

HUMANS IN ISLAMIC HUMANISTIC EDUCATION PERSPECTIVE

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Abstract

This research aims to examine the nature of humans, starting from the essence that exists in humans, the purpose of life or the purpose of its creation, the potentials possessed, and their implications for humanistic education. This research becomes important because humanistic education based on the principle of humanity and the interests of fellow human beings seek to answer the problems that exist in the world of education, especially those related to the development of learners' potential through warm interaction and harmonious communication. This research is a type of literature research with a qualitative approach. The data is obtained through sources in books and scientific articles related to the topic. This study shows that God equips humans with various potentials and characteristics to fulfill all the tasks and obligations carried out by humans. The potential and characteristics given to humans also distinguish them from other creatures. In addition, these potentials also need to be concerned with determining the direction and purpose of education. One educational concept that gives full attention to these potentials is humanistic education by forming a warm interaction and harmonious communication between educators and learners.

Keywords: Human Nature; Islam; Humanistic Education.

INTRODUCTION

As one of God's creatures, humans need to recognize their essence. Because by identifying themselves, human can understand more deeply who he is, the purpose of their creation, the duties, responsibilities, and potentials bestowed upon them. The problems humans face, both in individual and social terms, including in the world of education, often occur because humans have not yet discovered their essence. They cannot realize the great gift that God has given in the potential to perform their duties optimally, namely to worship and serve God (Nuryamin et al., 2021).

The discussion of the nature of humans includes two main discussions, namely, the discussion of humans and the discussion of education. The discussion of humans will lead to knowledge of the nature of humans and underlie education development while determining the direction (Hermawan, 2012). In addition, the material, spiritual, social, political, or other civilizational problems faced by humans can be overcome by solving educational problems as well as possible (Suharto, 2014). For education to contribute, it requires a philosophical conceptual attitude about the nature of human (Langgulung, 1988; Suharto, 2014), because human in education acts as both a subject and an object (Suharto, 2014). (Suharto, 2014).

One of the educational concepts that are currently being discussed is humanistic education. Humanistic education is a solution to educational problems that continue to occur today, such as educators who do not provide opportunities for students to develop their potential, requiring students to follow the rules blindly and doctrinal fibers regarding educator decisions that should not be disturbed. Humanistic education seeks to solve these problems so that the relationship between educators and students becomes warmer and more harmonious (Sarnoto & Muhtadi, 2019). A deep understanding of the human being is needed to implement humanistic education. Therefore, researchers need to study human nature, starting from the spirit in humans, the purpose of life or their creation, the potential they have, and their implications for humanistic education.

Many previous studies have examined the essence (Fuadi, 2016) and nature of human beings in the philosophy of Islamic education (Nuryamin et al., 2021; Siregar, 2017; Tanjung, 2019) and its relevance to Islamic education. On the other hand, the study of humanistic education also continues to grow. Several studies related to humanistic education, such as studies on independent discourse learning from the perspective of humanism education (Nasution, 2020), the concept of humanism in education in the modern era, which is influenced by utilitarianism (Tambunan, 2003),

philosophy and alternative humanistic education, one of which is related to the relationship between philosophy and educational theory (Collins, 1980), a new chapter of the development of humanistic education (Chatelier, 2015), humanistic education studied in the perspective of the Quran (Sarnoto & Muhtadi, 2019), humanistic education in Islamic education (Idris & Tabrani, 2017) and Arabic learning (Robbani & Haqqy, 2021), implementation of humanism education in Indonesian language learning (Riyanton, 2015), and humanistic education concerning sustainable development (Busoi, 2015). From these previous studies, the researcher wants to strengthen and complete the discussion related to humans in the Islamic humanistic education perspective

METHOD

This research is literature research with a qualitative approach. The sources in this study are books and scientific articles related to the research topics discussed. Researchers used documentation as a data collection technique by searching the Google Scholar database. The search used the keywords "Human Nature in Islam" and "Humanistic Education". The documents found were then downloaded to be studied one by one in depth to obtain the required data. The data obtained from these sources were then analyzed using content analysis techniques. This research focuses on: 1) human nature in the Islamic view; 2) the concept of humanistic education; and 3) humans in the Islamic perspective of humanistic education.

RESULT AND DISCUSSION

Humanistic Education

The theory of humanism is a paradigm often declared as an alternative approach to education. The theory of humanism sees humans as beings with awareness and knowledge of what they do. Thus, every human behavior or action is carried out with a purpose. In humanistic education theory, the

meaningfulness and usefulness of the learning process are determined by students, not educators. For this reason, learning designs and methods must be developed based on the needs of students (Untari, 2016).

Rogers in Rumini, as quoted by Rachmahana (2018) mentions several principles of humanistic education, as follows:

1. Desire to learn

This desire or drive to learn is a basic assumption in humanistic education. Learners are given the opportunity and freedom to fulfill their desires and curiosity in humanistic education. They are also given vast opportunities to meet their interests and are encouraged to discover what is important and meaningful about the world around them.

2. Meaningful learning

Meaningful learning is when students learn things that are relevant to their needs. Students will learn faster if what they learn is meaningful to them.

3. Study without threats

Students will be more open, free, brave, and flexible in practicing their abilities or trying new experiences without getting threats or criticism if they make a mistake. Criticism or threats in education need to be avoided and kept away because this can offend students and make them afraid and depressed so that their potential becomes covered.

4. Learning on their initiative

Learning will be more meaningful if it is carried out on students' initiative so that the learning process can fully involve the feelings and thoughts of students. This principle teaches students to "learn about how to learn". Learning on their initiative can also focus students' attention on learning processes and outcomes, teach students to be free, independent, and believe in themselves, and practice weighing and making decisions, making choices, and making judgments. That way, students will be more enthusiastic and excited to learn more.

5. Learning and change

The principle of learning and change means that the most useful learning is learning about the learning process to meet the demands of the times. Ultimately, students will become students who can learn in a changing environment and will continue to change (Rachmahana, 2018).

Students are then expected to be able to be involved in learning and have a sense of responsibility by implementing the principles of this humanistic education. Besides, to paying attention to these principles, an educator in humanistic education also needs to understand the general process that goes through in humanistic education, including:

1. Formulate clear learning objectives
2. Encouraging students to take an active role in the formulation of transparent, honest, and favorable learning contracts
3. Motivating students to develop their potential through learning on their initiative
4. Encouraging students to be sensitive, think critically, and interpret the learning process independently
5. Encouraging students to express opinions boldly and freely, make their own choices, do what they want, and be responsible for taking risks in their behavior.
6. Accept students as they are and try to understand their way of thinking
7. Provide opportunities for students to develop and advance according to their respective abilities
8. Individual evaluation of each student
9. Trying to balance the mastery of cognitive, affective, values, and behavioral aspects between individuals.

Regarding the practical aspects of humanistic education, Aloni (2013) argues that this humanistic education can be well presented through the following five characteristics: 1) a holistic approach to students who seek to

foster and develop their diverse talents, intelligence, and literacy; 2) interpersonal relationships based on genuine concern, kindness, fairness, justice, and reciprocity; 3) a social climate filled with security, trust, acceptance, and multiculturalism, along with controlled and tolerant pluralistic behavior; 4) an intellectual climate that fosters a breadth of knowledge and cultural wealth as well as independent, responsible, critical and creative thinking; 5) teaching methods that provide students with meaningful learning and experiences.

Human Nature in Islamic View

Human nature can be interpreted by the tendency to understand the essence that remains and does not change in the human being himself and indicates the characteristics that distinguish him from others (Nuryamin et al., 2021). The Qur'an refers to humans with three different terms, *al-insan/an-nas*, *al-basyar*, and *baniy Adam*, which have several differences in their emphasis. The word *al-insan/an-nas* in the Qur'an is mentioned 240 times and spread in 53 letters, the word *al-basyar* in the Qur'an is mentioned 36 times and spread in 26 letters (Baqi, 1988), and the word *baniy Adam* is mentioned in the Qur'an 7 times in 7 verses (Ro'uf, 2008).

The word *al-insan/an-nas* refers to human existence as a living and social being, regardless of their faith status and disbelief. Meanwhile, the word *al-basyar* refers to the biological meaning of humans, dominated by skin, compared to hair or feathers. As for the word *baniy Adam* refers to the meaning of humans when viewed from the origin of their offspring, namely the children or descendants of Adam (Al-Ishfahaniy, n.d.).

God then equips humans with all their physical, intellectual, and spiritual potential to fulfill their duties in this world (Irawan, 2019). The first aspect, the essence of man, is the physical aspect. In Surah Al-A'raf verse 31, Allah indicates that eating and drinking are necessary for humans. This is one of the indications that humans have a physical element (Hermawan, 2012). The

second aspect after the physical aspect is the mind (Hermawan, 2012). The Qur'an expresses many verses that touch the mind using various terms, including *ta'qilun* in Ghafir verse 67, *yadzdzakkarun* in An-Nahl verses 12-13, and *yatadabbarun* in Muhammad verse 24 (Ilyas, 2018). Another aspect is the spirit or spiritual. Many verses in the Qur'an explain that humans have a soul, and the spirit is an essential human element. (Hermawan, 2012).

In addition to the three aspects mentioned above, it turns out that Allah SWT also gives humans advantages, has weaknesses, and has nature. The gifts that Allah has given to humans, as contained in the verses of the Qur'an, including being made caliphs on earth (Q.S. Al-Baqarah: 30; Q.S. Al-An'am: 122), glorified by Allah and given advantages that are not possessed by other creatures (Q.S. Al-Isra': 70), given senses and reason (Q.S. An-Nahl: 78; Q.S. Ar-Rum: 8), an excellent place to live compared to creatures others and given sustenance (Q.S. Al-Ma'arij: 10), has a process of regular regeneration through marriage and is given the power to try and his efforts are appreciated (Q.S. An-Najm: 79). On the other hand, the Qur'an explicitly states that humans are weak creatures (Q.S. An-Nisa': 28). These weaknesses appear in human nature which often argues (Q.S. An-Nahl: 4; Q.S. Al-Kahf: 54), the tendency to commit immorality and act beyond limits (Q.S. Al-Qiyamah: 5), arrogant, ungrateful, easily discouraged, often self-harm, is hasty, stingy, and likes to complain (Tafsir, 2006).

God also equips humans with various characteristics, which need to be considered in fixing the direction and goals of education. These characteristics can be seen in the human ability to realize oneself, the ability to exist, having a conscience that helps humans in distinguishing between good and bad, morals and rules which are manifestations of conscience, the ability to be responsible, having a sense of freedom in the sense of being free following human nature and does not violate existing rules, willingness to carry out obligations and realize rights, as well as the ability to experience happiness (Khasinah, 2013).

After humans know and are aware of the aspects that become their essence, humans also need to understand the purpose of life or their creation and the tasks they carry out. Allah says it in the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I have not created the jinn and mankind except to worship Me." (Q.S. Adz-Dzariyat: 56)

Worship, in this case is not worship in a narrow sense but in a broad sense (Langgulung, 1995). Namely, everything that Allah loves and pleases, both in the form of words and deeds (in all his behavior) (Suharto, 2014).

Humans in Islamic Humanistic Education Perspective

Humans, since birth, have been directly involved in educational and learning activities. He is cared for, trained, and educated by his parents, family, and the community around him to the level of maturity, until the ability and independence are formed to manage his survival. This causality relationship is so closely intertwined between humans and education. Education exists because of humans, and humans increasingly become human beings because of education (Hermawan, 2012).

Idris & Tabrani (2017) mention several concepts of the Islamic education approach concerning humanistic education. *First*, identify students. This first step is crucial for educators to realize their educational mission successfully. By recognizing students, educators will have knowledge related to the strengths and weaknesses of students, their habits, and the things they like, and know how to deal with them in various conditions. *Second*, build good communication. Communication and interaction between educators and students cannot be avoided in education. Educators must communicate well with students so that students feel comfortable and do not feel foreign. *Third*, provide motivation. Educators must be able to convince and encourage their students to move forward and have confidence in their abilities. The encouragement given by educators to their students is expected to be able to

provide a positive spirit in uncovering and developing their potential. *Fourth*, educate with love and compassion. The concept of an educator in Islamic humanistic education is an educator who has love and compassion, manifested in patience, fortitude, democratic attitude, does not restrain students, and can understand their students well. On the other hand, Choirudin et al. (2021) added teachers also need to pay attention to student's abilities, age, and students' psychological maturity in preparing appropriate learning materials for them

The purpose of education in Islam must be tied to the purpose of human life, namely, what kind of human being is desired and formed through this education (Suharto, 2014). Concerning humanistic education, education is directed at humanely developing students according to their nature as human beings who dedicate their lives to worship. All students' behavior, both as an individual and when interacting with other members of society, is based on behaviors approved and loved by Allah.

Awareness of the purpose of human life in the broadest sense will undoubtedly make the concept of humanistic education more perfect. Both educators and students will always remind themselves to do things that are pleasing to and loved by Allah so that every activity they go through is not only due to academic demands but also counts as worship in the sight of Allah. Educators not only humanize humans (students) as the principles that exist in humanist education but also direct them to develop their potential.

Humans in the Islamic perspective of humanistic education are also related to awareness of human duties to prosper the earth (*al-'imarah*) by manifesting God's potential within him. Or in other words, humans are ordered to carry Allah's attributes and names according to His instructions and commands. This manifestation of the attributes and names of Allah by humans is, of course, in a limited form and way (Suharto, 2014). For example, educators must reflect the nature of the Most Merciful Allah (*Ar-Rahman*) in carrying out education and avoid behaviors contrary to these characteristics.

Educators must be wise leaders (*Al-Hakim*) by not feeling that all decisions related to procedures and rules that exist in education are their authority. But educators also need to consider what students want. Likewise, if a punishment is required, then the punishment is not based on hatred but on love (Collins, 1980) and hope that students will change and become responsible human beings.

Humanistic education views humans as God's creatures with specific natures and potentials, which then develops these potentials into the goal of humanistic education (Nasution, 2020). In humanistic education, to form and expand the possibilities that exist in students, educators need to provide directed freedom and flexibility for students as the principles of humanistic education itself. This freedom can be in the form of a democratic attitude in the educational process, with educators providing space for students to convey what design or learning method they want. Thus, students will later feel that what they are learning is meaningful and must be responsible for the learning initiatives they planned earlier.

Khatib et al. (2013) state that educators must present respect for students as independent individuals and thinkers proficient in specific mental processes, such as analyzing, concluding, synthesizing, and evaluating. Humanistic education that prioritizes students' psychological state can prepare optimal learning conditions and, as a result, will foster critical thinking in students.

Threats in education also need to be avoided and kept away because this can offend students and make them afraid and depressed. These conditions can later have a negative impact on the development of students. The natural potentials within each student, such as the potential for religion, social, economics, art, or other skills, are covered. These potentials are the essence or nature of students and are the focus of education, making students develop and become better. Therefore, this humanistic education is needed so that students want to reveal and bring out their potential and try to do

things that make this potential development in a better direction without worrying about being criticized or threatened if they make a mistake.

In the end, by paying more attention to human nature from the humanistic education perspective, the general goal of education will be achieved, namely to help students gain their complete human existence and help them become better in life (Idris & Tabrani, 2017). On the other hand, educators will also become more open by providing directed freedom to students to recognize their potential and develop their abilities and awareness (Lewis, 2016).

CONCLUSION

Allah has created human beings in the best form. Allah also equips humans with various potentials and characteristics to fulfill all duties and obligations. The potentials and characteristics given to humans also differentiate them from other creatures. Besides, these potentials also need to be considered in determining the direction and goals of education. One educational concept that pays full attention to these potentials is humanistic education by forming a warm and harmonious interaction and communication between educators and students. The concept of humanistic education can be applied by paying more attention to students' potential, providing opportunities and freedom for students to develop their potential without threats, and educating them with love and compassion. That way, students are ultimately expected to be able to become responsible creatures of Allah, able to carry out their mandate as caliphs of Allah who are assigned to prosper (*al-'imarah*) this world, and in the end, are aware of the purpose of their creation, namely to worship and devote themselves to Allah in the form of behavior based on what is loved and approved by Allah.

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