shokhibul Mighfar (2018)	Initiating Religious Humanist Education: Learning from the Islamic Boarding School Education Model	The existence of religious humanist education will allow more people to see that Islamic education is a goal of fostering 'good' people who root the universality of Islamic teachings

			today without having to be trapped in dehumanization [25].
2.	Copyright © 2019 Copyright © 2019 All Rights Reserved.	The Urgency of Religious Humanist Education in Islamic Basic Education	Islamic morals and behaviors can be instilled in students through guidance, teaching, and development of religious humanism education. building a learning environment that values people, recognizes the potential of each student, and gives them space to grow as individuals [26].
3.	Devi Habibi Muhammad (2020)	Implementation of Humanism Education Religiosity in Islamic Religious Education in the Era of the Industrial Revolution 4.0	One of the reasons for humanism education to remain relevant in the era of the industrial revolution, humanist education religiosity is based on the idea that all people have the same potential, so it needs to be developed intensively and continuously. In the era of the industrial revolution 4.0 with the support and supervision of teachers, humanism education directly invites students to solve the difficulties they face [27].

Studies show that the learning paradigm of religious humanism is a successful strategy in fostering positive character. The application of this learning model is relatively good, with useful and practical criteria. When the learning of religious humanism is used in schools for character education, students respond very well [28].

Learning from the above background, it is necessary to study the idea of religious humanist education in more depth. In addition, the development of appropriate media is also needed to advance religious humanism education in schools. Because the progress of a country is greatly influenced by education. Based on this description, the problems studied are: (1) the concept of religious humanist education at Madrasa (2) Strategies, attitudes and culture of religious humanist education in the learning process at Madrasa.

II. METHODS

The objective of the method section is to describe exactly what you did, and how, insufficient detail. The researcher should start by describing the design of the study, the kind and method used, subject and object of the research, population and sample including technique to choose the informant or respondent, technique for collecting data, research instrument, and analysis technique. The method used should be in accordance with the method as written in abstract.

In order to gather information about a phenomenon in its natural state, researchers in this type of field research (*field research*) using qualitative descriptive techniques. This study uses a comprehensive investigation using a field research methodology that uses descriptive data in the form of a person's written or spoken words as well as observable behaviors and emerging phenomena that highlight the significance, logic, and definition of a particular situation in daily life [29].

Interviews with teachers, students, and principals are used as a source of research data which discusses how the educational strategy based on religious humanists at MAM Darul Ulum Kulon Progo. In addition, data is also obtained through written materials, such as various articles, books, and also scientific journals regarding educational strategies based on religious humanists. The flow of the data components based on Miles and Huberman's opinions can be seen in the following chart [30]:

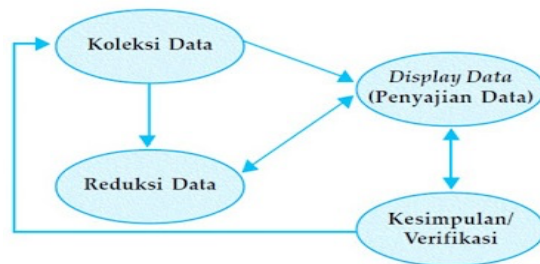


Image 1. Qualitative Quantitative Research Methodology, Lexy J. Moleong

This research was conducted at MAM Darul Ulum Kulon Progo. The researcher used observation, documentation, and interview techniques to collect data. The researcher uses strategies such as data reduction, data representation, and conclusion preparation for data analysis. To produce research findings that will be used as research findings, data analysis is the most important component. Moelsong's theory is that there are four phases in conducting research (namely the pre-field stage, work, data analysis, and report writing) that are the basis for the flow of data components [31]. (1) The stage before the field involves determining the focus of the theoretical paradigm change, investigating research instruments, seeking advice on the direction of research, and drafting research proposals. (2) The fieldwork stage consists of gathering resources for religious humanist-based teaching methods. Interviews are used to gather this information. (3) The data analysis stage consists of data analysis obtained from interviews with educators, students, and principals. (4) The report writing stage consists of the task of collecting research findings from the entire data collection process

to making conclusions. To support the process, the researcher used interview questions as presented in table 1 below;

Table 2. Interview Questions

Question
1. What is the educational strategy based on religious humanists at Madrasa?
2. What media are used in the humanist religious education strategy at Madrasa?
3. What is the role of teachers in the implementation of humanist and religious-based education strategies at Madrasa?
4. Are there any obstacles in the implementation of a religious humanist-based education strategy at Madrasa?
5. How do schools and teachers overcome problems or obstacles experienced?

The table above is a list of interview questions to dig up data at Madrasa schools.

III. RESULTS AND DISCUSSION

3.1. The Concept of Religious Humanist Education

About the idea of teaching religious humanism in schools. The basic definition of religious humanist education can be made using the findings of investigation and analysis of various theories that have been modified to suit the current state of affairs in schools. Because education is a complex subject, there are many factors that can affect the effectiveness of a program. Not only the elements in the school environment, but also the surrounding environment. The religious humanist education program runs smoothly and successfully because of all conditions, facilities, human resources, and materials in the school. The five basic values of the concept of humanist education are found in the following table 3:

Table 3. Basic Values of the Humanist Education Concept

No	The Basic Values of the Humanist Education Concept	Description
1.	Freedom	The first of the five fundamental ideals that are the foundation of the humanist education approach. A sense of security is basically freedom. Without fear, it allows a person to fulfill his potential and become the best version of himself. The freedom of others cannot be violated by the freedom of one person alone. Because the freedom used cannot be separated from the relevant laws and regulations
2.	Creativeness	Second, creativity or the ability to create something new, whether in the form of ideas, thoughts, works, or others. In

		the learning process, students have the potential to express themselves creatively. Students are also able to realize their creative potential more easily because they are not under any pressure or fear.
3.	Collaborate	Third, cooperation. To multiply strength, cooperation is needed. The ability to operate independently and collaboratively is indispensable. Humanists believe that collaboration is important. To achieve a specific goal, students feel compelled to cooperate with each other
4.	Honesty	Fourth, honesty. Honesty means having a real attitude, not making it up to get attention or recognition. Because they understand that all actions will ultimately be held accountable (both vertically divinely and horizontally in humanity), students are internally encouraged to act honorably.
5.	Self-actualization	Fifth, self-actualization. The capacity to reach its full potential is known as self-actualization. Students can now realize their potential because they have been able to eliminate psychological barriers. If they have the opportunity and capacity to realize who they are, students will be happy and satisfied [32].

From the table above, it is conveyed that the concept of humanist education is an educational concept based on five basic values. So that the educational program can be carried out properly. According to Abdul Rozaq, the humanist-religious basis in human self-view includes; (1) The concept of man is bound in a primordial covenant with His God. (2) Human beings are born in fitrah (holy), so it is assumed that they will be able to grow the essence of nature if they are not polluted by negative environmental influences. (3) Human purity is found in the heart that always encourages us to act and take sides with the truth. (4) In fact, humans are moral and ethnic social creatures. (5) Human beings actually have the right to be able to determine and choose their own ethnic morals [33].

The main focus of the school is its religious aspect. Religious education teaches five basic ideals, which are as follows; (1) The dimension of knowledge (religious science), especially knowledge about mahdhab worship and religious subjects; (2) The dimension of faith (aqidah), which is the basic belief that concerns faith. (3) The dimension of religious practice (sharia), especially through the implementation of worship and the application of religious principles; (4) The dimension of religious practice (morality), namely in terms of routine actions and mindsets related to interpersonal relationships at the horizontal level; (5) The dimension of religious appreciation (ma'rifah) is the highest

degree, meaning that a person can fully understand the core principles of religious teachings and worship that is carried out. [7].

3.2. Religious Humanist Education Strategy at Madrasa

Positive Islamic education is by uniting these two values into integration in the implementation of education. In a humanist approach to religious education, teachers play an important role in creating a conducive learning environment in the classroom during teaching and learning activities. In terms of teaching ability, observation and discussion with Mr. DS as the head of the madrasah show that in general teachers have adequate academic abilities for the subjects they specialize in. In the classroom, teachers are also skilled in supervising the teaching and learning process. Interpreting the concept of religious humanism in the concept of education is inseparable from the *Akhlakul Karimah* as well as the comparison of guidance and intellect which is very important to determine the wisdom of Islamic character values [34].

The knowledge that educators have about the subjects they teach is one of the important areas that still needs improvement. Teaching is actually about developing values, ethics, and good ethics in addition to imparting knowledge. Teaching also teaches students how to overcome difficulties in their environment based on their talents. In addition, fostering the development of positive concepts, high standards, and inspiration for a wider interest. The following is a description of the religious humanist education techniques used in the teaching process at Madrasa, based on the findings of analysis of observation and interview data: (1) Developing a teaching paradigm that is in accordance with the idea of religious humanist learning; (2) Increasing teachers' understanding of the need for character and value development as well as the transmission of knowledge; (3) Strengthening the character and personality of teachers so that students are affected by all of that; (4) Fostering close, friendly, and dynamic communication to give children greater flexibility to learn and reach their potential; (5) Organize many student- and teacher-led activities and events for further reflection, both inside and outside the classroom.

The strategy of building a humanist religious atmosphere at MAM Darul Ulum Kulon Progo began with the school leaders, followed by teachers and other employees. It is not difficult to invite and condition students to achieve the expected goals once the goals are set. Regarding the educational strategy of religious humanist students in life at MAM Darul Ulum Kulon Progo can be formulated as follows: (1) Encourage principals, teachers, and other members of the education staff to adopt more humanistic and religious beliefs and behaviors. Because students will be easily influenced by their teachers' attitudes and behaviors; (2) Encourage students to think more positively by raising their awareness. Because the student's behavior really reflects the information and understanding he has; (3) Compile a series of scheduled activities that encourage the development of the spirit of religious humanism. The more diverse the activities offered, the greater the opportunity for children to gain real-

world knowledge and lessons; (4) Give awards to students who show achievement in both academic and extracurricular life. Sanctions and punishments are less effective than reinforcement and rewards.

Students will be interested in the prevailing cultural ideals through the humanist and religious lifestyle instilled by MAM Darul Ulum Kulon Progo. Therefore, creating a poptive culture is very important. When a school succeeds in creating a healthy culture, it has the resources to educate and guide its students to become better people. School occupants, equipment, and overall infrastructure are part of a system called school life. When applied to education, the concept of religious humanism refers to a more adaptive approach in recognizing and realizing human potential as social beings, servants of God, and religious beings who are given the opportunity to realize their potential. Therefore, humanism is better understood as a force within oneself that will realize itself in the way of Allah in an effort to overcome social problems and accept full responsibility for all problems faced with a positive outlook [35].

The approach to religious humanist education at MAM Darul Ulum Kulon Progo can be arranged as follows based on the findings of observations and interviews that have been conducted: First, make an institutional vision based on religious humanist principles. Second, decide what values you want to instill in students. Third, create a calm environment in the classroom. Fourth, creating a more conducive school environment. Fifth, cooperate and make the best use of your social environment.

This is related to the interpretation and discussion around the data mentioned earlier. In addition, learning from the experience of Madrasa above, the main strength of this institution lies in several areas, including: (1) An important component of the school's initial growth is the mobilization of teachers and leaders. The institution will thrive if there are two or more people who can act as the catalyst. (2) The strength of this institution lies in its school culture. A positive and supportive school culture acts as a catalyst for student progress. Because all students will be carried away and forced to unconsciously adopt the current culture. (3) Students get value enrichment from various activities. Students can learn through all scheduled activities in addition to classroom instruction. (4) A supportive environment that significantly aids student growth. An active community environment will be very beneficial for schools. Therefore, creating a supportive environment is integrated into the school's curriculum.

The environment influences each individual actor in the environment while the individual actor will respond to the environment in which the individual is located. Therefore, all forms of the individual's condition, both psychologically, socioculturally, and physiologically, will have an impact on the attitude or behavior of the individual. In this case, the environment will greatly affect the change in character of a person, either directly or indirectly.

IV. CONCLUSION

Religious humanist education is defined as an educational program that aims to help each student reach their maximum potential based on data analysis. It is mainly based on the basic values of

life, namely the vertical interconnectedness of all activities, such as freedom, creativity, cooperation, honesty, and self-actualization with God. Education is a medium to help humans become productive members of society and respectable servants of Allah, not a value-free effort.

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