THE ISLAMIC RELIGIOUS EDUCATION LEARNING IN FOSTERING THE RELIGIOUS HUMANISM OF STUDENTS

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ABSTRACT

This research is descriptive qualitative research. Determination of the subjects of the study was carried out *purposively*. Data collection techniques are interviews, observations, and documentation. Analyze the data interactively with miles and Huberman models. Checking the validity of the data using source triangulation and techniques. The results of this study are as follows: (1) PAI learning steps in fostering religious humanism of class XII students at SMAN 1 Kembangbahu, carried out with teachers preparing learning tools ranging from Syllabus, porta, promissory note, RPP, KD mapping, Face-to-face Program (TM), Structured assignment (PT), Unstructured independent activities (KTMM), evaluation of knowledge and attitudes. Then the learning model uses scientific, PJBL, Incuri. (2) PAI learning in fostering religious humanism of class XII students at SMAN 1 Kembangbahu is carried out by exemplary methods, question and answer methods, discussion methods, project methods, and practical methods; and (3) The religious humanist character of class XII students at SMAN 1 Kembangbahu is in the form of respect and obedience to educators and mutual respect between fellow students, high enthusiasm for learning students, and diligence and patience both in facing various characters of friends or other students who are certainly different, patient in facing problems, in completing the tasks given and so on.

Introduction

This research discusses Islamic religious education learning (in the next discussion will be called PAI) in fostering religious humanism, class XII students at SMAN 1 Kembangbahu, where religious humanism is one of the religious values that place humans as humans, as well as efforts to humanize science while still paying attention to the responsibilities of *habl min allah* and *habl min al-Nas*.[1]

The importance of cultivating the value of religious humanism in the personality of students based on the teachings of Islam is because this value will

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[1] Abdurrahman Mas'ud, *Initiating the non-educational format (Religious Humanism as an Islamic Education Paradigm),* (Yogyakarta: Gama Media, 2007), 193

later be used as a guide for life, both its relationship with society (*habl min al-nas*) and its relationship with Allah SWT (*habl min allah*). In addition, if we review further the purpose of Education in Law Number 20 of 2003 concerning the National Education System, it is clear that the national goal of organizing Education is to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, are healthy, knowledgeable and so on.[23]

This is in line with Education's mission that Education is to humanize people. The mission is to follow the basic character of Education to liberate human beings. [4] This means that this spirit lays the theological foundation that Education, in addition to oratory decency, must also pay attention to aspects of humanity. [5]

Method

The research approach used in this study is a descriptive qualitative approach, which is research that produces descriptive data in the form of written or spoken words from people and observable behaviors. This research is descriptive qualitative research because this research is carried out to describe or provide an overview and examine PAI Learning in fostering religious humanism.[6]

The research location chosen in this study was SMAN 1 Kembangbahu. This research can be classified as field research (Field research) which is research whose data collection is carried out in the field, using information obtained from research targets which are hereinafter referred to as informants or research subjects through data collection techniques. The data collected, processed, and presented by researchers in this study are data obtained from the results of learning, interviews, direct observations, and documentation. The researcher's position in qualitative research is as a key instrument because the researcher is a planner, implementer, data collector, analysis, data interpreter, and finally a whistleblower of research results.

Result and Discussion

Steps in Fostering Religious Humanism Learning

The learning prepared by the teachers of SMAN 1 Kembangbahu is about preparing learning tools from the Syllabus, porta, promissory note, Basic

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[2] Aat Intercession, Sohari Sahrani and Muslih, *The Role of Islamic Religious Education*, (Jakarta: PT. Raja Grafindo Persada, 2008), 16

[3] State Secretariat of the Republic of Indonesia, Law No. 20 of 2003 concerning the National Education System

[4] Sukron Mazid, Sauqi Futaqi, and Farikah Farikah, "The Concept of 'Freedom of Learning' in a Multicultural Education Perspective," *Ta'dib* 24, no. 1 (2021): 70–80.

[5] Sauqi Futaqi, "Strengthening the Theological Basis of Islamic Education," *TA'LIM: Journal of Islamic Educational Studies* 3, no. 1 (2020): 114–27.

[6] Margono, *Educational Research Methodology* (Jakarta: PT. Rineka Cipta, 2010), 36

Competence (KD) mapping, RPP, and assessment. TM, PT, KTMM programs. The teachers of SMAN 1 Kembangbahu have applied effective learning. Furthermore, learning will be efficient, effective, and follow what is in the postbellum, so students will understand better when the teacher explains the material. Furthermore, in steps to foster religious Huma nism, all educators of SMAN 1 Kembangbahu agreed with the existence of learning tools before going to class, aiming to enable teachers to implement what was planned.

This learning is following the benefits in manufacturing (RPP), including the following:

1) The making of RPP can direct the implementation of the learning process that is effective, efficient, and follows the content of the curriculum.
2) RPP is useful as a guideline for other educators when the educator concerned cannot attend. So that the learning process can still be carried out according to the plan
3) already formulated. Thus, when the educator cannot attend re-enters, he can continue the next learning material or topic.
4) The RPP document is managerial evidence or a portfolio of learning implementation that can be used for several other important things, such as reference materials in learning development, supervision, consideration of educator certification, etc.[7]

Medical educators students to better understand the material, namely by providing a learning experience following the environment; this learning experience can make students better understand the material being taught. Educators also, when entering the classroom, will give greetings and questions that can trigger knowledge from students, indicating that educators from SMAN 1 Kembangbahu have taught appropriate steps.

The steps in learning planning include:

1) Formulate goals. The first task of an educator is to formulate the learning objectives to be achieved along with the learning material. The formulation of learning objectives must include three domains, namely cognitive (development of intellectual aspects), affective (acceptance and appreciation), and psychomotor (development of abilities and skills).
2) Learning experience. The second step that must be done is to choose the learning experience that students must do following the predetermined learning objectives. This is because learning is not just a record or memorization but is a process of experience.
3) Teaching and learning activities. In determining teaching and learning activities, educators can design a learning process through a group or individual approach.
4) People involved in the learning process include instructors, educators, and professionals.
5) Selection or determination of materials and tools. Several things need to be considered in selecting or determining materials and tools, including the

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[7] Abdurrahman Gintings, *The Practical Essence of Learning and Learning*, 225-226

diversity of student abilities, the number, and diversity of learning objectives that must be achieved by students, materials or tools that can be utilized, physical facilities available, and so on.

6) They are setting up physical facilities. Physical facilities will affect the learning process's success, for example, classrooms, laboratories, media centers, and so on.

7) Evaluation and development planning. Evaluation procedures are an important factor in learning because, through evaluation, educators can determine the success of students' learning process.[8]

PAI Learning Methods in Fostering Religious Humanism for Students at SMAN 1 Kembangbahu

As explained at the beginning of the discussion, there are several criteria for selecting and applying methods according to the perspective of religious humanism, including a method that positions educators as role models, methods that position educators as facilitators or promoters of learning, and students as subjects (student-centered), as well as the obligation of educators to show an attitude of love and affection for students.

There are several PAI Learning methods chosen and applied by PAI class XII educators at SMAN 1 Kembangbahu to foster religious humanism. Where the learning methods chosen and applied following the criteria for selecting and applying methods according to the perspective of religious humanism, including the following:

1. Educators as role models.

One of the methods that positions educators as role models are the exemplary method. This exemplary method is the main method chosen and applied by PAI Class XII educators at SMAN 1 Kembangbahu to foster religious humanism into the character of students.

This is because, according to PAI educators at SMAN 1 Kembangbahu, the method that has a major contribution to fostering religious humanism is to use the example of educators in speaking words, attitudes, and behaviors. This example is not enough to be displayed only in the classroom during the PAI Learning process but also outside the classroom or in everyday life to create a climate or habituation that supports the achievement of the expected educational goals.

This is in line with Abdurrahman Mas'ud's opinion that the learning method, when viewed from the intersection of religious humanism, is not only interpreted as a teaching method used by educators to deliver learning materials but is also seen as an effort to comprehensively improve all elements

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[8] Ibid, 40 – 45.

of Education so that it can become a climate that supports the achievement of educational goals.[9]

Agreeing with Abdurrahman Mas'ud's explanation, Syahidin also explained that the implementation of the exemplary method does have a very big influence on the success of the teaching and learning process. This is because one of the *fitrah* found in every human person is the fitrah of imitating or imitating, which encourages students to follow the behavior of educators or other people they meet.[10]

Some of the exemplary forms carried out by PAI educators are examples of exemplary in the form of commitment and self-dynamics of educators as role models for the social and academic life of students. One example of the example of educators, especially PAI educators, is that PAI educators are always present and enter the classroom on time according to a predetermined schedule, with one of the provisions being that it is mandatory to wear a kopyah for male educators. This provision also applies to all students, namely wearing a kopyah for male students and wearing a hijab or veil for female students, except for non-Muslim students. If this provision is not implemented, then either educators or students who do not implement the provision are required to die of the class or are not allowed to enter the classroom.[11]

Abdurrahman An-Nahlawi also explained that one of the success factors in cultivating or instilling a value to become the learner's personality or character could not be separated from the imitation (taqlid or imitation) that is characteristic of humans. So, whether you realize it or not, the attitudes, actions, and speech of educators will be imprinted in the souls and feelings of students. Thus, in the scope of formal Education, the position of the educator is as a role model or *model* for his students.[12][13]

Another example of an educator during the learning process is that educators always speak words, behave politely, and provide equal and wide opportunities for all students to express their opinions during learning freely.

This shows that educators always give equal treatment to all learners regardless of social status, economy, race, and so on. Thus it can be said that educators teach solely because they expect Ridha Allah SWT.[14]

2. Educators as facilitators

A method that positions educators as facilitators or promoters of learning and learners as subjects (student-centered). The methods chosen and applied by

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[9] Abdurrahman Mas'ud, *Initiating Education Nondikotomik (Humanism Religious As a Paradigm of Islamic Education)*, 197

[10] Syahidin, *Tracing The Method of Education in the Qur'an*, 150-153

[11] Abdurrahman Mas'ud, *Initiating Education Nondikotomik (Humanism Religious As a Paradigm of Islamic Education)*, 202

[12] Abdurrahman An-Nahlawi, *Principles of principles and methods of education in the family, at school and in society* (Bandung: CV Diponegoro, 1992), 371

[13] Iswandi, "Effectiveness pendekatan exemplary deep Coaching akhlaq students", *To the Tadzkiyyah: Journal of Islamic Education, Vol 10. No. 1, P. ISSN: 20869118, E-ISSN: 2528-2476*, 115

[14] Imam Al-Ghazali, *Ikhya'Ulumiddin Volume 1*, 172

PAI educators at SMAN 1 Kembangbahu include question and answer methods, discussion methods, project methods, and practical methods.

a. Question and answer method

The question and answer method are one of the methods that positions educators as facilitators or promoters of learning and students as learning subjects and partners. This question and answer method were chosen and applied by PAI educators at SMAN 1 Kembangbahu as one of the methods to foster religious humanism. This question and answer method are used in PAI learning class XII. This is done so that the mindset of students can be honed and as a provision for training students so that later they can respect each other, for example, respecting each other's differences of opinion or differences in answers given by other students.

b. Discussion Methods

In addition to the question and answer method, another method that also positions educators as facilitators or promoters of learning and students as subjects in learning (student-centered) is the discussion method. This discussion group is determined by the educator before the first group carries out a presentation (at the beginning of the face-to-face PAI Learning process), along with determining the theme or material to be delivered by each group, where each group gets the task of making a summary or paper according to the theme accompanied by PPT that is ready to be displayed during group presentations. In PAI Learning, the discussion method was chosen and used by educators at SMAN 1Development to foster religious humanism in class XII.

c. Project Methods

The project method is one of the methods that positions the educator as a facilitator or promoter of learning and learners as subjects. This method usually begins with the educator dividing the students into several groups, accompanied by determining the theme for each group, where the final task is in the form of a video about the predetermined material. In PAI Learning, the project method was chosen and applied in fostering religious humanism by educators at SMAN 1 Kembangbahu at the class XII level.

d. Practice Methods

The practical method is one of the methods used by educators in PAI Learning at SMAN 1 Kembangbahu to foster religious humanism. This method is also one of the methods that position the educator as a *facilitator* or *promoter of learning* and the learner as the subject, as well as the criteria for selecting and applying the method according to the perspective of religious humanism.

3. Educators show an attitude of love and compassion to learners in implementing exemplary methods, questions and answers, discussions, projects, and practical methods.

In the exemplary method, question and answer, discussion, project, and practical method, PAI educators at SMAN 1 Kembangbahu always show their attitude of love and affection for students, both during the learning process and outside the learning process, for example, during the implementation of the exemplary method educators show good attitudes, behaviors and speech, to become an example for all students.

Then in implementing the question and answer method, educators always show an enthusiastic attitude in answering and responding to students' questions, so that students are more enthusiastic in exploring learning materials they do not understand.

In addition, in implementing discussion methods, projects, and practices, the educator's attitude of love and affection for learners is seen through the process of guidance or motivational provision. PAI educators at SMAN 1 Kembangbahu always provide guidance and motivation to students anytime and anywhere so that educators can get to know and understand their students well, which includes understanding character, learning difficulties, or other difficulties faced by students outside the learning process

The attitude of love and affection shown by PAI educators at SMAN 1 Kembangbahu is in line with Abdurrahman Mas'ud's explanation that educators are obliged to show an attitude of love and affection to students, apply and be meek, and stay away from emotional attitudes, such as being quick to get angry, irritable with students' questions and so on[15]

However, in every learning process in all educational institutions, there must be supporting factors and inhibiting factors that affect the achievement of the expected goals, as well as in PAI learning at SMAN 1 Kembangbahu in fostering religious humanism. The following are the factors supporting the implementation of PAI Learning in fostering religious humanism at SMAN 1 Kembangbahu:

1) PAI Learning facilities and infrastructure are adequate and always ready to use, such as the availability of mosques, PAI laboratories, learning media such as LCD projectors, PAI practice tools or props, WIFI, and so on. Thus, the PAI Learning process is no longer monotonous; students' enthusiasm for developing their potential is getting higher, and learning objectives can be achieved. In addition to facilitating the achievement of learning objectives, the creative use of media allows students to learn better and can increase their learning motivation. Creative use of media also allows learners to learn better[16]

2) Motivation or support is provided by educators in the form of guidance, direction, and attention to learners. The motivation or support provided by educators in the form of guidance, direction, and attention to students is

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[15] Abdurrahman Mas'ud, *Initiating format education Nondikotomik (Humanism Religion as a Paradigm of Islamic Education),* 203.

[16] Suyanto and Asep Jihad, *Becoming a Professional Teacher Strategies to Improve Teacher Qualifications and Quality in the Global Era*, 107

one of the important factors that support the implementation of PAI Learning in fostering religious humanism. This is because, without the motivation or guidance provided by educators, students will certainly experience learning difficulties or difficulties in developing their potential.

The process of providing motivation and guidance is carried out during the PAI Learning process in and outside the classroom. Outside-class guidance carried out by educators is usually done during recess or school hours. The guidance and motivation provided usually include providing solutions to learners regarding learning difficulties or solving the tasks they face, social problems they are facing in groups and individually, and other problems.

Thus, educators know each character or background of their learners. This proves that educators at SMA 1 Kembangbahu have succeeded in becoming a figure who teaches and guides students with love and has won the trust of their students.

Religious Humanist Character of Students at SMAN 1 Kembangbahu

One of the objectives of PAI Learning is in order to develop the various potentials of students and grow and instill humanist and religious values or characters into the students selves or personalities. The learning process can basically be said to be successful when these two things can be achieved. Some of the values of religious humanism that have succeeded in becoming the character or personality of class XII students at SMAN 1 Kembangbahu include the following:

1. Respect for educators and mutual respect among fellow learners.

   The religious humanist character of students, in the form of respect for educators and mutual respect between fellow students, is one of the most prominent religious humanist characters of students and can be directly observed and felt when entering the SMAN 1 Kembangbahu institution. Class XII students at SMAN 1 Kembangbahu mostly always bow their bodies when they happen to cross paths and pass by one of the educators or people who are considered older, as well as speaking words and behaving well and politely.

   This is because, according to the teachings of the Islamic religion, educators have a very important role, including the responsibility of determining the direction of Education. Therefore, Islam highly respects and respects knowledgeable people who serve as educators. So that God lifts and glorifies them above those who are unscientific[17]

   Class XII students at SMAN 1 Kembangbahu also always obey the direction and guidance of educators, such as doing assignments given, applying value values following Islamic guidance and so on. In the Book of Ta'lim Muta'allim, it has been explained that learners will not gain knowledge and its benefits without wanting to respect and obey knowledge and the person who teaches it

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[17] Saifullah Idris and Tabrani, "The Reality of the Concept of Humanism Education in the Context of Islamic Education", 108

(educator). Al-Ghazali also explained in the book of Ihya'Ulumuddin that: A learner is not allowed to brag or haughtily with the knowledge he has gained and should not oppose or disobey the direction of the educator.[18]

This implies that there are several things that need to be considered by students in interacting with educators, in order to always be able to show respectful behavior including always behaving and speaking polite and meek words, not bragging, not condescending or underestimating the direction or advice of educators and so on.[19]

In line with the explanations of Az-Zarnuji and Al-Ghazali, Nawawi also explained that students must always obey the direction and guidance of educators as long as they are good. The obligation of learners to obey the directions and guidance of educators is like sick people who obey their doctors' directions.[20]

2. Strong student motivation or enthusiasm for learning

Class XII students at SMAN 1 Kembangbahu have high motivation or enthusiasm for learning and developing their potential. This high motivation to learn and self-development can be seen during the learning process and through the various activities or activities, they participate in. In the learning process, the high motivation or enthusiasm for learning students can be seen during question and answer or class discussions; most of the students will be fully involved during the learning process.

In addition, the high motivation or enthusiasm of class XII students at SMAN 1 Kembangbahu is also seen outside the learning process, such as the enthusiasm and participation of students in various activities and so on. Most of the class XII students at SMAN 1 Kembangbahu start at school even before half past 6 am to participate in extracurricular activities to develop their potentials, such as practicing or exercising individually or in groups to complete some of their other tasks or obligations. This activity usually continues until around 06.30, followed by the Dhuha Prayer of the congregation.

The learning process starts from 07.00 wib to 15.30 wib, which will later be continued with extracurriculars or other activities until the maximum limit in schools, namely until 16.30 wib. All forms of activities or extracurriculars that students choose and participate in are based on the will and ability of students in order to develop their potential.

Maslow explained that motivation or enthusiasm in developing self-potential is one of the basic human needs. Maslow calls it *self-actualization needs*, which are the need to grow, develop and use all their abilities (self-potential). Self-actualization is done by trying and doing everything well and really in order to be the best according to the potential you have. Maslow explained that *self-actualization* is the highest human need and is certainly not easy to achieve.[21]

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[18] Shaikh Az-Zarnuji, *Translate Ta'lim Muta'allim*, 27

[19] Imam Al-Ghazali, *Ikhya'Ulumiddin Volume 1*, 50

[20] An-Nawawi, *At-Tibyan fi Adabi Hamalatil Qur'an, translator of the Tarbiyah Series*, (Jakarta: Konsis Media, 2001), 35

[21] Abraham H. *Motivation and Personality*, 46

Thus, the strong enthusiasm of learners in the learning process and the development of self-potential will lead them to achieve good learning outcomes. Students with a strong spirit will certainly also be serious in learning and developing their potential, so they can achieve the desired learning goals. Imam Az-Zarnuji, in his book[22] *Ta'lim Muta'allim,* explains: That earnestness can bring something far away and open a locked door.[23]

Students' different backgrounds can support inhibiting factors in cultivating and instilling the value of religious humanism. Learners from families who pay attention to and apply religious values will easily make this value of religious humanism into their character and personality. On the other hand, students from families who do not pay attention to and apply religious values will experience a little difficulty cultivating and instilling this religious humanism value into their personality and character. In addition to students' different backgrounds, negative influences from the surrounding environment are also an unavoidable inhibiting factor.

CONCLUSION

Based on data exposure, research findings, and discussions on PAI Learning in fostering religious humanism, several conclusions can be put forward as follows: PAI learning steps in fostering religious humanism of class XII students at SMAN 1 Kembangbahu are carried out with teachers preparing learning tools ranging from Syllabus, porta, promissory note, RPP, KD mapping, face-to-face program (TM), structured assignment (PT), unstructured independent activities (KTMM), evaluation of knowledge and attitudes. Then the learning model uses scientific, PJBL, and Incuri. PAI's learning method in fostering religious humanism of class XII students at SMAN 1 Kembangbahu is carried out by exemplary methods, question and answer methods, discussion methods, project methods, and practical methods.

The religious humanist character of class XII students at SMAN 1 Kembangbahu is in the form of respect and obedience to educators and mutual respect between fellow students, high enthusiasm for learning students, and diligence and patience in facing various characters of friends or other students who are certainly different, patient in facing problems, in completing the tasks given and so on.

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[22] Abdurrahman Mas'ud, *Initiating Education Nondikotomik (Humanism Religious As a Paradigm of Islamic Education)*, 204-205

[23] Shaikh Az-Zarnuji, *Translate Ta'lim Muta'allim*, (Surabaya: Mutiara Ilmu, 2009), 40

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